



WORLD MENTAL HEALTH DAY

International Conference

on



Revival of Mental Health in Covid-19 Era



CONFERENCE PROCEEDINGS



**JOINTLY ORGANIZED BY
IConference, New Delhi
&**



All India Ayurvedic Specialist (PG) Association

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INTERNATIONAL JOURNAL ON
REVIVAL OF MENTAL HEALTH
IN COVID-19 ERA

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Dhanvantari is the Hindu god of medicine and an avatar of Lord Vishnu. He is mentioned in the *Puranas* as the god of Ayurveda. He, during the Samudramanathan arose from the Ocean of Milk with the nectar of immortality. It is common practice in Hinduism for worshipers to pray to Dhanvantari seeking his blessings for sound health for themselves and/or others, especially on Dhanteras or Dhanwantari Trayodashi. The Indian Government has declared that Dhanwantari Trayodashii Kumara every year would be celebrated as "National Ayurveda Day.

In ancient texts there are some shlokas devoted to origin of Lord Dhanvantari:

ॐ शंखं चक्रं जलौकां दधदमृतघटं चारुदोर्भिश्चतुर्मिः ।
सूक्ष्मस्वच्छातिहृद्यांशुक परिविलसन्मौलिमंभोजनेत्रम ॥
कालाम्भोदोज्ज्वलांगं कटितटविलसच्चारूपीतांबराढ्यम ।
वन्दे धन्वंतरिं तं निखिलगदवनप्रौढदावाग्निलीलम ॥
सूक्ष्मस्वच्छातिहृद्यांशुक परिविलसन्मौलिमंभोजनेत्रम ॥

ABOUT ALL INDIA AYURVEDIC SPECIALIST (PG) ASSOCIATION

All India Ayurveda Specialist (P.G) Association also named as “Akhil Bhartiya Ayurveda Visheshajna (Snatkottar) Sammelan” had been established in 1978 and registered as a society in New Delhi vide Registration no. 10211 dated 4.5.1979. This Association is committed to propagate Ancient wisdom of Ayurveda through organization of various conferences, Seminars, Lectures, webinars (National and International), exhibitions and essay competitions. This is a unique organization having all post graduate members to provide an opportunity to sharer views, clinical experiences and updates them with latest advancements. AIAS (PG) Association has also taken a lead in running country based Ayurvedic specialties camps in various parts of our country. The organization gives a worthy platform to academicians, researchers and practitioners to discuss relevant issues and pave a path in developing new approaches and policies in the benefits of humanities also working to represent various problems being faces by Ayurveda to the notice of the Government authorities. The ultimate beneficiary of all those activities is the consumer of health services. This Association is purely scientific, social, cultural organization and has no political alliances.

The association is always ready to work for the upliftment and globalization of Ayurveda and welfare of Ayurvedic Graduates and Post Graduates.

ABOUT ICONFERENCE

IConference is one of the leading organizations in organizing conferences and seminars, based in the New Delhi. IConference had been established with the commitment to promote research and education through national and international conferences, webinars, workshops. Our seminars are related to academics and research subjects, such as, Engineering, Technology, Humanities, Medical Science, General Science and Business Management. We provide international scientific forum for exchange of new ideas in a number of multidisciplinary fields that interact in-depth through discussion with the colleagues from around the world. We provide the ideal opportunity to bring together professors, researchers, graduates, post-graduates students of different disciplines, discuss new issues, and discover the most recent development in the relevant fields. Being one of the best organizations, we work on a global level and are associated with many renowned universities and journal publishers.

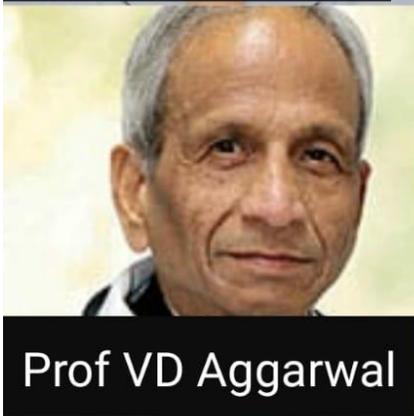
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अखिल भारतीय आयुर्वेद विशेषज्ञ (स्नातकोत्तर) सम्मेलन

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Message

It is a pleasure for me to be the part of International conference on "Revival of Mental Health in COVID -19 Era", organised by All India Ayurveda Specialist PG Association. The conference will give a platform to academicians and researchers of Ayurveda for scientific exchange about the contemporary relevance, role and scope of Ayurveda for revitalization of mental health and various psychological issues associated with pandemic of COVID-19

The pandemic of COVID-19 has shaken the entire world and created global panic. As COVID-19 initially creeps in and subsequently spreads at a galloping pace, it has been devastating country after country. The pandemic has significant and variable psychological impacts. Mental health issues in the COVID-19 pandemic are myriad, and include emotional difficulties like anxiety, depression, biological effects like sleep, appetite disturbances as well as severe mental illness. The holistic approach of Ayurveda considering body and mind equilibrium is an asset for combating mental health issues in COVID situation.

I am sure focused deliberations in the present international Conference will bring out with best Ayurvedic practices for better and effective management of issues of mental health in COVID-19 Era.

I compliment All India Ayurveda Specialist (PG) Association and entire organising team for their sincere efforts .

I wish all the success to the conference.

Dr Dharamvir

President, All India Ayurveda Specialist (PG) Association



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MESSAGE

It is a pleasure for me to be a part of the International conference on Revival of Mental Health in COVID-19 Era being organized by All India Ayurvedic specialist PG association jointly with I-conference on the World Mental Health Day, 10th October, 2020. In this global catastrophic time of COVID-19, Mental health has suffered a setback and has been affected grossly due to the challenges of social isolation, stress, worry of future, financial hindrances, unemployment, work and study through online platforms, fears of affliction with COVID-19 and loss of near and dear ones and other related issues. This is observed to upset all the strata of the society. In such distressing times Ayurveda has contributed significantly to the society in terms of serving the people with immunity booster measures, treating and managing efficiently the mild to moderate positive cases of COVID-19, addressing the comorbidities of the affected patients, handling post-COVID complications being observed and mental health also. It is now the time to exchange ideas and the clinical practice being done by the Ayurveda fraternity globally, so that the best practices and approaches along with clinical experiences are shared and exchanged. This international conference is providing a platform for the same. The abstract book is a conglomeration of the concepts and experiences which are going to be shared in this conference and will help the others to benefit from them even later. I convey my all best wishes to the organizers for choosing a very apt topic at the correct time and hope for great success and learning experience.

With Heartiest wishes

Prof. V.D. Agrawal

General Secretary

All India Ayurveda specialist (PG) Association

Message



The global community is concerned about Coronavirus disease COVID-19 and its long-term consequences. It is going to impact various spheres of life one of them is mental health. The recent survey by the Indian Psychiatric Society shows a twenty percent increase in mental illnesses since the corona-virus outbreak in India. Data showed that globally there is increase in cases of depression, suicide, and self-harm, apart from other symptoms reported due to COVID 2019. In such a scenario, providing psycho-social support and helping devastated family members is important. Ayurveda the healing science can contribute a lot in this regard.

The perfect balance of mind, body and soul is considered as complete health in Ayurveda and along with the physical well-being due importance is given to the mental health. Looking into this fact the present International Conference on “Revival of mental Health in COVID -19 Era” is conceived on considering strength of Ayurveda in mental health promotion.

The objective of conference is:

To gather academicians, practitioners and scientists of Ayurveda at one platform to discuss various dimensions & potential of Ayurveda for Revival of Mental health in COVID-19 pandemic.

Today's conference is joint efforts of All India Ayurveda Specialist (P.G) Association and I conference platform. All India Ayurveda Specialist (P.G) Association is committed to propagate Ancient wisdom of Ayurveda through organization of various conferences, Seminars, Lectures, webinars (National and International), exhibitions and essay competitions. The association continuously working for upliftment and globalization of Ayurveda and welfare of Ayurvedic Graduates and Post Graduates. The present conference is one step ahead for the same.

I conference is one of the leading organizations for organising seminars and conferences working in global level.

In the conference we have learned speakers and stalwarts of Ayurveda from India and overseas with us.

The conferences comprise of 3 scientific session. In total 5 keynote talks and 20 scientific papers will be presented. Various aspect of mental health issues in COVID 19, their management and mental health promoters of Ayurveda will be discussed in detail.

We are sure that the conference will open new horizon for revitalization of mental health in the present challenging situation of COVID 19.

A handwritten signature in black ink that reads "Shivani".

Dr Shivani Ghildiyal

Organising Secretary



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Dear Delegates

Warm greetings!!!

On behalf of IConference and the organizing committee, I would like to cordially welcome you to the “International Conference on Revival of Mental Health due to Covid-19 Era” to be hosted on World Mental Health Day i.e. 10th Oct, 2020.

It will feature highly respected internationally renowned speakers who will share, discuss, debate and dissect significant new developments and advancements that will impact the future of Ayurveda.

I have no doubt that the scientific presentations and deliberations during this conference will be quite useful to all the participants and will inspire them to strive for excellence in their respective departments.

The organizing committee has left no stone unturned to ensure that the conference turns out to be an occasion from which all of you carry back long-lasting memories of scientific excellence.

I welcome you, your family and friends again to the wonderful gathering and make the maximum out of it.

I thank each and every one of you who are contributing to the success of the conference and looking forward to see you all soon.

JAI HIND

Best Wishes

Dr Gunjan Bansal
CEO, IConference
Jt. Secretary



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REVIVAL OF MENTAL HEALTH IN COVID-19 ERA

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The coronavirus (COVID-19) pandemic is an ongoing pandemic of coronavirus disease 2019 (COVID-19). Till date the globe is infested with 3,67,55,338 cases of COVID 19 and the death toll has risen to 10,66,860 worldwide. World Health Organization says fear, worry, and stress are normal responses to be perceived or real threats, and currently we are faced with uncertainty or the unknown. So, it is normal and understandable that people are experiencing fear in the context of the COVID-19 pandemic. Faced with new realities of working from home, temporary unemployment, home-schooling of children, and lack of physical contact with other family members, friends and colleagues, it is important that one maintains his/ her mental, as well as physical health. Major stressors of COVID 19 are harboring infection, shortages of resources for testing and treatment, uncertain prognosis, large and growing financial losses etc. Due to the above circumstances, insecurity, confusion, emotional isolation and social-stigma develop in the population. The people of Vulnerable group including old aged people, those living in congregate settings and others suffering from Co-morbidities suffer from the stress of the pandemic. For revival of mental health, the possible Ayurveda Interventions may be: Sattvavajaya Chikitsa & Medhya Rasayanas. Among these the current study focusses on Ashwagandha and Guduchi for their Rasayana as well as medhya activities.

Ashwagandha is used to promote intellect and memory (Singh and Udupa, 1993). Ashwagandha increases the production of nitric oxide which is responsible for activating the macrophage al actions of the immune system and improves the ability to ingest invader foreign cells. Ashwagandha slows, stops, reverses or removes neurotic atrophy and synaptic loss. The properties of the Ayurvedic herb Ashwagandha have ‘therapeutic and preventive value’ against COVID-19 infection, researchers of IIT-Delhi have found, in collaboration with Japan’s National Institute of Advanced Industrial Science and Technology (AIST). The Research work from IIT, BHU showed *Withania somnifera* holds promise as SARS-COV-2 (S) and (N) proteins inhibitor. Guduchi (*Tinospora cordifolia* (Willd.) Miers) Guduchi is one of the best Rasayana and known as “**Amrita**” means rejuvenate dead cells and have immunomodulatory and enhances innate immunity against COVID-19 infections. (Niraj S et.al. 2020).

Berberine helps prevent oxidation damage to bio molecules of brain, reduces peptides that interfere with memory function and lowers lipids that hamper cerebral blood flow. Thus, Guduchi arrests neuro degeneration (Ren You Gan et.al.2012).

PHAROCODYAMIC ACTIONS OF SOME HERBAL DRUGS MENTIONED IN ANCIENT AYUVEDA TEXTS FOR PSYCHIYATRIC CONDITONS VIS –A- VIS CURENT RESEARCH

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*Ayurveda, the ancient Indian Science of life, has discussed at length the concept of promoting mental health and higher intellectual faculties. A wide variety of Traditional Practices, Techniques, Procedures and Herbs were employed in those days to tackle these issues. Caraka Samhita the most ancient extant text on medicine has discussed a very special group of drugs which are known to improve cognitive functions. Four drugs were mentioned in this group and were aptly named **Medhyarasayana-s** in view of their specific property of promoting higher mental functions. Susruta Samhita an ancient text on surgery also discussed ten drugs under the head **Medhayushkamiya Rasayana**. In addition, many number of herbs have been suggested in Ayurveda literature for use in a variety of psychological disturbances. A scan through the classical texts shows that nearly 50 herbs were repeatedly used in Ayurveda texts, either severally or in combination, or as among the constituents of various compound drugs. Among the above, around 20 drugs are such which have specific properties attributable to mental functions. Some of them have Anti-psychotic properties, while a few of them promote specific mental faculties. It is very difficult to assess the mode of action of Ayurveda drugs in general and **Medhya** drugs in particular, in the absence of specific guidelines for recognizing the mode of action and also of assessment methods. The drugs under the head 'Medhyarasayana' are a special class of drugs which promote physical health in general and mental*

health in particular. These drugs not only promote cognitive functions and intellectual activities but are useful in a wide variety of psychological and psychosomatic disorders. Substantial research has gone in to these activities of late and the current research both- Clinical and Experimental, has proved beyond doubt that those drugs actually exhibit various degrees of Nootropic and psychotropic activities. Further, Recent researches have substantially proved that herbs like Aswagandha, Shankhapushpi, Mandookaparni, Brahmi, Vacha, Jatamamsi, Jyotishmati, Kapikacchu, Tulasi , Lasuna, Datuura ,Punarnava, Puga, Shighru and others have shown to exhibit psycho neurotic actions like Anxiolytic, Antidepressant, Tranquilizing ,Sedative ,Anticonvulsant, Anesthetic, Neuroleptic Antiepileptic ,Anti Parkinson, Antipsychotic ,Psychotropic, Anti-stress, Adoptogenic, Nootropic and Neuroprotective activities. These recent studies have succinctly, irrefutably and conclusively validated ancient approaches in the management of psycho neurological conditions.

INTRODUCTION

Ayurveda The Ancient Indian Science On Medicine, Is Known For It's Well Founded Concepts On Sense And Essence Of Life. The Theme Of Ayurveda Was Evolved By The Great Indian Seers Who Conceived, Perceived And Propagated It Purely For The Benefit Of The Mankind.

Considered As The Oldest Of The Medical Sciences, The Origin Of Ayurveda Dates Back To The Age Beyond 2500 B.C. The Rich, Spectacular Tradition Of Ayurveda Today Has Been Enriched By Modern Technology. Pharmacological Basis Of Many Of The Herbs Described In Ayurveda Has Now Been Analyzed And Documented. They Provide Rational Means For The Treatment Of Many Diseases Considered Unresponsive In Other Systems Of Medicine. Led By WHO The Modern World Has Now Accepted Ayurveda As An Important System Of Medicine Not For Nothing As We Shall Presently See. Ayurveda Lays Equal Stress on Both Preventive & Curative Aspects of Diseases. Unlike Other Systems of Medicine Ayurveda Tackles The Individual At Both Physical And Psychological Planes. Ayurveda Emphasizes That Disease Or Disorder Arises Out Of Disequilibrium Of Various Functional Units Of The Body Down To The Cellular Levels.

AYURVEDA- PSYCHOLOGY & PSYCHIATRY

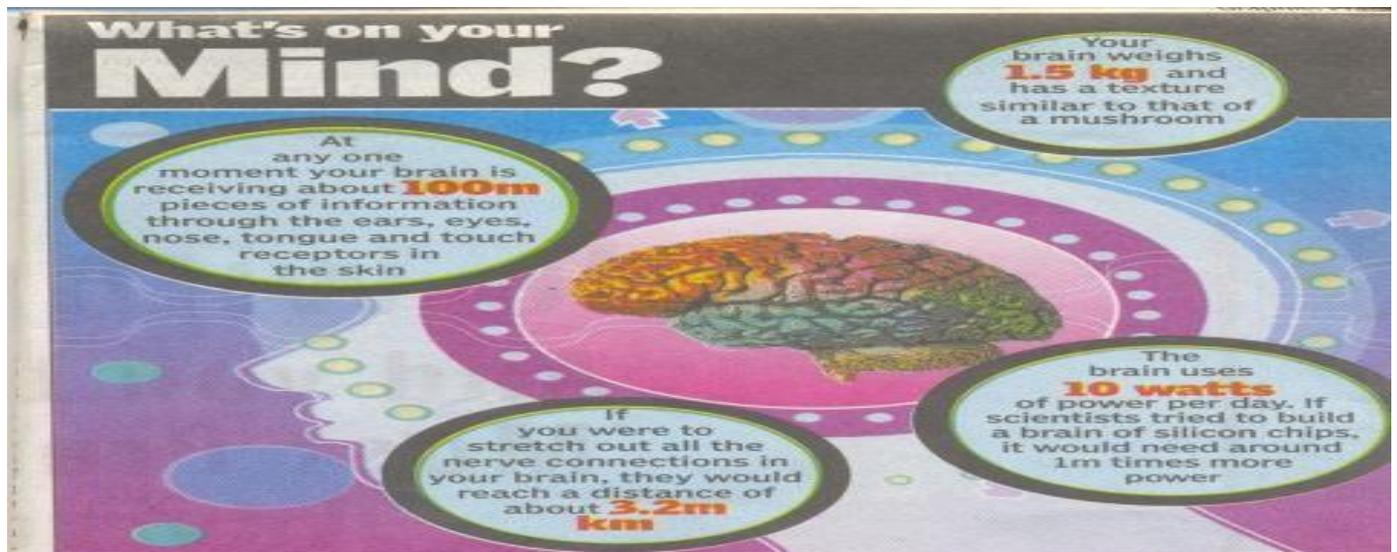
Ayurveda, the ancient Indian Science of life has discussed at length the concept of promoting mental health and higher intellectual faculties. A wide variety of traditional practices, techniques, procedures

and herbs were employed in those days to tackle these issues. A wide range of psychological disorders starting from Insanity (Unmada) to emotional disturbances have been discussed in detail and systematic treatment methods have also been outlined in the classical texts like Charaka Samhita.

WHAT IS MIND ? ... MANAH

Mind-*Manah* , is a subtle form of matter. It is defined as an instrument which considers the pros and cons (*sankalpa* and *vikalpa*) of the subject. It has two fold Psychosis - one which is directed internally for the realization of self and the other directed outwards for viewing and perceiving the external world. It is atomic, eternal and very fickle which renders it very difficult for perception and subjugation. *Cittam* is another facet of mind, which is a storehouse of all past impressions, tendencies, instincts, passions and hereditary traits. It remembers and recalls the events as and when the need arises and presents them to the self. It is the repository of all- previous impressions and memory images going back to the number of previous births. It is much deeper than the concept of subconscious mind of western psychology.

Mental health is a term used to describe either a level of cognitive or emotional well-being or an absence of a mental disorder. Mental health may include an individual's ability to enjoy life and procure a balance between life activities and efforts to achieve psychological resilience. WHO defines mental health as a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community”



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ANCIENT APPROACHES TO CREATE, SUSTAIN AND PROMOTE MENTAL HEALTH

- SPECIFIC DRUGS
- THERAPEUTIC PROCEDURES
- PSYCHOLOGICAL MEASURES
- NONPHARMACOLOGICAL METHODS

SPECIFIC DRUGS

Caraka Samhita, the most ancient extant text on medicine has discussed a very special group of drugs which are known to improve cognitive functions. Four drugs were mentioned in this group and were aptly named *Medhyarasayana-s* in view of their specific property of promoting higher mental functions. Susruta Samhita an ancient text on surgery also discusses ten drugs under the head Medhayushkamiya rasayana. It would be worth while discussing the concept of *Medhyarasayana* before proceeding for evaluation of the drugs.

THE CONCEPT OF MEDHYARASAYANA

A vertical search through the Ayurveda literature reveals a comprehensive description of a class of drugs called *Medhya* drugs used in the management of psychological and psychosomatic disorders. Basically, *Medhya* drugs promote intellectual faculty and hence promote mental health. However, they have a pronounced potency in treating a variety of psychological disorders. Caraka Samhita describes four drugs which have specific role in promoting higher mental functions and a term Medhyarasayana was coined by Charaka in this context-

मण्डूकपर्ण्याः स्वरसः प्रयोज्यः क्षीरेणयष्टिमधुकस्य चूर्णम् ।
रसो गुडूच्यास्तु समूलपुष्याः कलकः प्रयोज्यः खलु शंखुपुष्याः ॥
आयुः प्रदान्यामयनाशनानि बलप्रिवर्णस्वस्वर्धनानि ।
मेध्यानि चैतानि रसायनानिमेध्या विशेषेण च शंखुपुषी । Ca.ci 1/3/30-31

The four drugs- *Mandookaparni* – (Hydrocotyle asiatica), *Shankhapusphi*

(Convulvulus pleuricalis) *Guduchi* (Tinospora cordifolia) & *Yashtimadhu*

(Glycerrhiza glabra), have been mentioned to have specific effect on cognitive functions & related disorders.

MEDHYARASAYANA (CARAKA)

MANDOOKA PARNI -	CENTELLAASIATICA
SHANKHAPUSHPI -	CONVOLVULUS
PLEURICALIS GUDUCHI	- TINOSPORACORDIFOLIA
YASHTIMADHU -	GLYCERZAGLABRA

The drugs that promote '*Medha*' are called '*Medhya*' and quite a good number of drugs have been mentioned in Ayurveda texts which are *Medhya* by nature. Susruta Samhita has devoted a full chapter named Medhayushkamiyam *Rasayanam* (ci. 28) to discuss a few Medhya drugs and their compound formulations. The drugs mentioned here are- *Avalguja (Sweta)*- Psoralia corlifolia, *Mandookaparni*- Hydrocotyle asiatica, *Bilwa*- Eagle marmolus *Brahmi*- Bacopa monnieri and *Vacha (Hymavati)*- Acorus calamus, *Brahmasuvarchala*, *Haridra*- Curcuma longa, *Chitraka* – Plumbago zelanicum, *Ghritam*- Ghee and *Suvarna* – Gold. Susruta advocates specific methods for the use of these drugs and advised special dietetic regimen during the period of using these drugs.

मेधायुष्कामः श्वेतवल्गुजफलान्यातपपरिगुणकाप्यादाय ..हृतवोष एव प्रतिसंभृष्टभक्तो
यथाक्रममागारं प्रविश्य मण्डूकपर्णी स्वरसमादायहृतदोष एवगारं प्रविश्य ब्राह्मीस्वरसमादाय हृतदोष
एवागारं प्रविश्य हैमवत्याः वचायाः su.ci 28/3-7

MEDHYAYUSHKAMIYA (SUSRUTA)

BRAHMI	BACOPAMONNIERI
MANDOOKA PARNI	CENTELLAASIATICA
VACHA	ACORUSCALOMUS
HARIDRA	CURCUMALONGA
VIDANGA	EMBELIARIBES
BAKUCHI	PSORALEACORYLIFOLIA
BILVA	AEGLEMARMOLUS
CHITRAKA	PLUMBAGOZELANICUM
GHRITAM	GHEE
SUVARNA	GOLD

ALL MEDHYA DRUGS

MEDHYARASAYANA-NOOTROPICS

MANDOOKA PARNI -	ENTEELLAASIATICA
YASHTIMADHU -	GLYCERZAGLABRA
GUDUCHI -	TINOSPORA
CORDIFOLIA	
SHANKHAPUSHPI -	
CONVOLVULUSPLEURICALIS	
VACHA	ACORUSCALOMUS
BRAHMI	BACOPAMONNIERI

HARIDRA	CURCUMALONGA
VIDANGA	EMBELIARIBES
BAKUCHI	PSORALEACORYLIFOLIA
BILVA	AEGLEMARMOLUS
<i>CHITRAKA</i>	PLUMBAGOZELANICUM
<i>GHRITAM</i>	
GHEE <i>SUVARNA</i>	GOLD

PHARMOCODYNAMICS OF MEDHYA DRUGS (GENERAL)

Ayurveda system proposes that the drugs exert their action on the human system based on the specific property that is innate to them. Five such properties have been recognized by ancient Indians and it is proposed that the drugs may act either through one or more modes. The five pharmacodynamic properties are-

<i>RASA</i>	-	Taste
<i>GUNA</i>	-	Attribute
<i>VIRYA</i>	-	Potency
<i>VIPAKA</i>	-	Post digestive state of Rasa
<i>PRABHAV</i>	-	Idiosyncrasy

In the majority of the drugs one of these five properties is prominent and rest are latent. However there are drugs which act through more than one mode or some time through all the five modes. Further different properties may be responsible for different kinds of actions on different organs of the body. It is very difficult to assess the mode of action of Ayurveda drugs in general and *Medhya* drugs in particular, in the absence of specific guidelines for recognizing the mode of action and also of assessment methods. A thorough analysis of these drugs indicates a mixed pharmacodynamic feature of these drugs. However, these drugs appear to be predominantly *Sita Virya* and *Tikta* and *Madhura* rasa. The *Katu*, *Amla* and *Lavana Rasa-s* show the least incidence in *Medhya* drugs. Similarly *Snigdha* and *Laghu Guna-s* were in the highest incidence in these drugs. Thus, though there is a

slight aggregation of certain pharmacodynamic properties, the majority of drugs show a mixed picture and as such it is difficult to interpret the effect of all *Medhya* drugs on one uniform principle on the basis of their pharmacodynamic properties as described in Ayurveda. Probably different drugs exert their *Medhya* effect through different modes. It is possible that each of such drugs might be working through more than one route. However, this aspect of the problem cannot be settled unless the nature of pharmacodynamic properties i.e *Rasa, Guna*, etc. as described in Ayurveda literature is identified on scientific lines.

However, the greater incidence of *Sita Virya, Madhura rasa, Madhura Vipaka* and *Snigdha Guna* as found in *Medhya dravya-s* might be producing preponderance of *kaphaja prabhava* and similar effect on the person consuming such drugs. *Aindri* on the other hand supposed to be *Usna Virya*, so it may have more *antivata* property. Thus, such drugs should improve the general physique and should have a soothing effect on mind. In other words such drugs should physically nourish the body and should tranquilize the mind due to their *Sita Virya, Madhura Rasa* and *Snigdha Guna*. The improved *Dhi, Dhriti* and *Smriti*, may be the outcome of a nourished body and a suitable tranquilized mind. This interpretation holds good for the majority of *Medhya* drugs. But quite a few of such drugs possess varied pharmacodynamic properties and their *Medhya prabhava* cannot be explained so easily. However, according to the broad generalized principles, the *Medhya* drugs may be considered to possess varying degrees of Antianxiety and Adoptogenic effects. This contention is further supported by the specific use of *Medhya* drugs for the treatment of psychological and psychosomatic diseases where the real object of the therapy is to achieve a tranquility of the mind. Besides, the above mentioned literary backgrounds the modern researches done so far on several *Medhya* drugs like *Shankhapushpi, Brahmi, Jatamamsi, Jyotismati, Asvagandha, Sarpagandha* and *Vacha* indicate that these drugs have varying degree of psychotropic action. Thus, there is a considerable literary as well as scientific ground for suggesting that the *Medhya* drugs may possess varying degree of psychotropic/Adoptogenic action. It is not intended to identify the *Medhya* drugs of Ayurveda with the tranquilizers of modern medicine because one cannot ignore the fact that this may be an oversimplification of a very complex problem. At the same time one cannot overlook the aforesaid evidences and suggest that all *Medhya* drugs described in Ayurveda may possess varying degrees of psychotropic effects.

Thus it is observed that *Medhya* drugs have different and even opposite pharmacodynamic properties, yet exert *Medhya* effect. Drugs which are hot in potency (*Usna Virya*) and those that are cool in potency (*Sita Virya*) both, exert *Medhya* activity. Though it appears contradictory and hence

confusing, it is still within the ken of understanding based on the principles laid by Ayurveda physicians.

The concept of *Tridosa* is very relevant in this context. Caraka states that

pitta promotes ‘*Medha*’ among other things –

दर्शनं पक्तिरुष्माच क्षुत्तृष्णा देहमार्दवंम् प्रभाप्रसादोमेधा च पित्तकर्मा ऽ विकारजम्
क्षमा धृतिरलोभश्च कफकर्माविकारजम् Ca. su 18/50-51

Vagbhata suggests that *sadhaka pitta* – a variety of *pitta* located in the heart promotes *Buddhi*(Intellect) *Medha* (retentive faculty of intellect) and *Abhimana* (egoity) – all these functions are purely mental by nature Counted among the functions of kapha (by caraka) is *Dhriti* – or retentive faculty of intellect–

बुद्धिमेधाभिमानाध्यैरभिप्रेतार्थसाधतात् साधकंहृद्गतं पित्तम् AH Su 12/13

Thus

‘*Medha*’ and it’s apparent Synonym ‘*Dhriti*’ are the functions of both *pitta* and *kapha* as well. *Pitta* is promoted by drugs of hot potency while *kapha* is promoted by drugs those are essentially cool in potency.

Probably the drugs of hot potency may have a quicker action (but) of shorter duration in view of the nature of *pitta* which is supposed to of the nature of *kshipraprakopa prasadah* (Immediate anger of short duration). Given the nature of *kapha* the drugs of cool potency may take more time to promote the activity, but the action may last long. Further drugs of hot potency may act by promoting metabolic activity, facilitating permeability and enhancing the receptor competence. The drugs of cool potency may act by promoting nutrition or by promoting the receptor stabilization or even by increasing receptor sites.

Thus drugs under the head ‘*Medhyarasayana*’ are a special class of drugs which promote physical health in general and mental health in particular. These drugs not only promote cognitive functions and intellectual activities but are useful in a wide variety of psychological and psychosomatic disorders. Substantial research has gone in to these activities of late and the current research both- clinical and experimental has proved beyond doubt that those drugs actually exhibit various degrees of Nootropic and psychotropic activities.

The ‘Rasayana effect’ operates at four different levels-

- § By promoting the quality of nutritional fluids (like plasma) or acting as direct nutrients.
- § By enhancing the absorption, by promoting metabolism and augmenting bioavailability, thus felicitating the tissue nourishment
- § By removing obstructive pathology and promoting microcirculation and hence allowing improved tissue perfusion and nourishment
- § By facilitating elimination of toxic metabolites

Medhyarasayana drugs by virtue of being ‘Medhya’ and Rasayana both end up doing the following—

- § Promote qualitative improvement in cerebral fluids (like C.S. F), hormones and other vital secretions
- § Promote metabolic activity in the brain and other parts of nervous system and there by activate enzyme systems, receptor faculty.
- § Promote cerebral vasodilatation by removing clots/infarcts and correcting the atherosclerotic changes.
- § Promote and facilitate the elimination of toxic metabolites.

Ayurveda has advocated the use of drugs in the management of a variety of psychological disorders. Drugs of both herbal and mineral origin both as single and in combination have been used. While a few compound drugs are purely of herbal origin and a few of mineral ones. Many herbo-mineral compounds are also suggested for effective management. It is difficult to maintain a water tight compartment among such drugs.

HERBAL FORMULATIONS -SINGLE DRUGS

Number of herbs have been suggested for use in a variety of psychological disturbances. A scan through the classical texts shows that nearly 50 herbs were repeatedly used in Ayurveda texts, either severally or in combination, or as among the constituents of various compound drugs.

HERBS FREQUENTLY USED IN THE TREATMENT OF MANASAROGA.

S.N	SanskritName	Botanical Name	Part used	Form of Use	Dose
1	<i>Amalaki</i>	Embelica officinalis	Fruit	Powder Decoction	5g 2g 50ml
2.	<i>Aragvadha</i>	Cassia fistula Linn	Fruit	Decoction Powder	5g 50ml
3.	<i>Arimeda</i>	Acacia lengophlola willd	H. wood	Decoction Powder	5g
4.	<i>Aswagandha</i>	Withania somnifera	Root		
5.	<i>Bala</i>	Sida cordifolia	Root		
6.	<i>Bharangi</i>	Clerodendron serratum .	Root		
7.	<i>Bilwa</i>	Aegle marmolus	Root	Decoction Paste/Juice	50ml 20g
8.	<i>Brahmi</i>	Centella asiatica (Linn)	W. plant	Powder Juice Hot infusion	5g 10ml
9.	<i>Choraka</i>	Angelia glauca Edgw.	Root	Juice	10ml 10ml
10.	<i>Dattura</i>	Dattura metal	Leaves		
11.	<i>Devadaru</i>	Cedrus deodara (Rozb.)	H. wood		
12.	<i>Durva</i>	Cynodon dactylon	W. plant		
13.	<i>Guduchi</i>	Tinospora cordifolia	Stem	Juice Powder	10ml 3g
14.	<i>Guggulu</i>	Balsamodendron mukul	Latex	Powder	1gm
15.	<i>Gunja</i>	Abrus precatorius	Seeds		

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16.	<i>Haridra</i>	Curcuma longa Linn.	Rhizome	Powder	5g
17.	<i>Hingu</i>	Ferula northex Boiss	Latex	Powder	1g
18.	<i>Jatamamsi</i>	Nardostachys jatamamsi	Rhizome	Hot infusion	10ml
19.	<i>Jati</i>	Myrstica fragrans	Fruit	Powder	3kg
20.	<i>Jyotishmati</i>	Celastrus paniculatus Id	Seed	Powder	2g
21.	<i>Kakamachi</i>	Solanum dulcamara	Twigs	Decoction	50ml
22.	<i>Kakodumbara</i>	Ficus hispida Linn.	Fruit,bark	Powder	5g
23.	<i>Karpoora</i>	Cinnamomum camphora	Leaves	Hot infusion	10ml
24.	<i>Kushmanda</i>	Benincasa urifera Savei	Fruit	Paste	5g
25.	<i>Kushta</i>	Saussurea leppa .	Rhizome	Powder	5g
26.	<i>Lasuna</i>	Allium cepa Linn.	Bulb	Paste	5g
27.	<i>Lavanga</i>	Syzigium aromaticum	fruit	Powder	2g
28.	<i>M. parni</i>	Centella asiatica	W. plant	Juice	10ml
29.	<i>Mundi</i>	Sphaeranthus indicus .	W. plant	Distilled ext.	5ml
30.	<i>Musta</i>	Cyperus rotundus Linn.	Rhizome	Powder	5g
31.	<i>Nila</i>	Indigofera tinctoria	W. plant	Decoction	50ml
32.	<i>Palandu</i>	Allium cepa	Root	paste	5g
33.	<i>Pippali</i>	Piper nigrum	Fruit	Powder	3gm
34.	<i>Punarnava</i>	Boerhavia diffusa	W. plant	Decoction	50ml
35.	<i>Punarnava</i>	Inula racemosa .	Root	Powder	5g
36.	<i>Rudraksha</i>	Elaeocarpus ganitrus	Fruits	Powder	5g
37.	<i>Sankhapushpi</i>	Convolvulus pluricanlis	W. plant	Paste /Juice	10g
38.	<i>Saptaparna</i>	Alstonia scholaris	R. Bark	Powder	5g
39.	<i>Sarpagandha</i>	Rauwolfia serpentina	Root	Powder	5g

40.	<i>Satavari</i>	<i>Asparagus racemosus</i>	Root	Pulp paste	5g
41.	<i>Siddhartata</i>	<i>Brassica species</i>	Seeds	Powder	5g
42.	<i>Sigru</i>	<i>Moringa olifera</i>	Bark	Decoction	50ml
43.	<i>Sirisha</i>	<i>Albizzia lebeck Benth</i>	Bark	Decoction	50ml
44.	<i>Tagara</i>	<i>Valeriana vallichii</i>	Root	Decoction	50ml
45.	<i>Vacha</i>	<i>Acorus calamus Lin</i>	Rhizome	Oil ext	3g
46.	<i>Vandaka</i>	<i>Vanda roxburgie</i>	Root bark	Powder	5g
47.	<i>Vasaka</i>	<i>Adatoda vasaka</i>	Leaves	Juice	10ml
48.	<i>Vidanga</i>	<i>Embelia ribes Burm.</i>	Fruit	Powder	5g
49.	<i>Vidari</i>	<i>Pueraria tuberosa D.C.</i>	Tuber	Powder	5g
50.	<i>Yashti</i>	<i>Glycirrhiza glabra Linn</i>	Root	Powder	5g

DRUGS VIS A VIS PHARMACOLOGICAL ACTIONS AS PER AYURVEDA TEXTS

PLANT

SPECIFIC ACTION

1. Shankhapushpi

Manasarogahara, Bhutaghna
Prajnakara Medhya Smritida
Buddhida

2. Vacha

Bhutaghna Prajnakara Medhya
Smritida Matida Sirovirechaka
Samjnasthapaka

3. Brahmi

Prajnakara Medhya Buddhida
Smritida Matida Samjnasthapaka

4. Jyothishmati

Prajnavivardhana Medhya
Buddhida Smritida

	Sirovirechaka
	Samjnasthapaka
5. Mondookaparni	
	Prajnavivar
	dhana Medhya
	Smritiprada
	Buddhiprada
6. Jatamamsi	Bhutaghna Medhya Samjnasthapaka
7. Guduchi	Medhya Bhutaghna Bhramahara
8. Lasuna	Medhya Buddhiprada Smritiprada
9. Hingu	Matiprada Bhutaghna Samjnasthapaka
10. Shighru	Samjnasthapaka Sirovirechaka Madahara
11. Dattura	Sammohana Bharamaprada Madakari
12. Pippali	Medhya Sirovirechaka
13. Palandu	Medhya Nidrakara Sirovirechaka
14. Puga	Sammohana Madakari
15. Kushmanda	Manasarogahara
16. Choraka	Samjnasthapaka
17. Tulasi	Bhutaghna
18. Yashti	Medhya
19. Vidanga	Sirovirechaka
20. Bakuchi	Medhya
21. Sarshapa	Bhutaghna
22. Haridra	Sirovirechaka

The above drugs are such which have specific properties attributable to mental functions. Some of them have Anti-psychotic properties while a few of them promote specific mental faculties. No classification is available in ancient Ayurveda texts for these drugs. However it is possible to make

an attempt at a classification with the rudiments found in the classics. All these drugs can be put under eight major heads. Each head can have sub classifications.

MANASAROGAHARA

SMRITIPRADA

BHUTAGHNAM

BUDDHIPRADA

PRAAJNYA

MATIPRADA

MEDHYA

SIROVIRECHAKA

**AN INIMITABLE CLASSIFICATION OF DRUGS USED IN MANASA
ROGA AS RESTRUCTURED FROM AYURVEDA TEXTS**

CLASS	HERB	TEXT
MANASAROGAHARA		
Cetovikarajit	- Kushmanda	- DN
Cetovikaranut	- Kushmanda	- SN
Cetorogaapaha	- Kushmanda	- BN MPN
Cetovikarinam pathym	- Kushmanda	- SUSRUTA
Ceto avikarini	- Shankhapushpi	- BPN
Manasarogahrut	- Shankhapushpi	- BPN
BHUTAGHNAM		
Bhutaghna	- Tulasi (synonym)	
	- Vacha	- RN
	- Jatamamsi	- RN
	- Guduchi	- DN
Bhutasana	- Shankhapushpi	- RN
Bhutaapaha	- Sarshapa (synonym)	
	- Hingu (synonym)	
	- Jatamamsi	- RN

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Bhutahara	- Sarshapa	- RN
Bhutari	- Tulasi	- RN
	- Vacha	- BPN GN
	Hingu	- RN
Rakshoghna	- Jatamamsi	- DN
	- Vacha	- KN
	- Hingu	- RN
	- Sarshapa	- DN
Rakshohara	- Sarshapa	- RN BPN
Grahanasanam	- Vacha	- Susruta
Grahapaha	- Shankhapushpi	- SN
	- Sarshapa	- RN BPN
Grahaghna	- Shankhapushpi	- RN
	Sarshapa (synonym)	

(Bhutaghna is a synonym of Tulasi, Bhutanasana is a synonym of Hingu and Sarshapa and Rakshoghna are synonyms of Shweta Sarshapa)

PRAAJNYA

Prajnakara	- Brahmi	- RN
	- Vacha	- GN
Prajnavivardhana	- Jyotishmati	- RN
Prajnapushtida	- Shankhapushpi	
	- Brahmi	
	- Mandookaparni	
	- Jyotishmati	- RN

MEDHYA

Medhya	- Shankhapushpi	- MPN	- BPN , D.N.
RVN. NR			
	- Yashtimadhu	- Caraka	- BPN

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- Brahmi	- MPN	- BPN KN
RVN NR GN		
- Mandookaparni	- BPN	- BPN NR
- Guduchi	- Caraka	- KN
- Jatamamsi	- BPN	Ay.ci.
- Vacha	- DN	- RN
- Jyotishmati	- DN	- RN - RVN
- Jatamamsi	- MPN	- KN - KN
- Pippali	- BPN	- KN
- Bakuchi	- S.N.	- KN
- Lasuna	- BPN	- Susruta

(Medha is a synonym of Vacha, Shankhapushpi & Medhya is a synonym of Vacha)

Medhakara	- Lasuna	- Susruta
	- Brahmi	- RN
Medhakrut	- Jyotishmati	- DN
Medhakari	- Shankhapushpi	- DN
	- Lasuna	- KN
	- Jyotishmati	- DN
Medhapushtida	- Palandu	- BPN
Medhavivardhana	- Jyotishmati	- RN
	- Bakuchi	- DN
	- Shankhapushpi	- SN
	- Jyotishmati	- RN

BUDDHIPRADA

Buddhiprada	- Shankhapushpi	
	- Brahmi	- NR
	- Mandookaparni	- NR
	- Jyotishmati	- BPN MPN DN
	- Shankhapushpi	- DN
Buddhida	- Lasuna	- MPN BPN

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Buddhikara	- Brahmi	- RN		
Buddhivivardhana	- Jyotishmati	- R		
SMRITIPRADA				
Smritiparada	- Lasuna			
	- Brahmi	- MPN	BPN	KN
	- Mandookaparni	- MPN	BPN	
	- Jyotishmati	- DN	BPN	
Smritida	- Shankhapushpi	- BPN		
	- Lasuna			
	- Shankhapushpi	- BPN		
Smritivivardhani	- Brahmi	- NR	GN	
	- Mandookaparni	- NR		
	- Shankhapushpi	- NR		
	- Vacha	- RVN		
MATIPRADA				
Matiprada	- Brahmi	- KN		
Matida	- Vacha	- RN		
Matikari	- Vacha	- RN		
Matiman	- Hingu		Cakradatta	
	- Haridra	- Caraka		
SIROVIRECHAKA				
Sirovirechonopaga	- Jyotishmati	- Caraka, Susruta		
	- Vacha	- Caraka		
	- Vidanga	- Caraka		
	- Pippali	- Caraka		
Sirovirechonopaga	- Shighru	- Susruta		
	- Shighru	- Caraka		
Samjnasthapaka	- Vacha	- Caraka		
	- Jatamamsi	- Caraka		
	- Hingu	- Caraka		
Samjnaprabhodhana	- Caraka	- Caraka		
	- Shighru	- Harita		

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Sammohakrut	- Puga	- DN RN
Sammohanam	- Puga	- RN
Mohanam	- Puga	- KN BPN
Mohakarakam	- Datura	- GN
Bhrmaprada	- Datura	- RN
Bhromavaha	- Datura	- DN
Bhramahara	- Guduchi	
Madakari	- Sura, Madya	- SNS, BPN
Madakrut	- Puga	- Vrinda
	- Shighru	
Madapranut	- Datura	- BPN RVN
	- Shighru	- SN
Nidrakara	- Palandu	- RN

NR – Nighantu Ratnakara

DN – Dhanwantari Nighantu

BPN – Bhavaprakasa Nighantu

RN – Raja Nighantu

RVN – Rajavallabha Nighantu

KN – Kayadeva Nighantu

SN – Sodhala Nighantu

GN – Gana

Nighantu MPN

–

Madanapala Nighantu

CLASSIFICATION BASED CURRENT ON RESEARCH

- Anxiolytic Aswagandha, Brahmi, Jatamamsi, Datura.
- Antidepressant Aswagandha, Brahmi, Jatamamsi, Vacha, Kapikacchu, Puga
- Tranquilizing Jyotishmati
- Sedative Shankhapushpi Mandookaparni
- Anticonvulsant Shankhapushpi, Shighru, Ustukhudus
- Anesthetic Aswagandha
- Neuroleptic Jyotishmati
- Anti-stress Aswagandha, Tulasi Lasuna, Datura,
- Psychotropic Aswagandha, Brahmi, Shankhapushpi, Mandookaparni
- Nootropic Brahmi, Mandookaparni, Jyotishmati
- Neuroprotective Aswagandha
- Adoptogenic Aswagandha, Jyotishmati
- Antipsychotic Shankhapushpi , Mandookaparni
- Antiepileptic Aswagandha, Jatamamsi Brahmi Jyotishmati Vacha
- Anti-Parkinson Kapikacchu

MODE OF ACTION OF DRUGS

ASWAGANDHA-W.SOMNIFERA

EXHIBITS GABA RECEPTOR MEDIATED ANTI-CONVULSANT ACTIVITY

OFFERS NEUROPROTECTOIN AGAINST LITHIUM PILOCARINE INDUCED SEIZURES

PROTECTS AGAINST PTZ INDUCED SEIZURE ACTIVITY

OFFERS PROTECTION AGAINST SPREAD OF ALCOHOL INDUCED SEIZURES

PROTECTS AGAINST AMPHETAMINE INDUCED HYPERACTIVITY IN RAT BRAINS

INHIBITS MORPHINE TOLERANCE AND DEPENDENCE

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PREVENTS RISE IN LPO, ENHANCES SOD ANXIOLYTIC ANTI-EUPHORIC ANTI STRESS
ALLEVIATES ALCOHOL WITHDRAWAL-INDUCED ANXIETY
PERTURBS CENTRAL CHOLINERGIC MARKERS OF COGNITION IN RATS INHIBITS
RELATION EUPHORIA AND WAKEFULNESS
EXHIBITS C.N.S. DEPRESSANT ACTIVITY.
SHOWS ANTI-STRESS AND ADAPTIVE ACTIVITY ENHANCES SURVIVAL RATES
DURING STRESS ENHANCES SOD AND CATALASE.

BRAHMI-B.MONNIERI

ENHANCES CEREBRAL GLUTAMATE AND GABA INCREASES PROTEIN LEVELS IN
HIPPOCAMPUS REDUCES THE LEVELS OF LPO IN HIPPOCAMPUS
DEPLETES THE NORADRENALINE AND 5HT CONTENT OF RAT BRAIN
PREVENTS EXPRESSION OF HEAT SHOCK PROTEIN IN BRAIN ENHANCES PROTEIN
KINASE ACTIVITY
ATTENUATES RETROGRADE AMNESIA (PRODUCED BY IMMOBILIZATION
INDUCED STRESS ECS AND SCOPOLAMINE)
IMPROVES ACQUISITION CONSOLIDATION AND RETENTION (IN THE SHOCK
MOTIVATED BRIGHT DISCRIMINATION RESPONSE AND ACTIVE CONDITIONED
AVOIDANCE RESPONSE)
AUGMENTS COGNITIVE FUNCTIONS PROMOTES MENTAL RETENTION CAPACITY

SHANKHAPUSHPI-C.PLEURICALIS

EXHIBITS ANTICONVULSANT ACTIVITY POTENTIATES BARBITURATE HYPNOSIS
PRODUCES CYTOPROTECTIVE ANTI-STRESS EFFECTS
PREVENTS CHANGES IN NEURONAL CELLS IN SPECIFIC BRAIN AREAS PROMOTES
LEARNING, MEMORY
SHOWS HYPOTENSIVE ACTIVITY

JYOTISHMATI-C.PANNICULATUS

REGULATES METABOLISM OF BIOAMINES-SERATONIN AND GABA DECREASES THE
TURN OVER OF CENTRAL MONOAMINE

PREVENTS LOSS OF ACETYLCHOLINE IN BRAIN DIMINISHES AMPHETAMINE
INDUCED HYPERACTIVITY NOOTROPIC NEUROLEPTIC ADOPTOGENIC

SHARPENS MEMORY PROCESS IN RATS

SHOWS STIMULATORY EFFECTS ON INTELLECT AND MEMORY EXHIBITS
NEUTOLEPTIC AND ADOPTOGENIC ACTIVITIES

PTODUCES EXCITION TREMORS AND HYPER ACTIVITY AT HIGHER DOSES

MANDOOKPARNI (C.Asiatica)

IMPROVES LEARNING AND MEMORY CONROLS ALTERED BEHAVIOR

PROMOTES ATTENTION AND CONCENTRATION

JATAMAMSI (N.JATAMAMSI)

PROMOTES INTELLECT AND MEMORY EXHIBITS ANTIDEPRESSANT ACTIVIY
CONTROLS HYPERACTIVITY

TULASI-O.SANCTUM

CORRECTS BEHAVIORAL AND SOMATIC REACTION TO STRESS PROMOTES
ANTISTRESS ACTIVITY

DECREASES NORADRENERGIC ACTIVITY ENHANCES CELL MEDIATED IMMUNITY
INCREASES THE WEIGHT OF LYMPHOID ORGANS

KAPIKACHHU-M.PRURINES

MODULATES DOPEMINERGIC PATHWAYS

POTENTIATES APOMORPHINE INDUCED HYPOMOTILITY EXHIBITS
ANTIPARKINSON ACTIVITY IN RATS AND MICE

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MARGINAL POTENTIATION OF PRESSOR RESPONSES TO ADRENALINE IN DOGS
ANTAGONISES CAROTID OCCLUSION INDUCED PRESSOR RESPONSE IN DOGS
INCREASES MOTOR ACTIVITY

SHIGHRU-M.OLIFERA

REDUCES THE ONSET TIME OF CONVULSIONS INDUCED BY STRYCHNINE (WHOSE
SITE OF ACTION IS SPINAL CORD)

NOT EFFECTIVE AGAINST CONVULSIONS INDUCED BY PENYLENTENTETRAZOL
POTENTIATES BARBITURATE INDUCED SLEEPING TIME

ALTERS GENERAL BEHAVIOR PATTERNS

HAS ANTIDEPRESSANT ACTIVITY

SIGNIFICANTLY REDUCES IMMOBILISATION TIME (WITHOUT AFFECTING
SPONTANEOUS MOTOR ACTIVITY))

PUGA (A.CATACHU)

DATTURA (Datura metal)

EXHIBITS ANTISTRESS ACTIVITY

PROMOTES ANXYOLITIC ACTIVITY

INHIBITS

IMMOBILIZATION INDUCED DEPLETION OF ADREBAL

CORTICISTERONE

PUNARNAVA (Boerhavia diffusa)

EXHIBITS RESTORATIVE ACTION (AGAINST STRESS INDUCED CHANGES IN
PLASMA AND ADRENAL CORTISOL LEVELS)

AGURNMENTS THE ANTIBODY PRODUCTION IN STRESSED RATS

CONCLUSIONS

- Ancients had a clear vision of mental health, psychological disorders and their management
 - Specific methods were suggested to create, sustain and promote mental health and treat a variety psychological disturbances
 - Substantial research has gone in to these activities of late and the current research both- clinical and experimental, has proved beyond doubt that those drugs actually exhibit various degrees of nootropic and psychotropic activities.
 - The drugs under the head '*Medhyarasayana*' are a special class of drugs which promote physical health in general and mental health in particular. These drugs not only promote cognitive functions and intellectual activities but are useful in a wide range of psychological and psychosomatic disorders.
 - In addition to Medhya Rasayana number of herbs have been suggested in Ayurveda literature which have specific properties attributable to mental functions like anti-psychotic and psychotropic properties,
 - Current research studies have substantially, convincingly conclusively proved that herbs like *Aswagandha, etc* have shown to exhibit psycho neurotic actions relevant to the management of psycho neurological conditions
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REVIVAL OF MENTAL HEALTH IN COVID 19 ERA BY AYURVEDA

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The COVID-19 pandemic has led to high levels of psychological distress in the general public, including symptoms of anxiety and depression. The main psychological impact of COVID-19 is elevated rates of stress or anxiety. Such distress is associated with alterations in immune function, including an elevated risk of viral respiratory tract infections like CORONA. In this condition, the possible effects of Ayurveda is promoted by the Indian government as an "immune booster", are examined from the point of view of psychoneuroimmune mechanisms. In this psychosocial concern Ayurveda interventions become even more relevant by the fact that there is an elaborate description of causation and management of Janapadodhwamsa in Ayurveda. Ayurveda emphasizes its treatment modalities into three parts viz. Satwawajay Chikitsa, Yuktivyapashray and Daivyapashray Chikitsa. Sattvavajaya therapy are specific mental treatments described in Ayurveda to cure physical problems as well mental disorders. The mental attitude, mental status of a person has a great role in the curing process of every disease like Covid-19 and it directly affect on its. Even the modern medical science admits that without the proper consent and mental co-operation, no patient could be cured perfectly.

Key words: COVID-19, Pandemic, Psychological Distress, Ayurveda, Satwawajay Chikitsa

INTRODUCTION

Now a days, World is facing an unprecedented pandemic of novel corona virus disease (COVID-19) caused by Severe Acute Respiratory Syndrome Corona virus 2 (SARS-CoV- 2). The COVID-19 pandemic has led to high levels of psychological distress in the general public, including symptoms of anxiety and depression. The main psychological impact of COVID-19 is

elevated rates of stress or anxiety. As new measures and impacts are introduced – especially quarantine, it affects many people’s usual activities and routines. Due to it levels of loneliness, depression, harmful alcohol and drug use and self-harm or suicidal behaviour are also expected to rise. Such distress is associated with alterations in immune function, including an elevated risk of viral respiratory tract infections. In this condition, the possible effects of Ayurveda is promoted by the Indian government as an "immune booster", are examined from the point of view of psychoneuroimmune mechanisms.

MENTAL HEALTH & COVID-19

Added to the fear of contracting the virus in a pandemic such as COVID-19 are the significant changes to our daily lives as our movements are restricted in support of efforts to contain and slow down the spread of the virus. Faced with new realities of working from home, temporary unemployment, home-schooling of children and lack of physical contact with other family members, friends and colleagues, it is important that we look after our mental, as well as our physical, health.

Some groups may be more vulnerable than others to the psychosocial effects of pandemics. In particular, people who contract the disease, those at heightened risk for it (including the elderly, people with compromised immune function, and those living or receiving care in congregate settings) and people with preexisting medical, psychiatric or substance use problems are at increased risk for adverse psychosocial outcomes. Health care providers are also particularly vulnerable to emotional distress in the current pandemic, given their risk of exposure to the virus, concern about infecting and caring for their loved ones, shortages of personal protective equipment (PPE), longer work hours and involvement in emotionally and ethically fraught resource-allocation decisions. Some patients will need referral for formal mental health evaluation and care, while others may benefit from supportive interventions designed to promote wellness and enhance coping (such as psychoeducation or cognitive behavioral techniques). In light of the widening economic crisis and numerous uncertainties surrounding this pandemic, suicidal ideation may emerge and necessitate immediate consultation with a mental health professional or referral for possible emergency psychiatric hospitalization. Self-care for providers, including mental health care providers, involves being informed about the illness and risks, monitoring one’s own stress reactions and seeking appropriate assistance with personal and professional responsibilities and concerns — including professional mental health intervention if indicated.

Education and training regarding psychosocial issues should be provided to health system leaders, first responders and health care professionals. The mental health and emergency

management communities should work together to identify, develop and disseminate evidence-based resources related to disaster mental health, mental health triage and referral, needs of special populations and death notification and bereavement care. Risk-communication efforts should anticipate the complexities of emerging issues such as prevention directives, vaccine availability and acceptability and needed evidence-based interventions relevant to pandemics and should address a range of psychosocial concerns.⁴

MENTAL HEALTH IN COVID-19 AND AYURVEDA

In this psychosocial concern Ayurveda interventions become even more relevant by the fact that there is an elaborate description of causation and management of epidemic in Ayurveda as *Janapadodhwamsa*. The perfect balance of mind, body and soul is considered as complete health in Ayurveda. Ayurveda is not only limited to body or physical symptoms but also give comprehensive knowledge about spiritual, mental and social health. Thus, Ayurveda is a qualitative, holistic science of health and longevity.

Physical impairments would potentially have psychiatric manifestations during the course of a disease that could cause patients to experience a wide range of psychological conditions. It is well known that physical condition of individuals greatly affects their psychological health and, therefore, psychological health may also influence the physical conditions which may delay the recovery of patients suffering from different physical health issues like Covid-19. Therefore, a better knowledge on the psychological morbidity of the physically diseased would support the planning of a multidisciplinary approach to the care of patients with different physiological disorders in acute, intermediate, and long terms.

However, that patients suffer from prolonged health issues causes mental unhappiness and leads them to suffer from many invalidating diseases. Therefore, physical impairments would potentially have psychiatric manifestations during the course of a disease, making patients experience a wide range of psychological conditions⁵. This is the primary objective of the prescriptions and prohibitions described in Ayurveda for the preservation and promotion of positive health and prevention as well as cure of Covid-19. Ayurveda describes that a possibility for disease is due to imbalance of the '*tamas*' or '*rajas*' in the mind which are the reactive tendencies which vitiate the mind and leading to emotional imbalance, also results in psychological disturbances.

The reason for any unhealthy condition is the toxins create by the accumulated '*dosha*'. These negative feelings are emotional toxins accumulate in the mind. If they are not driven out of

the body in a stipulated period of time, they give rise to or may lead into various chronic mental disorders like anxiety, neurosis, depression, insomnia, etc., If this is further ignored, it turns into permanent disorders like *Unmad*, *Apasmara* (epilepsy) is also categorized as a mental disorder, *Atatwaabhinivesh* and other *Manas roga* under the *Manovaha srotas*. Ayurvedic science more concentrated on the aspect of mind, body and soul and thus molded the system of Ayurveda as treating process combining both mind and body.

Ayurveda emphasizes its treatment modalities into three parts viz. *Satwawajay Chikitsa*, *Yuktivyapashray* and *Daivyapashray Chikitsa*. *Sattvavajaya* therapy mentioned in *Charaka samhita* and it used as new concept of psychotherapy in Ayurveda. Whereas *Yuktivyapashraya* is rational therapy and *Daivyapashray* is faith therapy.⁶ Along with the '*Yuktivyapashraya*' treatment, *Sattvavajaya* (psychotherapy) has also been given due place in individual. There are specific mental treatments described in Ayurveda to cure physical problems as well mental disorders. The mental attitude, mental status of a person has a great role in the curing process of every disease like Covid-19 and it directly affect on its. Even the modern medical science admits that without the proper consent and mental co-operation, no patient could be cured perfectly.

Sattvavajaya as psychotherapy, is the mental restraint, or a "mind control" as referred by *Acharya Charaka*, is achieved through "spiritual knowledge, philosophy, remembrance and concentration". According to Ayurveda, *prajnaparadha* is "the main etiopathological factor" in mental illness, and can be corrected through psychotherapy or *sattvavajaya*.

Sattvavajaya is that method of treatment through which one tries to bring the intellect (*dhi*), fortitude (*dharti*) and memory (*smrti*) of the patient into a proper condition. Two methods of *sattvavajaya*: (1) Assurance to the patient of the return of lost objects or persons. (2) Inducement of emotions opposite to those associated with patient's distress.⁷ There is no fundamental difference between *sattvavajaya* and modern psychotherapy. Both involve the removal of the mind from harmful sense-objects. *Sattvavajaya* warrants physician's interference with patient's mind control. This can be achieved by various ways. (1) By regulating the thought process (*Chintya*), (2) By replacing the ideas (*Vicharya*), (3) By channelling the presumptions (*Uhya*), (4) By polishing the objectives (*Dhyeya*), (5) By proper guidance and advice (*Samkalpa*) for taking right decisions. *Sattvavajaya* is that typical Ayurvedic approach which is not only prevents the impairment of intellect, patience of memory, but also brings them back to a normal state, whenever they are impaired. Thus, *Sattvavajaya* plays a significant role in the maintenance of a harmonious state between these three important factors - intellect, memory and patience, ultimately leading to a happy healthy state of the individual.

According to *Charaksamhita*, systematic line of mental diseases includes - *Nidana Parivarjana*, i.e., elimination of basic cause, *Daivavyapasraya chikitsa*, *Yukti vyapasraya chikitsa*.

Daivavyapasraya is literally translated to mean any therapy that depend on the '*Daivya*' (Devine) or linked to it and it is concerned to unknown circumstances, which are beyond the purview of reasoning or can't establish on scientific basis, and hence it is just remain as spiritual therapy.

Yuktivyapasraya, *yukti* means union, connection and it is much rational in its approach to treating the diseases of psychological and somatic origin. *Yukti* refers to reasoning and *Yuktivyapasraya* is based on a rational and scientific outlook.. In this, the treatment of mental disorders given by specific procedures known as *Panchakarma* and presiding suitable palliative measures as a *Aushadha* and diet regimen. ⁸

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ANATOMICAL EXPLORATION OF *SHAVASANA* AND ITS PHYSICAL AND MENTAL BENEFITS

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The term Yoga is originated from the Sanskrit root yuj which means to bind, join, attach and yoke, to direct and concentrate one's attention on, to use and apply. It also refers to union or communion. It is the true union of our will with the will of God. Yoga is performed through some specific postures called Asana. Among the eight limbs of Yoga, the yogic technique properly begins at the third limb that is the Asana. The word Asana is well known around the world for the yogic posture into which the whole science of Yoga is shrinking. Patanjali defines Asana as 'Sthirasukhatvam' in Yogasutra which can be translated as stable and agreeable. The benefits of Asana range from physical to spiritual level. Asana not only tone the muscles, ligaments, joints and nerves but also maintains the smooth functioning and health of entire body. "Shavasana" was described as one of the 32 most important Asana in Gheranda Samhita. This pose appears as the posture of a dead body and is, hence, named after it. Shava meaning "corpse", and Asana meaning "posture". The corpse posture can both antecede and follow a session of Hatha Yoga postures.

Keywords- *Anatomy, Asana, Joint, Shavasana, Muscle, Yoga*

INTRODUCTION-

"Shavasana" was defined as one of the 32 most important Asana in Gheranda Samhita (dated around 1650 CE). The Gheranda Samhita is the most encyclopaedic of the three-classic text about Asana. It says that there are 8,400,000 of Asana described by Shiva. The postures are as many in number as there are numbers of species of living creatures in this universe. Among them 84 are the best, and among these 84,32 have been found useful for mankind in this world the 32 Asana are mentioned in Gheranda Samhita.¹

Shavasana appears as the posture of a dead body and is, hence, named after it. In Sanskrit Shava meaning "corpse", and Asana meaning "posture". The corpse posture can both antecede and follow a session of Hatha Yoga postures.²

NEED OF STUDY-

In this article the essential quest of *Asana* practitioner about the anatomical structures involved in the *Asana* and how this involvement is beneficial in maintaining Physical and mental health or in management of any disease.

AIM AND OBJECTIVES -

- To explore the anatomical structures involved in “*Shavasana*.”
- To avoid possibilities of injuries while performing *Shavasana* by understanding the anatomical structures involved in “*Shavasana*”.

MATERIAL AND METHODS -

- Review of *Yoga-Asana* literature from *Yoga Classics* including relevant commentaries.
- Other print media, online information, journals, magazines etc.

REVIEW-

Lying flat on the ground like a corpse is called the *Mritasana*.³

According to *Hath Yoga Pradipika*, lying down on the ground, like a corpse, is called *Shavasana*.⁴

In *Hathratnavali*, *Shavasana* illustrated as Spread out the hands and legs, while lying relaxed.⁵

According to *Swami Kuvalayananda*, the technique of *Shavasana* is simple to understand but somewhat difficult to practice. It is as following, the student has to lie on his back, and fully relax his muscles. It is to be noticed here that our muscles should remain slightly contracted even when we lie down for the rest. Even this slight contraction has to be avoided in the dead pose.⁶

In opinion of *Swami Vyas Dev ji*, lay down on your back. Inhale and get the air to the maximum capacity so that the whole body gets stiff like a plank of wood. The body should be so stiff that it could be raised erect by lifting the head only. Same also, by lifting the feet only the whole body will remain erect on the head.⁷

According to *B.K.S Iyengar*, in this *Asana* the object is to metamorphose a corpse. Once life has expired, the body persist to be still, and no movements are possible. By being motionless for some time and keeping the mind still while you are fully conscious, one learns to relax. This conscious

relaxation energizes and refreshes both body and mind. But-it is much harder to keep the mind still than the body. Therefore, this visibly easy posture is one of the most difficult to master.⁸

Steps for Performing “*Shavasana*”

- Lie flat and straight on the back.
- Place both the arms at 15 cm (approx.) away from the body. Keep both the palms facing in the upward direction.
- Move both the feet a bit, so that they are slightly apart and make you feel comfortable. Then, close both the eyes.
- Keep the head and the spine in a fully straight line.

Contraindications-

Those who suffers from-

- Back injuries
- Severe acidity patient
- Very distracted mind

Image:



Shavasana

Anatomical Exploration of *Shavasana*-

Muscles and ligaments involved in *Shavasana*.

In this posture the muscles of the whole body will be in relax position.

Joint actions

- Forearms are supinated.
- Knee are laterally rotated.

Forearm

Supination of forearm is produces by supinator and biceps brachii muscle. This Movement is produced by the head of the radius rotating within the annular ligament. Supinator muscle is the muscle of deep muscles of the posterior compartment of forearm and biceps brachii is the muscle of anterior compartment of arm.

Table 112. Muscles performing forearm supination.

Muscle	Position	Nerve supply
Supinator	Posterior compartment of forearm	Radial nerve (C6-C8)
Biceps brachii	Anterior compartment of arm	Musculocutaneous nerve(C5-C6)

Table 113. Muscles which are stretched during supination of forearm.

Muscle	Position	Nerve supply
Pronator teres	Anterior compartment of forearm	Median nerve (C6, C7)
Pronator quadratus	Anterior compartment of arm	Median nerve (C7, C8)

Knee joint

External (Lateral) Rotation of the knee joint in this pose.

Lateral rotation of knee joint is possible when the leg is in the flexed position. The lateral rotation of leg is done by the biceps femoris. The muscles are slightly stretched especially the medial rotators of knee. In *Shavasana* the extensor compartment or anterior compartment of thigh and the medial rotators of knee are stretched. This compartment consists of quadriceps femoris which includes rectus femoris, vastus lateralis, medialis and intermedialis. In *Shavasana* there is not much stretch at knee joint.

BENEFITS-

1. Physical Benefits
2. Mental Benefits

Physical benefits

1. **High Blood pressure control-** Cardiac output and peripheral resistance are the key determinants of blood pressure. Blood pressure and heart rate are important cardiovascular parameters. Both are controlled by autonomic nervous system mediated via baroreceptor reflex mechanism. Cardiac output is product of stroke volume and heart rate. Stroke volume increases with increase in venous return and increased force of contraction of heart and vice-versa. Increase in sympathetic activity increases venous return by producing vasoconstriction in splanchnic circulation and other parts of the body and also increased force of contraction of heart leading to more pumping of blood in each cardiac cycle leading to increased systolic blood pressure. Increased sympathetic activity also produces vasoconstriction pressure. Impulses of buffer nerves from arterial baroreceptors reach the medulla and affect the heart rate via vagal discharge to the heart. The neurons from which the vagal fibres arise are in the dorsal motor nucleus of the vagus and the nucleus ambiguus. So, increased sympathetic activity is responsible for increased cardiac output and heart rate and vice versa. Any manoeuvre which can decrease the sympathetic activity will decrease blood pressure, cardiac output, total peripheral resistance and heart rate. Shavasana results in decrease in sympathetic activity and also increase in parasympathetic activity. As a result of this decrease in sympathetic activity there is vasodilatation which causes decrease in peripheral resistance. It also decreases heart rate and myocardial contractility leading to decreased cardiac output. Decrease in cardiac output and peripheral resistance both results in decrease in systolic as well as diastolic blood pressure. So Shavasana can be a useful exercise for the patients suffering from hypertension and other cardiac disease and other stress related problems.
2. **Anti-stress effect-** During stress, increased release of neurohumoral agents by the sympathetic nervous system activates the enzyme adenyl cyclase present in the cell membrane of each cell of the body. This adenyl cyclase activates 3-5 cyclic-AMP, which in turn converts ATP to ADP and releases energy. The energy thus released stimulates functioning of each cell. So, the heart beats more rapidly, endocrine glands release more hormones and generalized vasoconstriction occurs due to stimulation of smooth muscle of blood vessels. The most notable feature of Shavasana is the capability of inducing a

coordinated psycho physiological response, which is anti-thesis of stress response. This “Relaxation response” consists of generalized reduction in both cognitive and somatic arousal as observed in modified activity of hypothalamic -pituitary axis and autonomic nervous system.

3. **Reduce Anxiety levels-** Shavasana practice has been shown to increase the level of gamma-amino butyric acid, or GABA, a chemical in the brain that helps to regulate nerve activity. GABA activity is reduced in people with mood and anxiety disorders. GABA is a Neurotransmitter. Exercise in general increases production of feel good neurotransmitters like serotonin and euphorians and a stimulant Vaughn. Shavasana does not release these stimulants but it does produce the endorphins and euphorians, as well as something called Gamma-Amino butyric Acid (GABA). GABA is an inhibitory neurotransmitter; it works to “inhibit” the massive amounts of information being synapsed throughout motor neurons. The stronger the inhibitory signals are, the easier it is to settle down our over active responses. Lying down in Shavasana will allow these feel-good chemicals to flood our system.
4. **Decrease in Metabolic rate and Oxygen consumption-** Regular practice of Shavasana are associated with reduction in catecholamine secretion, a decrease in sympathetic and corresponding increase in parasympathetic Activity, reduction in metabolic rate and oxygen consumption and salutary effects on cognitive therapy.

Mental benefits

In lying posture as well as in Shavasana the whole body remains in a well-supported condition where the center of gravity is nearest to the ground. Naturally, when the extensors and flexors are not required to work against the gravitational force, they are greatly relaxed. Thus, the force required of the heart to pump blood against gravity is reduced to a great extent. The person practicing Shavasana remains inwardly alert but is less conscious of the external environment. In Shavasana, sensory stimulation and external distractions are ultimately minimized to help the body completely relax. With a grounded body, mental energy can be channeled inward and the mind can start to explore the body from the inside. Practice will increase body awareness and interoception. Interoception is insight on the physiological condition of the body and is associated with the autonomic nervous system and autonomic motor control. The autonomic nervous system is in control of the normally unconscious and automatic bodily functions like breathing, the heartbeat, and the digestive processes. Interoception is also linked to the formation of subjective feeling states. In summary, practicing Shavasana may increase the ability to notice things like the body’s breathing and heartbeat as well as form calmer and more relaxed feeling states. For this reason, increased interoception has

been linked to decreased signs and symptoms of anxiety and depression. In addition, Shavasana is known as a great way to calm the mind, reduce stress and fatigue, lower blood pressure, relieve headache pain, and improve sleep.

DISCUSSION-

The Body is in relaxed position. This *Asana* relaxes the whole psycho-physiological system. It should ideally be practiced before sleep, Before, during and after *Asana* practice, particularly after dynamic exercises such as *Surya Namaskar*, and when the practitioner feels physically and mentally tired. It develops body awareness. When the body is completely relaxed, awareness of the mind increases, developing *Pratyahara*. It relaxes whole body. It releases stress, fatigue depression and tension. *Shavasana* improves concentration and cures insomnia. This posture conveys a profound meditative state of relaxation, which may help in the restoration of tissues and cells of the body.

Shavasana has been proposed for brief lifestyle change and stress management. The aim of *Shavasana* is to achieve the complete physical and mental wellbeing of an individual. The main advantage of *Shavasana* is that it produces no untoward effects and does not need any complex equipment. Regular practice of *Shavasana*, the sub cortical regions of the brain dominate while conventional physical exercises, the cortical regions of the brain dominate.

CONCLUSION-

Shavasana is the very effective relaxation *Asana*, it relaxes the whole body. At beginning it calm the whole body and concentrates the mind in preparation to follow, at the end it relaxes from head to toe and integrates awareness. It should be practiced before sleep, Before, during and after *Asana* practice particularly after dynamic exercises such as *Surya Namaskar*, and when the practitioner feels physically and mentally tired. According to *Gheranda Samhita*, this *Asana* removes tiredness, and destroy the anxiety of the mind. This *Asana* should not be practiced when the mind is distracted.

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RELEVANCE OF AYURVEDA FOR MUDDLED MENTAL HEALTH OF WOMEN

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In present scenario of covid-19 pandemic to establish utility of Ayurveda for mental health in women. In covid-19 world mental health experts witnessing a consistent spike in the cases of anxiety and depression specially in women. Mental health determines our perception, conception and retention. World Health Organisation (WHO) estimated that globally over 400 million people are suffering from mental disorder. In present COVID scenario women are entrusted with more and more responsibilities.

Biological condition like pre puberty, pregnancy or pre- menopausal status induced stress, mood swings, anxiety, insomnia or hormonal imbalance, thyroid, anaemia induced irritability, Post-partum stress influences mental health. Currently the world's attention is riveted on women issues facing depression, anxiety, loneliness and deteriorating mental health. Mother Teresa's famous quote is very much relevant to the present context for women

"loneliness is the leprosy to the modern world" Muddled Mental status of women aroused either due to Absence of Ambition ,work- home -sleep-schedule tends to breed boredom, lack of communication, Imbalanced Equilibrium, Societal norms, Unexpressed emotions .

Let this pandemic deliver a culture of honesty about mental health even in the moment of despair there are some Ray of hope like Ayurveda.

In this pandemic covid-19 Ayurveda insight took centre stage in an already pessimistic environment for mental health and immunity specially in women. According to Ayurveda Mental health is a state of sensorial, intellectual and spiritual well-being. it is said "sattva" is overshadowed by "Raj" and "Tam". So preventive aspect for Manas Rog in Ayurveda is to enhance "Sattva", by mental control therapy "satvavajaya".

From Ayurveda perspective, sacrosanct principle enshrined and elucidated in ancient texts regarding diet and daily regime, medicinal value herbal formulations, Rasayan Karma encircling complete process of rejuvenation, Panchakarma therapy a complete cleansing process used to get rid of toxic build up and restore balance to the entire system including series of processes termed snehan followed by swedan. Intellect promoting, nervine with soothing n calming virtue drugs like Brahmi, shankhpushpi, jatamansi as well "Shirodhara" or rebalancing treatment specially designed for application over forehead with different herbal products .according to disorder pertaining to mental health like insomnia, neurological disorder, anxiety neurosis, depression, obsessive compulsive disorder [OCD] proved as imperative assets for mental health.

Ayurveda medication encircling Entire regime efficient enough to resolve women's mental health issues strengthening their resilience and consolidating confidence to amplify their extrinsic as well intrinsic beauty both physically and spiritually.

Keywords – Mental health, COVID-19, women, Satvavajaya, nervine, calming drugs

"Loneliness is the leprosy to the modern world"

Mother Teresa

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From Ayurveda perspective, sacrosanct principle enshrined and elucidated in ancient texts regarding diet and daily regime, life style modification, Medicinal value herbal formulations, Rasayan Karma

encircling complete process of rejuvenation, Panchakarma therapy a complete cleansing process used to get rid of toxic build up . Intellect promoting, Nervine with soothing n calming virtue drugs and immunity enhancer like Brahmi, shankhpushpi, jatamansi, shatawari,ashwagandha as well “Shirodhara” or rebalancing treatment for disorder pertaining to mental health like insomnia, neurological disorder, anxiety neurosis, depression, obsessive compulsive disorder [OCD] proved as imperative assets for mental health.

INTRODUCTION:

In covid-19 sticken world mental health experts witnessing a consistent spike in the cases of anxiety and depression specially in womens as well a kind of fear psychosis and paranoid that has Hijacked our society.

“loneliness is the leprosy to the modern world”

Mother Teresa

Mother Teresa's famous quote is very much relevant to the present context for women.

Mental health determines perception, conception and retention. World Health Organisation (WHO) estimated that globally over 400 million people are suffering from mental disorder. In present covid scenario women are entrusted with more and more responsibilities pertaining to family, society as well focusing on individual’s aspiration to pursue their career. With feeble endurance to emotional stress, adverse impact on their physiological as well as psychological health is very common thing now a days.

BIOLOGICAL FACTOR

As far as biological condition like pre puberty, pregnancy or pre- menopausal status induced stress mood swings, anxiety, insomnia or hormonal imbalance, thyroid, anaemia induced irritability, Postpartum stress, discomfort. At workplace professional commitments, deadlines and targets indulged stress are also one of the factor.

SOCIAL FACTOR

Regressive mind-set, gender discrimination resulting from pre-conceived notion on the grounds of women's physiological limitations and prevailing societal norms are responsible for mental status of

women. Entire exercise of setting equilibrium between professional and personal life culminate into stress.

EMOTIONAL FACTOR

Muddled Mental status of women aroused either due to emotional turmoil by broken relationship, disputed and uneventful marriages, Lack of communication, Unexpressed emotions, Hiding feelings confronting with themselves is very common cause for stress in women.

Currently the world's attention is riveted on women issues facing depression, anxiety, loneliness and deteriorating mental health. Stress isn't the volume of work women got, it is the feeling of anxiety fear to accomplish it as far as Causative factors for stress and depression are concerned. Enhanced responsibilities during covid, Screen time for online classes as mother as well as teacher or other profession, domestic violence, infertility, social media pressure or tech-addiction. Absence of Ambition, work-home-sleep-schedule tends to breed boredom.

Let this pandemic deliver a culture of honesty about mental health even in the moment of despair there are some Ray of hope.

MANAGEMENT FOR MENTAL HEALTH

To rectify stress-related issues recommendations during counselling sessions definitely act as trouble-shooter.

Counselling sessions

Practice of listening and expressing connecting to the partner

Self-goals are an essential,

Reaching out is crucial

Outdoor Activities

Spending time in pollution free eco-zones for corporate sector.

Practicing Yoga and Pranayama:

Women may rejuvenate themselves by practicing yoga and Pranayama which can change entire personality.

Combat emotional Turmoil Avoid self-criticism

Avoid Analysis paralysis

Ensuring Priorities

Pleasure activism

Try to be optimistic discarding negative

Enjoying womanhood

AYURVEDA INSIGHT

A Ray of hope for mental health specially in women. In this pandemic covid-19 Ayurveda Insight took centre stage in an already Pessimistic environment for mental health and immunity specially in women

DISCUSSION

According to Ayurveda *Mental health is a state of sensorial, intellectual and spiritual well-being* . (1.carak))it is said "sattva" is overshadowed by "Raj" and "Tam". So Preventive aspect for Manas Rog in Ayurveda is to enhance "Sattva". By mental control therapy "satvavajaya".

From Ayurveda perspective, sacrosanct principle enshrined and elucidated in ancient texts regarding diet and daily regime, medicinal value herbal formulations, Rasayan Karma encircling complete process of rejuvenation, vajikaran pertaining to performance and progeny and Panchakarma therapy a complete detoxificatio procedure influence and restore balance to the entire system for disorder like insomnia, neurological disorder, anxiety neurosis, depression, obsessive compulsive disorder [OCD] proved as imperative assets for mental health.

Scientific explanation for correlation of hormonal imbalance and effectiveness of therapies mentioned in ancient texts.

Cortisol, the primary stress hormone released by the adrenal glands. Timing, length and quality of sleep all influence cortisol. Over time, high levels may cause weight gain and high blood pressure, disrupt sleep, negatively impact mood, reduce your energy levels.

A review of scriptures of Ayurveda and yoga and on going researches reveal yoga deep breathing Pranayam massage therapy as well spiritual activities can reduce cortisol levels by 30% and manage stress.

Dopamine is known as the feel-good neurotransmitter in brain. Dopamine is a hormone associated with happiness and serotonin regulates our mood. Interacting with the pleasure and reward centre of our brain, dopamine — along with other chemicals like serotonin, oxytocin, and endorphins plays a vital role in how happy we feel also affects movement, memory, and focus.

Stress induced Dopamine deficiency include Depression schizophrenia psychosis, including hallucinations or delusions.

Utility of Lifestyle modifications ,entire regime as well Ayurveda drugs in current pandemic covid-19 pressure induced mental health disorder specially in women:

DIET REGIME:

For covid-19 nutrition is an essential part to achieve immunity level as well to release stress for achieving goal of mental peace in womens as proper diet is an often ignored part of health duty responsibilities strict schedule for breakfast, lunch, and dinner at the same time every day, despite daily activity relieves stress on the digestive tract. hormones and neurotransmitters facilitate digestion and metabolism. Slow digestion is responsible for deviated stress signals According to Ayurveda assessment of Prakriti or constitution is an essential part for fixation Of Diet.

YOGA:

Releases endorphins at a steady pace, sustaining neurotransmitters needed for entire physical mental and spiritual calm. (10. Nirmala vaze) Studies reveal avoiding sedentary life style exercises at routines fix schedule and certain pace and intensities regulate blood circulation achieving ultimate Motto for good health.

PRANAYAM:

Ancient yoga and Ayurveda text always emphasized on yoga Pranayam and in current scenario of pandemic it is much relevant as it is associated with respiratory system.

Exhale and inhale process saturating oxygen to the body settles the immune and nervous systems. To concentrate on breathing naturally gives relaxation and control of mind body and soul and influence the brain wave function.

SIGNIFICANCE OF SURYA NAMASKAR

In ancient scriptures sun is ultimate source of energy and twelve way of Surya Namaskar in sunlight are effective enough for entire health. reduced sunlight can cause a drop in neurotransmitters serotonin, dopamine, and vitamin D levels as well as disrupt biological clock (circadian rhythm)

MEDITATION:

In simple terms means a One Point Focus. Be focusing on your breath, one single thought, chanting Mantra, or silence or our body movement Meditation requires staying still for extended periods of time. The main purpose of any spiritual practices or meditation to cultivate self awareness to a deeper level and has the potential to connect you with your inner self. (7. Steven p.) Science-Based Benefits of Meditation that rewire your brain Stress reduction is one of the most common reasons people try meditation. Less stress translates to less anxiety Promotes Emotional Health. Self-Awareness, Lengthens Attention Span. Enhances longevity, Reduce Age-Related Memory loss like dementia Alzheimer disease. It's an inbuilt intelligence of our body that directs us to eat ,digest, absorb assimilate ,sleep ,secrete hormone at a specific time of the day. Meditation helps in maintaining circadian rhythm.

PANCHKARMA

A complete cleansing process used to rid the body of toxic build up and restore balance to the entire system including series of processes termed *snehan* means oleation with medicated oils followed by *swedan* fomentation with medicated steam of decoction . Intellect promoting, Nervine with soothing n calming virtue Drugs like Brahmi, shankhpushpi, jatamansi as well shirodhara or rebalancing treatment specially designed for application over forehead with different herbal products decided after proper *prakriti* assessment. Panchakarma Proved as detoxification and bio-purification procedure for rejuvenation .

DRUGS FOR MENTAL HEALTH:

Medicinal value intellect promoting herbs and immunity enhancer ."*Rasayanas*" are considered to rejuvenates the nervous system and promote tranquility (5.Archana R. 6.Singh N.).Ashwagandha can play a significant role when cognitive skills declines due to depression. It enhances immunity to combat with depression.

Studies reveal that these medicated herbs relieves stress and anxiety due to the presence of active compounds like steroidal lactones, saponins, alkaloids and withanolides that provide antidepressant, anti-inflammatory and anti-anxiety properties. also balances out the constant mood swings and increases mental alertness, focus and concentration. It helps restore the normal physiological functioning.

2. Brahmi acts as an adaptogen to new or stressful situations. increase the serotonin levels in the brain that help the mind keep calm and give relief from anxiety and nervousness.

3. Jatamansi (Spikenard)

Jatamansi very effective in insomnia is also known for its anti-depressant, anti-stress and anti-fatigue properties. It provides a therapeutic effect to mood swings and stress disorders. Jatamansi erases negativity by channelizing the energies.

Phytoestrogen: shatawari

Is adaptogenic as it regulate the body's systems enhance immunity As mentioned in texts it act as a boon in treatment for female reproductive conditions(.2. Akansha Singh³.alok jain) recent research suggests it is very much effective to combat with Menopause,(Turnbull s) premenstrual syndrome, Polycystic ovarian disease (PCOD), thyroid hormonal imbalance induced depression and anxiety as well anaemia induced irritability For lactating mother it's good galactagogue.

Saffron :

is often used to address conditions of the central nervous system. crocin, a constituent is neuroprotective. It stabilize mood, stimulate appetite and digestion, as well as enhance memory and sexual desire.

CONCLUSION:

Ayurveda is efficient enough to resolve women's mental health issues strengthening their resilience and consolidating confidence to amplify their extrinsic as well intrinsic beauty both physically and spiritually. An awareness drive backed with various scientific researches on Ayurveda for different aspect of Mental Health is need of hour. Expansion and elaboration with scientific data can provide India a leading platform worldwide.

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COVID-19: IMPROVEMENT OF MENTAL HEALTH IN CORONA

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The corona virus disease 2019 (COVID-19) pandemic and the governmental limitations smash our daily life in most parts of the world. The outbreak of COVID-19 as a major health care incident has apply a negative effect on daily life, threatened people's health both mentally and physically, and endangered social and economic development. It is usual for singles to feel stressed and worried in times of pandemics, with fears of falling ill or dying, being socially excluded in quarantine, or losing their work. Poor sleep is a double-edged sword: Anxiety produce not only poor sleep but a lack of quality sleep can lead to anxiety, stress and depression, a sort of circular effect. Being so hopeless and anxious that we begin to think of ending our life is, of course, a sign that instant professional help is required. Mental health treatment during the corona virus pandemic is very major to secure continuity of care for those already receiving treatment and people who become newly symptomatic. The basic approach of Ayurveda in any infection is to support and permit the body's innate procedures to deal with the challenges posed by infecting organisms. The herb Amrita [Tinospora cordifolia] is observed one of the most significant immunomodulator in nature that may support body against viral flu.

Keywords: -corona virus, quarantine, Mental health, Ayurveda, Immunomodulator.

INTRODUCTION

Corona Virus ([COVID-19](#)) has been spread in about 66 countries of World. Over 3000 people has been dead with this virus in China and more over 2,50,000 Corona cases in the entire world till date. In India, till 20 March over 200 cases establish of corona virus with 4 deaths number so no need to get panic and beware of rumors. Take some normal preventives or home remedies and beware from this deadly virus infection. Resilience is an individual's capacity to deal with importance adversity and quick recover. Due to highly infectious COVID-19, the health care workers have to cut off the

direct contact with other people, and spend time alone after work. So that availability of social support might be of importance to medical team. It is usual for individuals to feel stressed and worried in times of pandemics, with fears of falling ill or dying, being socially excluded in quarantine, or losing their work. According to a survey 25% suffering from anxiety in India, whereby work situation, income, gender, and relationship status were correlated with mental health.

SYMPTOMS

"Chronic threat reaction is the rise of many of the same symptoms related with post-traumatic stress -- sleep troubles, floods of anxiety, irritability, difficulties concentrating. Poor sleep is a double-edged sword: Not only does anxiety produce poor sleep, a lack of quality sleep can lead to anxiety, stress and depression, a sort of circular impact. Regular exercise and [practicing good sleep hygiene](#) can often help get us back on track. An overwhelming feeling of helplessness is what often leads to trauma symptoms. Helplessness can turn to a dark and crippling anxiety, "Crippling anxiety is where you feel continually flooded with feelings of panic. We begin to think of ending our life being so hopeless and anxious.

SOLUTION

Reach out and connect, just not physically. Technology is a great way for many of us to do that, but some in the family, such as grandparents, may be as adept at using facebook, facetime and Zoom. The thing we teach most is deep breathing. It's free, it doesn't cost anything and it truly works. Fight back against anxiety turning darker, experts suggested, by taking control of how you think.

MEDICATION

Ensuring no interruption to medication regimens is very important, particularly given potential disruptions in the global pharmaceuticals supply chain as a result of the corona virus outbreak.

PRECAUTIONS FOR CORONA VIRUS SYMPTOMS

- Daily wash your cloths and dry it in sunlight for minimum 2 hours. Corona virus lives on cloths for about 9 hours and after wash it will be ended. Corona virus lives and spread in a cool temperature till 26-27 degree Celsius. So everyday go in sunlight for some time. Prepare the decoction of Giloy and take it twice a day. It will not only cure viral infections but also reform your immunity.

- **Turmeric powder** is also used to treat symptoms of viral infections.

GENERAL MEASURES FOR ENHANCING IMMUNITY AND FITNESS OF MIND AND BODY

- Drink warm water throughout the day.
- Do *Pranayama* [deep breathing exercise] daily
- Practice Yoga for at least 30 minutes daily
- Meditate daily
- Include Turmeric (Curcumin), Cumin, Coriander and Garlic in dishes.
- Ayurvedic drink for immunity
- Drink herbal tea made with Holy Basil, Cinnamon, Black pepper, Dry Ginger and Raisin once or twice a day.

DISCUSSION

Apart from working at the front line, they stayed at room alone without any face-to-face interpersonal connection. In order to prevent cross infection, the social distance between people had to be increased. Resilience (tenacity, strength) and social support (objective support, subjective support and availability of support) could significantly predict the mental health in fresh staff.

CONCLUSION

Health care workers without public health emergency experience showed worse performance in mental health, resilience and social support, and tended to get psychological abnormality on interpersonal sensitivity and phobic anxiety. Public should always support the health warriors and follow the rule of government. Take proper precautions for corona virus.

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AYURVEDA- REVIVAL SCIENCE OF MENTAL HEALTH IN COVID-19 ERA

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Currently all of us are experiencing emotions, thoughts and situations we have never experienced before. The COVID-19 initially creeps in and subsequently spreads at a galloping pace, it is devastating country after country. Mental Health issues like anxiety, depression, disturbed biological effects on sleep and appetite as well as severe mental illness are stemming out from COVID-19 pandemic root. The widespread social and economic disruption of pandemic has produced a psychosocial impact on community. All these have thrown an unprecedented challenge to health care specialists all across India and worldwide. As we are moving through different stages of this COVID-19 era the concerning advisories and precautions keeps on changing. Then the question of what to do and what not to do arises within community. So, at this time we should rely on our traditional system of Indian medicine- Ayurveda whose advisories and principles are still the same. Many measures advocated in our Samhitas positively influence mental, physical and spiritual health of individuals thereby improving our psycho-immuno-socio-physical quality of life which is the need of this era.

Keywords: COVID-19, Mental Health, Anxiety, Depression, Ayurveda.

INTRODUCTION

Mental Health issues which are following the COVID-19 pandemic have emerged from “normal people” facing the “extraordinary situations”. Due to this high-levels of psychological-distress arises in general public including symptoms of anxiety, depression, loss of appetite, disturbed sleep etc. For a minority of population these symptoms are in phase of transition from mild to severe mental health issues. This minority of population includes children, elderly people, pregnant women, first response team or front-line warriors. The widespread social and economic disruption has resulted in psychosocial impact. This has been fuelled further by the new generation media platforms that spread mixture of accurate and inaccurate information regarding pandemic. All these factors cumulatively have created a major challenge for health care professionals all across the world. The emergency treatment to support life is given by specialists at priority but the care of mental health has taken a back seat in pandemic.

So, to ensure greater sensitivity regarding COVID-19 mental health issues, *Ayurveda* plays an important role. Thousands of years back, seers of *Ayurveda* have described health as -

“समदोशः समाग्निश्च, समधातु मलाक्रियाः

प्रसन्नात्मैन्द्रिय मनः, स्वस्थ इति अभिधीयते ”

This definition of *Swastha* engulfs both physical and mental health within itself. The one whose *Dosha* are in equilibrium, whose *Agni* (Metabolism) is in balanced form, who has proper *Dhatu* formation (repair and rejuvenation is proper), whose excretion of waste is normal and whose senses and mind are centred in the self and one who remains happy is considered as *Swastha* (Healthy).

Ayurveda has duly recognised the individuality of *Mana* and *Sharir* and their indissoluble and inter-dependable relationship in a living body.

SPECTRUM OF MENTAL EFFECTS OF COVID-19 ERA

The significant psychological consequences emerging out of this catastrophe got to be addressed. These could be arising out of direct consequences of infection or of restrictive measures imposed to curtail the spread of infection or the socio-economic impact of the pandemic. Some of them are-

- **Fear** – Unfounded fears were based on various information and misinformation circulating in media regarding the unknown danger. Fear of contracting the illness arises from misinterpreting every fever or cough as COVID-19 infection.
- **Job losses**- This creates a lot of stress and panic. It is characterized by recurrent unexpected attacks of severe anxiety (panic attacks) that reach a peak within a few minutes and last for a few more minutes.
- **Economic crash-down**- Financial stress leads to depression with following symptoms-
 - Low mood
 - Decreased or loss of capacity to enjoy things
 - Decreased energy
 - Marked tiredness after even minimum effort (not due to any medical cause including COVID-19)
 - Reduction in activity or feeling restless
 - Lowered attention/ concentration- complaints of poor memory
 - Feeling of helplessness and that there is no hope for the future.
 - Death wishes, suicidal thoughts or attempts
- **Lockdown Effects**- this causes long separation of families especially for those working away from their hometowns which causes boredom, mood swings, anger, irritation and frustration.
- **Effects on Children and Elderly People**- Worries of adults are transmitted to children and elderly people. As a result, they become more anxious and fearful. Due to lack of socialisation and outdoor activities, their dependency on social media and online entertainment increase which can make children more isolated thereafter and elderly more left-out.
- **Effects on Pregnant women**- They can have a host of concerns from going out for ante-natal examination to negative thoughts regarding future and unborn child.
- **Stigma attached with COVID-19**- There are several instances of people in quarantine being isolated from the society and cruel societal response to people with a diagnosis of COVID-19.
- **Effects on Health Care Professionals**- Due to their over engagement in COVID care the worries about adequacy of their own protection, taking infection to their families, long working hours, improper food and rest leads to severe psychological distress.

ROLE OF AYURVEDA IN REVIVING THE MENTAL HEALTH IN COVID-19 ERA

Conventional mainstream medicine is at the forefront when it comes to curbing this menace physically, especially at the critical care stage but *Ayurveda* has considered “*Ayu*” as four-dimensional aspect comprising Physical, Sensorial, Mental and Spiritual. Human being is combination of mind, soul and body. These three entities sustain the world like a tripod. Research and therapeutic strategies for COVID-19 have focused on agents to attack the virus or immunize against it. This leaves aside the consideration of the host’s mental status—one of the most important factors in disease dynamics. *Ayurveda* pays particular attention to the host’s mental well-being and recommends measures for a healthy lifestyle rather than the mere prescription of medicine. Three entities of mind are *Sattva*, *Rajas*, *Tamas*. It is clearly mentioned in *Ayurveda Samhitas* that both *Rajas* and *Tamas* are the causative factors for mental disorders. When there is a balance in functioning of *Sattva*, *Rajas* and *Tamas*, the mental health is perfect but if a person does *Pragyaapraadh* it will ultimately cause psychological imbalance and thereby mental illness and *Pragyaapraadh* is considered as a basic factor (*yoni*) of *Janpadodhwansa*.

Acharya Charak has also described different types of ferocious mental urges which need to be controlled else would lead to severe mental diseases. They are mentioned under the heading “*Dharniya vega*” as *Lobha*, *Shok*, *Bhaya*, *Krodh*, *Maan*(*ahankaar*), *Nirlajjata*, *Irshya*, *Atiraag*, *Abhidhya*.¹ Now-a-days these are considered as a part of social medicine for mental health.

Description of right mental and physical conduct is very much essential at the time of pandemic and is beautifully described by our seers in form of *Sadvritta*. It helps in creating appropriate influence of environmental and social factors on oneself and a proper interaction of mind and body thereby, enhancing *Sattva Guna* over *Rajas* and *Tamas* leading to good mental health.

The psychological factors that are described in *Charak* shows high involvement in mental diseases during pandemic. They are- *Mana* (mood, emotion); *Buddhi* (thought process); *Sangya Gyaan* (orientation); *Smriti* (memory); *Bhakti* (desire); *Sheel* (habits); *Cheshta* (psychomotor function); *Acharya* (conduct and behaviour).

Acharya Charak has described immunity as the ability to prevent disease and arrest its progress to maintain homeostasis. The concept of building strength of mind and body to cope with various stressors, including infection, is a bedrock of *Ayurveda* practice.

Poor mental health conditions during Pandemic including stress, anxiety and depression increases the risk of acute respiratory infections. In such cases, measures like *Pranayama* and Meditation have shown cosmic results. *Pranayama* has shown improvement in lung function ability. Meditation is found to influence substantially the markers of virus specific immune response. *Ayurveda* psychotherapy popularly known as *Satvavajaya* refers to psychological and psychodynamic methods to divert the psyche of an individual towards wholesome objects which is very essential in COVID-19 era. This helps in the refurbishment of normal state of various psychological factors like intelligence, memory etc. It is practised by assimilating the principles of Assurance therapy (*Asvasana*) along with substitution of emotions like anger by composure, greed by content, ignorance by knowledge, jealousy by affection etc.

DISCUSSION

The factors mentioned in Spectrum of COVID-19 era ultimately leads to stress, anxiety and depression in individuals. In Psychoneuroimmunology, there is an intimate link between the nervous system, endocrine system and immune system and it explains the mechanics behind the modulation of immune response to infection by stress and emotional disorders (Kim and Su 2020). Daily practice of Yoga and meditation has influence psychoneuroimmunology via modulation of stress responses, monoamine function and parasympathetic activity. Yoga has been shown to stabilize the response of the nervous system to stress, removing the constant muscular tension produced by repeated alerts from the CNS and calming the involuntary symptoms of threat- racing heart, anxiety- roused by sympathetic nervous system. By following *Ayurveda* guidelines regarding *Swasthavritta* and *Sadvritta*, a relaxation response can be induced. By learning to induce a relaxation response, subjects can modify the way in which stressful events affect the sympathetic nervous system. Studies suggest that the relaxation response decreases the bodies response to norepinephrine (Soliman, Schmidt and Adragna 1980).

By the practice of *Pranayama*, the respiratory centre in the medulla oblongata is brought under violation- there is improvement in functioning of vasomotor mechanism. Thereby, helping in breathing difficulties arise due to COVID along with modulation of stress response. Hence *Ayurveda* is quite effective in reviving the mental health during COVID-19 era.

CONCLUSION

People are overstressed, depressed and anxious by the compulsions of social distancing, lockdown, economical breakdown and bleak future due to increase in number of cases. They are likely to find

comfort and support in some of the deeply rooted traditional practices that may protect them from the infection and its associated debilitating mental conditions. Remarkably, measures mentioned in *Ayurveda* for mental well-being have the advantages of simplicity, affordability, and acceptability and appear promising as feasible measures for large-scale implementation. Thus, *Ayurveda* plays a potential role in engaging the community in creating a more positive and more mentally strong environment to cope with COVID-19.

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A CRITICAL APPRAISAL OF MENTAL HEALTH W.S.R. TO GUT BRAIN AXIS

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Ayu is defined as conjunction of Sharir, Indriya, Satva and Atma. Until the 20th century all branches of science were in quest to prove that there is no entity called Mana because its place cannot be identified anatomically on human body with the fundamental principle of one which cannot quantified does not exist. With the advancement of science and technology, various researches were undertaken to identify the causes of diseases of unknown etiology and this led to a concept called gut brain axis .As per this concept, there is bidirectional communication between central and enteric nervous system linking emotional and cognitive centres of the *brain* with peripheral *intestinal* functions.A breakthrough is expected in the treatment of neurodegenerative diseases and functional gastrointestinal syndrome disorders with this new emerged concept.Ayurveda classics have plenty of references of ManashikaLakshana (mental sympoms) in SharirikVyadhi (physically identifiable diseases) and vice versa.

Review of Ayurveda and modern literature along with articles on concerned subject are base for this critical appraisal. With this study, an effort is made to correlate time tested Ayurveda

principle of mental health with recently emerged concept of gut brain axis. Ayurveda concepts of mental health are gold standard for assessing the complete well-being of person although now packaged and promoted as new concept of gut brain axis.

Keywords- Mana, mental health, Ayu, gut brain axis

MEDHYA RASAYANA OF CHARAK FOR REVITALIZING MENTAL HEALTH IN COVID-19 PANDEMIC: ANALYSIS & PROSPECTS

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The emergence of COVID-19 pandemic has affected the mental health of the people across globe. Psychological impact including mass-hysteria, anxiety, depression, and obsessive behaviour prevailed amongst majority of individuals due to fear of infection, social stigma in COVID-19 patients, quarantine dilemma and also, financial losses. In this way COVID -19 pandemic has created inevitable mental health problems & healing science of Ayurveda can contribute a lot in this regard.

In Ayurveda herbs reputed for mental health promotion, are ascribed as Medhya Rasayana(nootropic). The judicious use of these herbs may help alleviating these mental health problems of the population including health care workers. In the present paper four Medhya Rasayana of Charaka namely Guduchi (*Tinospra cordifolia* Linn.), Mandukparni (*Centella asiatica* L.), *Vaca* (*Acorus calamus* Linn.) and *Shankhapushpi* (*Convolvulus pluricaulis* Chois) were explored from Ayurveda classics. Published research papers on these herbs were also analysed to understand specific role of these herbs to combat psychological impact of SARS-CoV on the health-care workers, healthy individuals, COVID-19 patients and Post Recovery patients.

It was observed that herbs of Medhya rasayana drugs are found to have effect on *Dhi* (intelligence), *Dhrti* (retention power), *Smriti* (memory) and also possesses anti-stress and adaptogenic effect. Further pharmacological studies have proven that Guduchi (*Tinospra cordifolia* Linn.), Mandukparni (*Centella asiatica* L.), *Vaca* (*Acorus calemus* Linn.) and *Shankhapushpi* (*Convolvulus pluricaulis* Chois) have anxiolytic, memory enhancing, anti-stress, antidepressant, tranquilizing and sedative activities.

Therefore the judicious use of single or in combination of Medhya Rasayana herbs can help to combat a variety of mental problems reported in health-care workers, healthy individuals, COVID-19 patients and Post Recovery patients.

Key words: Medhya Rasayana, COVID-19, Mental Health

A PRAGMATIC PLAN FOR THE MENTAL HEALTH CONSEQUENCES DURING COVID-19 THROUGH AYURVEDA

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Beyond infection, the COVID-19 pandemic has also affected individuals through associated anxiety and stress and has caused a collateral damage. Ayurveda has described 3 main factors which are responsible for the occurrence of diseases, one of them is Prajnaparadha, which is stated as the main cause for all the mental illness. The treatment principles of Daivavyapashraya, Yuktivyapashraya and Satvavajaya targeting the Ahara, Achara and Chesta is an ideal plan to deal with stress built up in this pandemic.

The Ayurvedic classical textbooks and the peer reviewed articles focusing mental health researches were reviewed. This plan involves the implementation of threefold treatment Daivavyapashraya, Yuktivyapashaya and Satvavajaya based on the exposure and exhibition of symptoms in Covid- 19

.Daivavyapashraya chikitsa is employed by Vishnusahasranama recitation / listening, Yuktivyapashraya chikitsa is employed by the various drugs like Bramhi, Shankapushpi, Ashwagandha etc. and formulations which have psychoneuroimmune reponse, Satvavajaya chikitsa by the process of counselling. The interdependent nature of immunity and psychological state is already established and decides the outcome of disorders. An immune response can be largely affected by mental well-being and mental illness can negatively affect its outcome. The three-fold treatment plan centring the pshychoneuroimmune action is a complete health promotive, preventive and curative plan and will certainly help in the revival of mental health in the times and after the COVID 19 pandemic.

Keywords- Daivavyapashraya, Yuktivyapashaya, Satvavajaya, Mental health, COVID-19

INTEGRATIVE APPROACH IN AYURVEDA FOR MENTAL HEALTH STATUS AIMED COVID-19

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The CORONA virus disease 19(COVID-19) pandemic is unique and unprecedented in several aspects. It has challenged the health care system across the globe. Several epidemiological studies have reported the burden of mental health problems among the general population during COVID 19 ascribed to uncertain prognosis, looming severe shortage of resources, growing financial loss infringe on personal freedoms, added educational stress are among the major stressors that undoubtedly will contribute to widespread emotion distress and increase the risk for psychiatric illness aimed with COVID 19 pandemic. The above situation demands an alternative search for treatment in other sciences for maintaining both physical as well as mental health so, this is an encouraging development and a good initiative for the scope of generating physically, spiritually, and mentally healthier individual by adopting ayurvedic concepts of Achara Rasayana, sadvrit, satvavajaya chikitsa and manas rog chikitsa. Ayurveda prescribes numerous ways to comprehend all the modalities of health care by the means of prevention promotion, curation, elimination, restoration, behavioural, dietetic, and so on. It is associated with a multifaceted role against a wide

range of obnoxious stimuli generated by both the biosphere and the ecosphere. Its usage places physiology under a protective wrap and maintains the structural and functional integrity at molecular levels.

Keywords: *Achara Rasayan, Ayurveda, covid19, epidemiology, Manas rog chikitsa.*

INTRODUCTION:

The COVID19 pandemic has alarming implication for individual and collective health, and for economic as well as social functioning. Covid 19 related stressors such as exposure to infected sources, infected family members, loss of loved ones. physical distancing also the secondary adversities like economic loss causing severe depression, anxiety, psychosomatic preoccupation insomnia, increased substance use and domestic violence. Ayurveda is considered as the perfect balance of mind, body and soul. Being The science of life, it pays equal attention towards physical and mental health. It has its own identity as most ancient and traditional system of medicine followed in India. The ancient system of medical science has a lot to contribute, it emphasises its treatment modalities into three parts viz. *satvavjaya chikitsa*, *daivyapashray* and *yuktivyapashray chikitsa*. It considers mind and body as two inseparable units of an individual thus, equal importance is given to both physical and mental wellbeing. Ayurveda considers the mental illness under the *manovijanana evum* the *manas rog*, an individual or separate branch that deals with various mental disorders such as stress, anxiety, psychoactive substance used disorders, depression, schizophrenia and many more. Currently COVID19, being a global pandemic is affecting the population at large in all the aspects of life. In order to maintain the healthy living, it is very much essential to maintain the healthy mind of an individual, as the disturbances in the mental status directly disturb ones immunity. Focusing the present scenario, we all know that today majority of the population is staying under lockdown and quarantine situations forming prey to mental disturbances especially stress, obsessive thoughts, unwanted fear, sleep disturbances, depression, anxiety et all. since, there is a common psychological saying that it requires only 21 days for your thoughts to become your habits, which indeed a great fear. so, it is the need of the time to focus on the maintenance of your mental and physical health and avoid to fall prey to any kind of bad or negative habit formation which may further affect your life style.

EPIDEMIOLOGICAL ANALYSIS:

Several studies have reported the burden of mental health problems among the general population during COVID-19. For example,

- A topical study published by Brooks et al. (2020) in the Lancet, reviewed a large number of previous studies and reported the effect of quarantine on the mental health of patients. Constantly, most studies reported negative psychological effects including post-traumatic stress symptoms, confusion and anger. Stressors included longer quarantine duration, fears of infection, helplessness, frustration, boredom, inadequate supplies, inadequate information, financial loss and stigma. Some researchers even reported long-lasting psychosocial impacts during such public health emergencies. Such large-scale reporting of programme to minimise psychological and emotional issues during the COVID-19 outbreak. studies and media accounts provide a glimpse on the societal reflections and reactions. Largely, how the various ingrained sociocultural factors shaping the individuals' responses are brought to the fore.[1]
- In the context of SARS, Das (2001) reported that fear resulted from the unknown cause of the disease and a possible fatal outcome. The novel coronavirus has similar connotation as the countries getting overwhelmed in this crisis and the general population is showing great signs of distress.[2]
- The news channels are replete of incidents and personal accounts of people of healthcare workers, patients, suspects and quarantined families who are facing stigma and discrimination by the communities. There is an upsurge of information on the virus coming from all sources. From morning till evening, we are reminded about the virus through news, mobile notifications, WhatsApp messages, social media updates and what not. The thoughts and fears could be overwhelming and all-consuming. A study conducted in China by Gao et al. (2020) to estimate the prevalence of mental health problems and examine their association with social media exposure illustrated a positive correlation between the two[3].
- A study by Lei and col-leagues used self-rating anxiety scale (SAS) and the self-rating depression scale (SDS) to evaluate mental health status among 1593 respondents aged 18 years and above in Southern China. In this study, the prevalence of anxiety and depression was 8.3% and 14.6%, respectively.[4]
- Another study on Weibo posts from 17,865 active Weibo users using several machine-learning predictive models. They calculated word frequency and scores of emotional and cognitive indicators before and after the declaration of COVID-19 outbreak on 20

January 2020. This study found that negative emotions like anxiety, depression, indignation, and sensitivity to social risks increased over time, whereas the scores of positive emotions like Oxford happiness and life satisfaction decreased.[5]

MATERIAL AND METHODS:

The classical texts of Ayurveda with their commentaries, other Ayurvedic texts and journals, Relevant websites, articles and presentation were referred. Information collected after extensive review regarding various treatment regimens in Ayurveda which can be used integrative for the prevention and management of covid-19.

The method of treatment in Ayurveda as a whole has been classified into three categories by *Acharya Charaka* viz. *Daiva Vyapasrya* – divine therapy, *Yukti Vyapasrya* – rational therapy and *Satvavajaya* – psychotherapy. The *satvavajaya chikitsa* along with the *achar rasayana* mentioned in *charak Samhita* is used as new concept of psychotherapy in Ayurveda. The effectiveness of ‘traditional mental health promoting practices’ was identified as health regimes (SWASTHVRITA) correct behaviour (SADVRITT) and yoga.

Acharya charak while defining the *manas rog chikitsa*, says that the *mano rog chikitsa* also called the *satvavajaya chikitsa* comprises of the following antities:

- “*Manso gyan vigyan dharya smiriti samadhibhi*” (*ch. Su.1/58*)

<p><i>Gyan</i> – means knowledge, getting to know oneself</p> <p><i>Vigyan</i>- the textual knowledge, providing guidance for better understanding the nature of illness</p> <p><i>Dharya</i>- maintenance of mental balance, gaining of patience for building high tolerance capacity</p> <p><i>Smriti</i> -recalling capacity, it helps in recognition of healthy status of the mind</p> <p><i>Smadhi</i>-restraining the mind from worldly objects by deep meditations on the spiritual dimensions</p>

- “*Manasam prati bhasaijyam trivarga anvekshanam*” (*ch. Su. 11/47*)

<p><i>Trivarga</i> comprises of</p> <p><i>Dharma</i>-virtue</p> <p><i>Artha</i>-wealth/ prosperity</p> <p><i>Kaam</i>-desire</p>
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Anvekshana means to search or investigate

So, the search for life or for the above mentioned 3 real objectives of life is called as *trivarga-anvekshana*.

TREATMENT STRATEGIES:

Ayurveda, the science of life, has a peculiar approach of treating the patients i.e. holistic manner, it has got its root from *vedas*, the basis of all contemporary sciences. *Dhanurveda*, an *upveda* of *Rigveda*, has viewed that if our mental health status is fit or in other words, if a person is mentally fit and healthy then he will be physically sound as well. Ayurveda has a unique approach to promote health and spirituality by using rejuvenating therapy (*acharrasayan*) along with *satvavjyaya chikitsa* in promoting psychotherapy.

The idea of rejuvenation comes from *atharvaveda*, where it is clearly mentioned that

“*devasya pashyakavyam na mamar na jeeryati (Atharvaveda 1/8/32)*

i.e. the world is a literature of god which can never die nor can grow older, with this thinking there came the development of *rasayan* therapy. *Rasayana* therapy can be done in two ways- with food and drug, and with behaviour. In this current topic the behavioural portion in the form of *achara rasayana*

ACHARA RASAYANA/ REJUVENATING ATTITUDES:

(*Ch.Chi.1/4/30- 35*)- it is considered as the behavioural therapy. Which helps in optimistic thinking by relieving mental and physical stress. it increases the patience with high tolerance capacity leading to maintenance of better family and social relationships.it also helps in forming a better qualified human with enriched fascinating personality. Its major domains according to *acharya charak* are:

- *Satya vadi*- be truthful, being truthful boosts up our confidence and relieves all the anxiety
- *Akrodham*- free from anger, being excessive furious or heated up dries the *rasa dhatu* and mental; disruption
- *Madya mathuna nirvratam*- avoid alcohol and maintain celibacy, *brahamcharya* improves the quality of mind and health naturally.
- *Ahimsa*- avoid violence. Violence here includes the mental violence i.e. hating someone or thinking of causing any sort of harm to someone.
- *Anaayasam*- avoid exhaustion, avoid over staining your mind by worrying or over thinking leading to unwanted stress
- *Prasanta*- internal peace, being calm and keeping yourself happy and joyful internally,
- *Priyavadinam*- purity in thoughts as well as in voice, talking with pleasing words.
- *Japa*- always mesmerising the almighty with whole heart and soul, following religious rites.

- *Shoucha param*- maintaining hygiene, keeping your body and soul always clean and pure.
- *Dheeram*-stability in thoughts and courage in actions,
- *Daan nityam*- indulge in social service or charity.
- *Tapasvinum*- regular practice of penance, regular meditation for healthy and peaceful living
- *Dev go bhramana acharya guru vridharchane ratam*- respect God, cow, bhraman, your teacher, elders. It helps in increasing *satva guna*.
- *Nitya aanrishayaparam*- avoid barbaric behaviour.
- *Sam jagranaswapanam*- regularity in biological clock of your awakening and sleeping.
- *Nityasheeraghritaashinam*- inculcate the habit of intake of milk and ghee. Increases the inner strength of the body.
- *Desha kala prama gyanam*- appropriate knowledge according to place and time
- *Yuktigya*- possess knowledge of rationality, wisdom to judge and differentiate between good and bad, in order to adapt the good and reject the bad.
- *Anahankretam*- always have the habit of putting ego far away from you.
- *Shastha achara* – good conduct.
- *Asamkeernam*- having broad aspects of thinking, which gives the power to feel the pain of others.
- *Adhyatmam* – having spiritual knowledge.
- *Pravanendriya*- optimum functioning sense organs.
- *Upasitharam vridhanama astikanam*- respect for senior and for those who worship God.
- *Jeet hastmanam*- self-control, have control over your mind thoughts and actions.
- *Dharma shastraparam vidyanatram*- habitual of reading the shastras or the texts.

SATVAVJAYA CHIKITSA- it is considered to be having the psychospiritual approach

It is the psychotherapy that helps in controlling with a nonpharmacological treatment modality which solely deals on the mind and its related attributes. According to Agnivesh, the *satvavjaya chikitsa* or psychotherapy helps in controlling *Mana* (mind) away from *Ahita Arthas* like distractible, unwholesome objects, thoughts or perceptions. Its main focus is the Withdrawal of the bothered mind from unwholesome objects by focusing on the intelligence, consciousness, memory, and spiritual aspects of the affected individuals, *satvavjaya chikitsa* aims at stimulating consciousness, altering, and discriminating the maladaptive thoughts or actions.

Satvavajaya Chikitsa literally means controlling the mind, in such a way that it is not acted upon by various stressors making it prone to *pratipaksha bhavana* (thinking thoughts of opposite quality [7]).

The treatment protocol implies on the following aspects:

- *Mano nigraha*: regulating mind/subjugating mind from unwholesome interactions
- *Dhee-dhairyaatmadi vijnanam*: It is providing a deeper level of understanding which helps ultimately in better control of mind. Charaka also explains the utility of replacing negative emotions with that of positive emotions that is beneficial to psyche. Thus, *Satvavajaya* encompasses various aspects that deal with mind – its physiology, morphology, morbidity and also management of Psychological as well as Psychosomatic diseases.

SADVRITT: (GOOD HABBITS FOR GOOD CONDUCT) as mentioned in ‘Ayurveda based dietary’ of CCRAS [8]

Dinacharya (Daily regimen)- Ayurveda promotes a lifestyle which is in harmony with nature.

- It is advisable to wake up during *Brahma Muhurta* (preferably between 4.00 a.m. to 5.30 a.m.).
- Drinking water early in the morning according to one’s capacity cleanses the body by enhancing the elimination of toxic wastes.
- One should attend the nature’s calls.
- The soft brushes made out of twigs of *Khadira*, *Karanja*, *Apamarga* etc. Tongue should be cleaned by a long flexible strip of metal or plant twig. It not only helps in cleaning the tongue but also stimulates appetite and digestion. Mouth should also be cleaned properly.
- Eyes should be cleaned with fresh water to prevent eye diseases and promote vision. Also wash eyes with *Triphala Phanta* every day for clarity of vision and prevention of eye diseases.
- Chewing of betel leaves with small pieces of Areca nut (*kramuka*) and fragrant substances like cardamom, cloves, refreshes the mouth and enhance digestion.
- It is necessary to massage the body with oil every day. Oil massage ensures softness and unctuousness of skin, provides lubrication to joints and muscles, improves circulation and elimination of metabolic wastes.
- Regular exercise is essential for perfect health. It builds up stamina and resistance against disease, clears the channels of body (*Srotas*) and increases the blood circulation. It enhances efficiency of body organs, promotes appetite, digestion and prevents obesity.

• Bathing improves enthusiasm, strength, sexual vigour, appetite, span of life, removal of sweat and other impurities from the body. After bath one should wear clean clothes and smear the body with perfume. One should do regular shaving, haircut, cutting of nails etc.

Ritucharya (Seasonal regimen)- In Ayurvedic classics, there has been a thorough consideration for seasons, besides the dietetic regimens for days and nights. Whole year is divided into six seasons and detailed regimen for these seasons are prescribed.

In **spring season**, bitter, hot and astringent diet is advised while salty, sour and sweet food should be avoided. Wheat, barley, honey syrup, fruits like mango, jack fruit-etc. and meat of forest animals is advised.

In **summer season**, hot climate elevates the Pitta inside the body. Hence in order to pacify pitta the opposite regimens of cold, liquid, sweet and oily diet is advised. Excessive hot, spicy, sour salty diet should be avoided. Intake of rice, milk, ghee, sugar, grapes, coconut water etc are advised.

In **rainy season** aggravation of *Vata* occurs, hence *Vata Shamaka* sweet, sour and salty food and drinks are preferred. The food should be hot, fatty and easy to digest. rice, wheat, barley and mutton soups are advised.

In **pre winter and winter season** *Vatadosha* aggravates due to cold, dry, chilly atmosphere hence *Vataghna*, *Pittavardhaka* diet is recommended. Hot, sweet, sour and salty food, milk, sugarcane, rice, oils and fats are advised

In **autumn season** aggravation of *Pitta dosha* occurs. Therefore, it is ideal to take ghee processed with bitter drugs; purgation, bloodletting, coolant, and light diet are advised. Bitter, sweet, pungent dominant taste, diets are good.

DISCUSSION:

1. The *manas rog chikitsa* mentioned in *charaka Samhita* in *sutra sthana* chapter 1 and chapter 11 seems to be incomplete in terms of explanation therefore it was the need that the techniques and domains used under the *manas rogas* should be elaborated and described specifically for its proper utility in the management of mental disorders. so, with proper collection and application of all the information available in ayurvedic classics with holistic approaches i.e. *dincharya* and *ritucharya*, *sadvitrit* upto the *acharrasayana* has been combined in order to bring out the desired results for managing spiritual as well as mental illness aimed at COVID 19.

2. *Mana* (mind) is agile so, it is very difficult to conquer, therefore in the treatment strategies there is a conceptual learning of means to do so, one of the best approaches to achieve the goal of *satvavjaya* i.e. the withdrawal of the mind or *mana* from undesired objects and focusing it to the desired ones by developing *gyan*, *vigyan*, *dhairya*, *smriti* and *samadhi*. Which also helps in increasing the *satvik guna*.
3. The *satvik guna* plays a well defined role in abstaining the mental illness, and the domains of *achar rasayana* along with the *sadvritt* proves to be bestowed with all its effects, such as worshipping the God, following the path of truth, purity in thoughts and speech, respecting the elders, teachers, *brahmans* etc, habit of reading the mythological literatures, intake of milk and ghee at. All.
4. Other psycho-supportive techniques like assurance, consoling, getting the knowledge according to the place and time and not believing the what is rumoured all around, preaching religious and moral statements quoting well known references and mythological stories, replacing the emotions, entertaining with recreational activities.

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IMPACT OF HOLISTIC AYURVEDIC APPROACH IN THE MANAGEMENT OF STRESS, ANXIETY, DEPRESSION IN SARS-COV 2/ COVID-19 PATIENTS-A PILOT OBSERVATIONAL STUDY

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Public health emergencies like Covid -19 may affect the health, safety, and well-being of individuals (causing, for example, insecurity, confusion, emotional isolation, and stigma) and communities (owing to economic loss, work and school closures, inadequate resources for medical response, and

deficient distribution of necessities). These effects may translate into a range of emotional reactions (such as distress or psychiatric conditions), unhealthy behaviours (such as excessive substance use) and noncompliance with public health directives (such as home confinement and vaccination) in people who contract the disease and in the general population. Extensive researches are needed in the pandemic era related to this particular situation

A pilot observational survey conducted in mild moderate COVID -19 patient of All India Institute of Ayurveda using DASS scale. The impact of holistic Ayurvedic approach assessment done before and after hospital course.

The Initial score was high in most of the individuals and especially depressive scores and later noticed significant difference after treatment process.

During the hospital course patients undergone through Satwavajaya chikitsa(Ayurvedic psychotherapy), Yoga, Dhyana (Meditation),helped the patients to combat with emotional disturbances and holistic Ayurvedic approach has greater impact on mental health. Multicentric trials should be done in large population to establish definitive conclusion.

Keywords: *Stress, Anxiety, Depression, COVID-19, Satwavajaya chikitsa*

INTRODUCTION

The COVID-19 pandemic has halted essential mental state services in ninety-three percentage of nations worldwide in step with WHO survey. The survey was conducted from June to August 2020 among one hundred and thirty countries across WHO's six regions. Public health emergencies like COVID -19 could have an effect on the health, safety and well-being of people. Within the current state of affairs insecurity, confusion, emotional isolation, enough to form social stigma and mental health problems. These could translate into a variety of emotional reactions like distress or unhealthy behaviours like excessive substance use and insubordination with public health directives. Intensive researches are required in the pandemic era associated with mental health. Health care workers are notably liable to emotional distress within the current pandemic because they have taken their risk of exposure to the virus, higher concern regarding infection, shortages of essential protecting instrumentation (PPE), continuous longer work hours, and stressful decisions between life and death etc. A kind of neo- untouchability is rising in society as a part of COVID 19. ⁽¹⁾ Most relevant psychological reactions associated with covid-19 infection in general population includes uncontrolled fears associated with infection, pervasive anxiety, frustration and tedium. Holistic

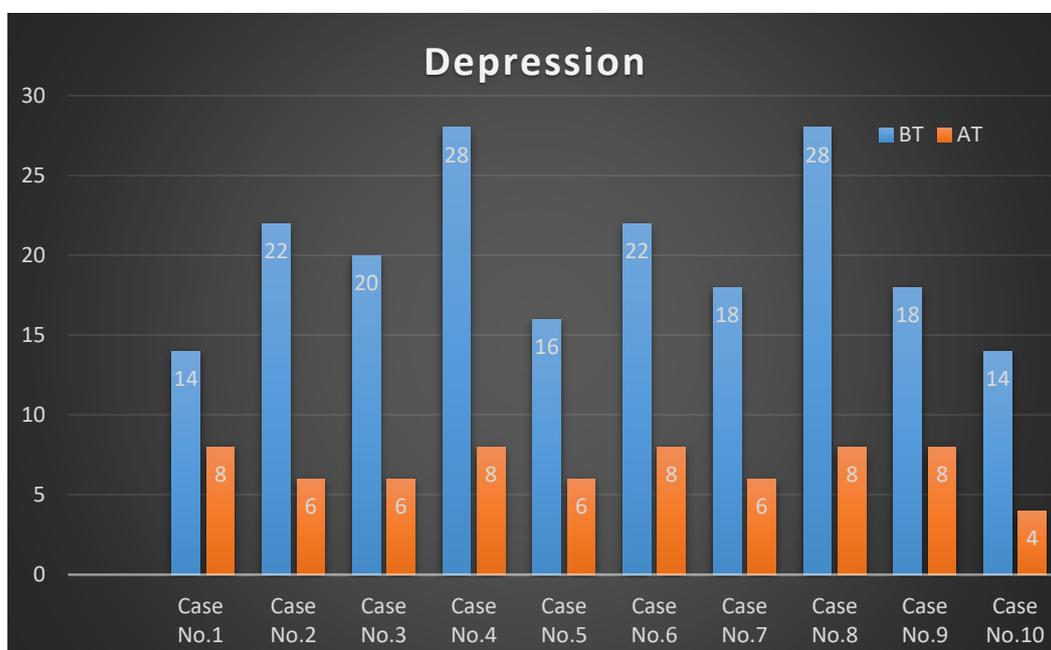
Ayurvedic approach may be adopted to manage mental health issues. This could scale back Post Covid Traumatic Stress.

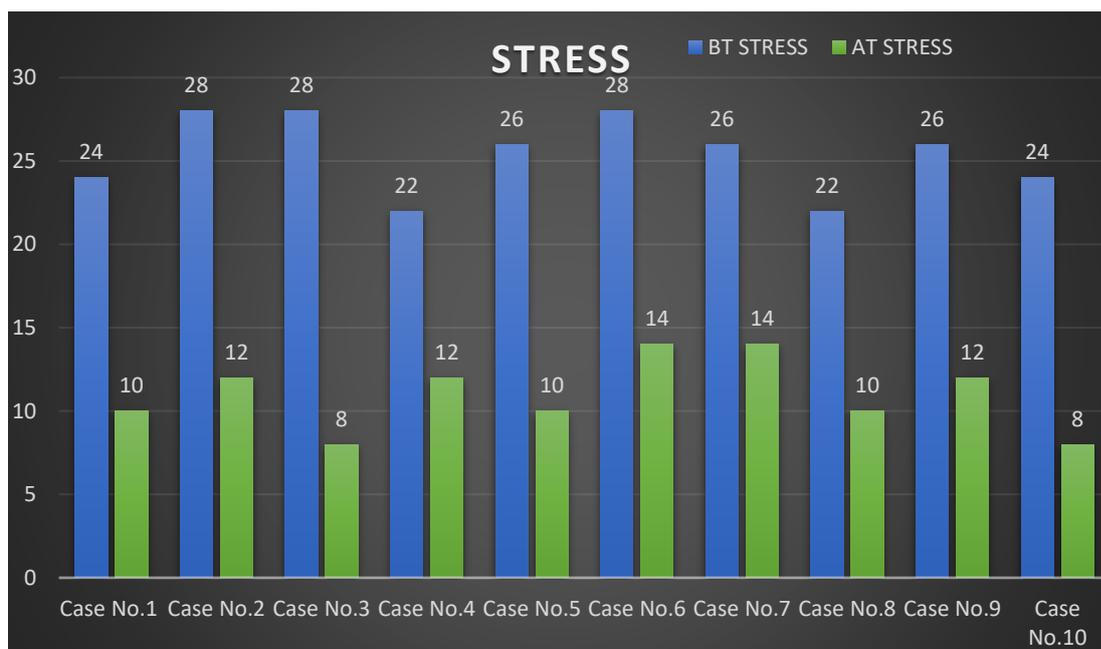
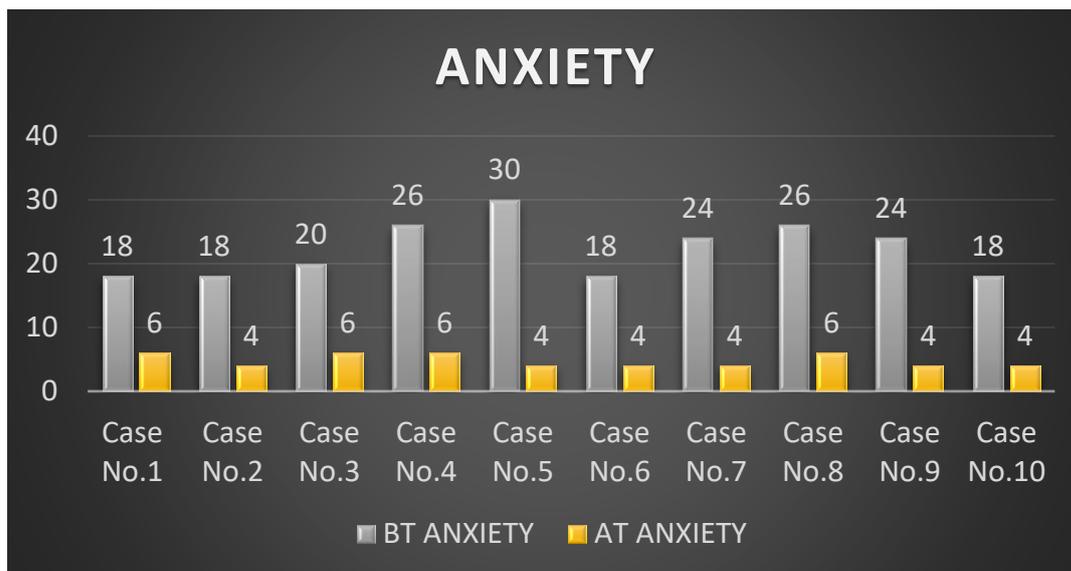
METHODOLOGY

A-pilot observational survey conducted in ten mild moderate Covid -19 patient of All India Institute of Ayurveda using DASS scale. ⁽²⁾ The DASS is a set of three self-report scales designed to measure the negative emotional states of depression, anxiety and stress. The DASS 21 was constructed not merely as another set of scales to measure conventionally defined emotional states, but to further the process of defining, understanding, and measuring the ubiquitous and clinically significant emotional states usually described as depression, anxiety and stress. The impact of holistic *Ayurvedic* approach in mental health assessment done before and after hospital course. Observation noted in first day of admission and after discharge. In order to maintain COVID protocol the questionnaire converted into google forms. Informed consent taken prior to survey.

RESULTS

The observations portrayed in 3 completely different domains depression, anxiety and stress among all the 10 cases.





DISCUSSION

In this study it is evident that the DASS 21 Scores of all the patient reduced significantly during the hospital stay. This improved mental state may be a result of collective routine undergone during the treatment course-including

- a) *Sattvavajaya chikitsa* (Ayurvedic psychotherapy).⁽³⁾

Sattvavajaya Chikitsa (Ayurvedic psychotherapy) is a nonpharmacological approach aimed at control of mind and restraining it from unwholesome *Artha* (objects) or stressors. The utilisation of telemedicine and video calling facility can make significant impact in this. The physician can interact with patients maintaining social distance. Through this their queries were resolved and myths are scientifically explained. Withdrawal of the mind from unwholesome objects is known as *Sattvavajaya Chikitsa*, it is a treatment by Self Control. *Charaka* defines it as a mind controlling therapy in which a stress has been laid on restraining of mind from unwholesome objects. Thus, it includes all the methods of *Manonigraha* and *Astanga Yoga*.

b) *Yoga and Dhyana* (Meditation).⁽⁴⁾

Scientific evidences reveal that *Yoga and Dhyana* (Meditation) interventions may be helpful for depression, anxiety and Post Traumatic Stress Disorders. National Clinical Management Protocol based on Ayurveda and Yoga released by ministry of health and family welfare provides clear guidance to AYUSH practitioners of the Ayurveda and Yoga disciplines regarding treatment of Covid-19 patients in different conditions of infection. This brings in uniformity and consistency in the AYUSH-based responses to the pandemic across the country

c) Pranayama

Post pulmonary manifestation can be reduced by adequate respiratory muscle training, pranayama provides a disciplined respiratory muscle therapy.

d) Patient involvement indoor activities

Patient involvement indoor activities can reduce the stress and anxiety of the disease and patient may forget about the disease at least for some time.

CONCLUSION

Holistic Ayurvedic approach helped the patients to combat with emotional disturbances and has greater impact on mental health. It was observed that post-traumatic stress episodes were not experienced by these patients. Even after the hospital course they continued the routine advices in their life. Multicentric trials should be done in large population to establish a definitive conclusion.

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REVIVAL OF MENTAL HEALTH WITH SATVAVAJAYA THERAPY IN COVID-19 ERA

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The COVID-19 pandemic is a major health crisis affecting several nations, related to adverse psychological state consequences. Cumulatively, nearly 34 million COVID-19 cases and 1,010,634 deaths have been reported to WHO till 1, October 2020. Fear of getting infected, Quarantine and Isolation, living in confinements, not visiting people and places, unemployment are main factors which cause anxiety and ultimately affect the mental health of the society. Beside the patients

suffering from COVID-19, mental state issues are abundantly seen among the overall population i.e. elderly, children, migrant workers and healthcare professionals. In Ayurveda, there are three types of therapies namely daiva-vyapashrya (spiritual), yukti- vyapashrya (rational) and sattvavajaya chikita (psychological). Sattvavajaya comprises of two words “sattva and avajaya” where, sattva refers to intellect, consciousness or mind, while avajaya is control over it. The classical texts of Ayurveda focus on dharniya vega, sadvritta, achara rasayana etc which is basically satvavajaya chikitsa. Satvavajaya may be a factual knowledge of psychological self-control that helps to discriminate between thoughts and actions and to tug out phobic nucleus. It adopts a comprehensive psychosomatic-spiritual approach to keep up the normalcy of psychological state furthermore as well as bringing back its healthy state if it is impaired. Ayurvedic psychotherapy has potential to produce a robust psychological support within the crisis situation.

Keywords: -Sattvavajaya, Ayurvedic psychotherapy, dharniya vega, sadvritta, achara rasayana

1. INTRODUCTION: -

Originating as a cluster of unexplained cases of pneumonia in Wuhan, China, novel coronavirus disease- officially designated as COVID-19 by the World Health Organization- has reached the extent of a pandemic, affecting countries all across the planet. Cumulatively, nearly 34 million COVID-19 cases and 1,010,634 deaths have been reported to WHO till 1, October 2020. Widespread outbreaks of communicable disease, like COVID-19, are related to psychological distress and symptoms of mental disease.

As per Dr. Tedros Adhanom Ghebreyesus, Director General of the WHO “The impact of pandemic on people’s mental health is already extremely concerning and good mental health is absolutely fundamental to overall health and well-being”. Social isolation, fear of contagion and loss of members of the family is compounded by the distress caused by loss of income and infrequently employment. Depression and anxiety are increasing specific population groups are at particular risk of COVID related psychological distress. Frontline health-care workers, faced with heavy workloads, life or death decision and risk of infection, are particularly affected. During the pandemic and beyond- COVID-19 has interrupted essential psychological state services round the world. A survey was conducted from June to August 2020 among 130 countries across WHO’s six regions. It evaluates how the supply of mental, neurological and substance use services have changed because of COVID-19, the kinds of services that are disrupted, and the way countries are adapting to beat these challenges.

Countries reported widespread disruption of the many sorts of critical mental health services:

- Over 60% reported disruptions to mental health services for vulnerable people, including children and adolescents (72%), older adults (70%), and women requiring antenatal or postnatal services (61%).
- 67% saw disruptions to counseling and psychotherapy; 65% to critical harm reduction services; and 45% to opioid agonist maintenance treatment for opioid dependence.
- More than a third (35%) reported disruptions to emergency interventions, including those for people experiencing prolonged seizures; severe substance use withdrawal syndromes; and delirium, often a sign of a serious underlying medical condition.
- 30% reported disruptions to access for medications for mental, neurological and substance use disorders.
- Around three-quarters reported at least partial disruptions to school and workplace mental health services (78% and 75% respectively).

So, there is dire necessity of alternate therapies to overcome the mental issues.

Ayurveda is a life science from pre-*vedic* period. It deals with the entire lifetime of individual ranging from birth to end of life. It is a holistic science which takes care of physical, mental and spiritual health of human beings. Acharya *Charak* mentioned that the premise of *jivatma* (creatures) is *satva* (mind), *atma* (soul) and *sharir* (body).

The perfect balance of mind, soul and body is taken into account as complete health in Ayurveda. The concept of mind in ancient India had been since pre-*vedic* period. Mind has been conceived to be operative element of *atma* (soul) which is described in *vedas*, earliest written script of mankind. Ayurveda emphasizes its treatment modalities into three therapies namely *daiva-vyapashrya* (spiritual), *yukti- vyapashrya* (rational) and *sattvavajaya chikita* (psychological). *Sattvavajaya chikitsa* used as new concept of psychotherapy in *ayurveda*.

2. JANPADODDHWANSA (THE ENDEMIC) -

In *Vimanasthana* of *Charaka Samhita* there is a chapter namely *Janapadodhwansa* which contains the causes and treatment of endemic. The treatment includes methodical use of *rasayana* and *achar rasayana*, speaking truth, donation, devotion, kind heartedness for all creatures, living in safe areas, drinking warm water, following the rules of *sadvritta* and *brahmncharya*, having *satvik* (fresh fruits, vegetables, milk, ghruta) food, renunciation of wrongdoing (*adharma*). *Lobha* (greed), *droha*

(malice), *anrita* (lie), *kama* (lust), *krodha* (anger), *ahmkara* (ego), *dwesha* (the grudge), *abhighata* (trauma), *bhaya* (fear), *shoka* (grief), *chinta* (worry) and *udwega* (excitement) should be avoided.

3. BASIC CAUSE OF ILLNESS: -

The leading cause of disease is *asatmendriyarth samyog* of *indriyas*, *pragyaparadha* and *parinama* or *kala* are three types- *ayoga* (less than amount), *atiyoga* (excessive amount) and *mithyayoga* (false, illusion). It is truth that body and mind follow each other in various sequels. This relationship between the body and the mind is actually consideration of the propinquity between *Shareera* and *Manasa Doshas*.

Acharya Charaka considered nine factors of *manas roga*, their disparateness causes mental illness. That, -

- *Mana*- emotion, mood affect
- *Buddhi*- thought and decision
- *Sangya*- consciousness
- *Gyan*- knowledge
- *Smriti*- memory and learning
- *Bhakti*- devotion/ desire
- *Sheel*- behavior
- *Cheshta*- psychomotor function/ efforts
- *Achar*- good conduct and behavior

These nine things clearly defined that the testimony of psychopathology in Ayurveda is in a very methodically manner.

4. SATTVAVAJAYA CHIKITSA (PSYCHOTHERAPY): -

Sattvavajaya comprises of two words “*sattva* and *avajaya*” where, *sattva* refers to intellect, consciousness or mind, while *avajaya* is control over it. Ayurveda is thought for philosophical basis, and its approach to psychological ailments is kind of different from conventional system of management. *Sattvavajaya Chikitsa* (Ayurvedic psychotherapy) is a nonpharmacological approach aimed towards control of mind and restraining it from unwholesome *Artha* (objects) or stressors. Withdrawal of the mind from unwholesome objects is understood as *Sattvavajaya Chikitsa* or it's a treatment by Self Control. *Charaka* defines it as a mind controlling therapy during which a stress has been laid on restraining of mind from unwholesome objects.

Sadvritta and *Achara rasayana* together with retainment of *mansika dharniya vega* are the practices described for the promotion of *sattvavajaya chikitsa* in *Charak Samhita*.

5. **DHARNIYA VEGA:** -

Acharya Charak has described the various quite faulty mental urges within the kind of *dharniya vega*. A person wishing for happy life must learn to wear *dharniya vegas* like *lobha*, *shoka*, *bhaya*, *krodha*, *maan*, *nirlajjata*, *irshya*, *raga* etc. These urges must be restrained within the interest of personal and social health as they cause various mental conflicts causing mental unhealthiness of the individual alongside its untoward impact on family and society.

- **Lobha** (Greed): - To have an undue desire in something.
- **Shoka** (Grief): - Sorrow arising out of loss of near and dear ones, clan, wealth etc.
- **Bhaya** (Fear): - Sorrow arising out of own harm.
- **Krodha** (Anger): - Person thinks of himself as burning.
- **Maan** (Euphoria): - Superimpose oneself with good and bad qualities.
- **Nirlajjata**: - Lack of shame.
- **Irshya**: - Jealousy.
- **Raga**: - Infatuation.

6. **SADVRITTA:** -

Sadvritta has also been mentioned as a measure to be taken in endemic as per *Acharya Charak*. These are the principles of right conduct which if observed can help in achieving healthy state i.e. state of biological balance together with sensorial, mental and spiritual wellbeing. So, it may be said that the principles of *sadvritta* introduced are for individual, mental, ethical and social right conduct. *Acharya* has prohibited them in mental behavior e.g. don't be impatient, don't be mean, salary paid to servants should not be stopped, do not mistrust trustworthy, do not wish to be happy alone, do not be sad, do not believe or doubt the general and don't always be thinking. Likewise, there are a number of ethical rules which are described in detail in eight chapter of *sutrasthan* of *Charak Samhita*.

7. **ACHARA RASAYANA:** -

Achara rasayana has also been mentioned as a measure to be taken in endemic as per *Acharya Charak*. The practice of conducts described as *Achara rasayana* provides all benefits of *rasayana*

like improved nutritional status, longevity, immunity, mental state and power. Besides *Achara rasayana*, an equally comprehensive description of psychiatry hygiene practices as *sadvritta* is there in *Charak samhita*. Behaviorally good conduct is called *aachar rasayana*. *Acharya Charaka* mentioned that a person who speaks the truth, does not get angry, abstains from alcohol and excessive intercourse, respect the elders, does the activities at the appropriate time, always eats milk and ghee, puts own's senses in the right subjects ; is non-violent, cool, religious, halcyon, perpetual donor, kind hearted, gets the full benefits of *rasayana* therapy and remains physically and mentally healthy.

8. CONCLUSION: -

The control over senses, anger, grief, anxiety, lust and being involved in good deeds is the key to remain in good state of mental health in this period of distress. So, one should try to follow *sadvritta*, *acahra rasayana*, and control over the suppressible urges to overcome the stress being faced in Covid-19 era.

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IMPACT OF COVID-19 ON THE MENTAL HEALTH IN THE GENERAL POPULATION

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As a result of the emergence of coronavirus disease 2019 (COVID-19) outbreak caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) infection in the Chinese city of Wuhan, a situation of socio-economic crisis and profound psychological distress rapidly occurred worldwide. Various psychological problems and important consequences in terms of mental health including stress, anxiety, depression, frustration, uncertainty during COVID-19 outbreak emerged progressively. This work aimed to comprehensively review the current literature about the impact

of COVID-19 infection on the mental health in the general population. The psychological impact of quarantine related to COVID-19 infection has been additionally documented together with the most relevant psychological reactions in the general population related to COVID-19 outbreak. The role of risk and protective factors against the potential to develop psychiatric disorders in vulnerable individuals has been addressed as well. Social isolation related to restrictions and lockdown measures are linked to feelings of uncertainty for the future, fear of new and unknown infective agents resulting in abnormally increased anxiety.²⁵ Anxiety may be directly related to sensorial deprivation and pervasive loneliness, in this case first insomnia but later depression and post-traumatic stress occurred. In addition, anxiety is closely associated with fatigue and reduced performance in healthcare workers while boredom and loneliness are directly related to anger, frustration and sufferings linked to quarantine restrictions

Key words - mental health, covid -19, stress, depression, anxiety

MENTAL HEALTH REVIVAL IN COVID-ERA THROUGH PANCHAKARMA AND YOGA

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The global pandemic of COVID-19 has proved dreadful not just to the physical health but also to the mental health around the world. The disease has crippled the economy of various countries, affecting the lives of millions of people throughout the globe. The fear of contracting the virus has restricted the life at home. Further other uncertainties like unemployment, business shutdowns, financial losses have added to mental trauma and sleep disturbances. There has been an increase in cases of suicides and depression as there is lack of physical and emotional contact with friends and family. The ancient classical texts have mentioned Manas-Roga as one among the three types of Roga afflicting humans. Ayurveda while explaining the three kinds of treatment modalities, has included Satvavjaya Chikitsa thus highlighting the importance of mental health of an individual. A person is primarily formed by the union of three pillars of life- Satva (mind), Aatma (soul) and

Shareera (body). Any imbalance in any one of them brings a negative effect in the quality of life. The field of Panchakarma presents various treatment modalities like Shodhana therapies- Vamana, Virechana, Nasya; Murdha-Taila, Shirodhara and Abhyanga which brings a constructive change in the mental health and thus helps in its revival specially during the tough time of COVID-19. The essential role of Yoga, Pranayama cannot be neglected to reduce the stress, anxiety and depression caused during home isolation and lockdown phases.

The article is an effort to review the possible role of Panchakarma and Yoga in enhancing the mental functions thereby promoting health during the COVID-19 era.

Keywords- Panchakarma, Yoga, Mental health, COVID-19, Shirodhara, Murdha-Taila

INTRODUCTION:

The global pandemic of COVID-19 has created havoc in the lives of people around the globe. It has proved dreadful not just to the physical health but also to the mental health around the world. The disease has crippled the economy of various countries, affecting the lives of millions of people throughout the globe. The fear of contracting the virus has restricted the life at home. Further other uncertainties like unemployment, business shutdowns, financial losses have added to mental trauma and sleep disturbances. There has been an increase in cases of suicides and depression as there is lack of physical and emotional contact with friends and family. Psychological stress disturbs the reproductive health of women by inducing generation of reactive oxygen species and oxidative stress. It may affect the physiology of ovaries and oocyte quality.¹ The World Health Organisation has issued various guidelines and considerations for mental and psychological well-being during the COVID outbreak.

PREVALENCE²-

Recent studies in *Lancet* on the *Burden of Mental Health* in India reported that there are 197.3 million people with mental disorders which comprises 14.3% of the total population in India. Mental disorders contribute to 4.7% to the total Disability Adjusted Life Years (DALY) whereas the treatment gap is as high as 95%.

AIMS AND OBJECTIVES-

The article aims at exploring and reviewing various Ayurvedic treatment modalities like *Panchakarma* and *Yoga* which are beneficial in revival of mental health during COVID era.

MATERIAL AND METHOD-

The data and review materials are taken from various Ayurvedic classical texts, WHO website and other published papers and articles to get a better insight into the topic.

Ayurveda for mental health during COVID-

Health does not include the physical elements only; a healthy mental status is equally important for proper functioning of the body. *Ayurveda* while describing health has given due importance to mental health by describing a healthy and happy state of mind and senses.³ *Ayurveda* being a holistic healing system has described that a person is formed from the union of three pillars- *Satva* (mind), *Aatma* (soul) and *Shareera* (body).⁴ Any imbalance in any one of them brings a negative effect on the quality of life.

The ancient classical texts have mentioned *Manas-Roga* as one among the three types of *Roga* afflicting humans.⁵ The three kinds of treatment modalities include *Satvavjaya Chikitsa* thus highlighting the importance of mental health of an individual.⁶ The treatment also includes practicing *Dhi* (intelligence), *Dhairya* (patience) and understanding the *Aatma-Gyaan* (knowledge of oneself).⁷

Dinacharya-

Various Acharya while describing *Dinacharya* has included procedures which stimulate the mind thereby promoting a healthy mind. These include- getting up in *Brahm-Muhurat*, *Abhyanga*, *Snana*, *Pratimarsha Nasya* and following *Sadvritta*.

Abhyanga or the oil massage improves blood circulation, lymphatic circulation and promotes proper sleep, healthy sense organs and mind. It is one of the procedures that is recommended daily. Oil massage specially over the head (*Shiro-Abhyanga*) and *Padaabhyanga* (foot massage) enhances the function of brain, strengthens the sensory and nervous system and helps in good sleep.^{8,9}

Snana-

This simple process of taking bath holds immense benefits. It increases the *Agni* (digestive fire) and enhances strength and enthusiasm thereby helping the ones who suffer from lethargy and laziness during lockdown.¹⁰ It improves the mood, removes dirt and toxic from the body and create a state of happiness.

Sadvritta-

Even in the ancient times, proper hygienic practices were given due importance. Various principles discussed under *Sadvritta* include- offering oblation to the fire (perform *Yagya*), should wear *Prasshat-Aushadh* (wearing good herbs), always stay cheerful, offer prayers to God, respect elders, wear clean clothes, perfumes and cut nails and hair thrice in 1 *Paksha* (15 days).¹¹ A positive thinking

is very important, be it for self or others. All these practices imbibe a positive and clean outlook towards health and life of a person.

Panchakarma-

The field of *Panchakarma* also presents various treatment modalities like *Shodhana* therapies- *Vamana*, *Virechana*, *Nasya*; *Murdha-Taila* and *Shirodhara* which brings a constructive change in the mental health.

Acharya *Charaka* while mentioning the benefits of *Sanshodhana* therapies have clearly stated that a proper *Shodhana* therapy enhances health, sense organs, mind, intelligence, and complexion. The person taking the various *Shodhana* therapy does not get affected by old age and lives long without any disease.¹²

Nasya therapy avoids the entry of foreign particles in nasal tract and triggering the nerve ending and send massage to CNS. It maintains normal physiological function of brain. The regular use of *Pratimarsha Nasya* strengthens the mind and other sensory organs. The nose being a gateway to the brain is effective for the whole body.¹³

Another beneficial procedure in the *Panchakarma* is the *Shirodhara* which is the best therapy for relaxing and calming the mind. In this procedure medicated liquid is poured from a height of 4 *Angula* over the forehead. This rhythmic movement produces vibrations which are then transferred to the cerebral cortex. It is highly recommended procedures for people with sleep disturbances, mental stress and anxiety.

Shiropichu is a process under *Murdha-Taila* which can be practiced at home. In this procedure, a thick cotton pad soaked in medicated oil is kept over the vertex region. The oil is absorbed into the brain through the anterior fontanelle and sutures.

The essential role of *Yoga*, *Pranayama* cannot be neglected to reduce the stress, anxiety and depression caused during home isolation and lockdown phases. Various *Pranayama* like *Ujjayi*, *Bhramari*, *Anuloma-Viloma* improves the lung capacity and also relaxes the mind. During the process of inhalation and exhalation, the cells of the body are richly supplied with oxygen which helps in maintaining a healthy state of body and mind.

DISCUSSION-

The disease has widespread impact on the mental health leading to increased levels of the stress hormone, cortisol, which makes it difficult for the mind, body and immune system to function properly. The levels of serotonin hormones or the happy hormones have been found to be concerned in various psychological disorders like depression and schizophrenia. Studies have shown that exposure of bright light in early morning helps in the release of serotonin (neurotransmitter

biochemically derived from tryptophan) which creates the feelings of well-being and happiness. It also keeps the person active and alert.¹⁴

The other procedures in the *Dinacharya* like *Abhyanga* also have an impact on the serotonin levels. The lymph consists of large amounts of amino acids tryptophan which might increase after massage. This increase in plasma tryptophan causes a subsequent increase in the neurotransmitter and serotonin which is made from the tryptophan. Thus, frequent *Abhyanga* relieves the symptoms caused by the depletion of serotonin like anxiety and irritability while massage triggers the acupressure points which induce the release of endorphins that shows analgesic effect.¹⁵

The medicated liquid poured over the frontal region in the *Shirodhara* creates waves which stimulates the *Sthapani Marma*. This may result in the activation of hypothalamus which is the master gland of the body. The hypothalamus and pituitary hormone may play an important role in various psychological disorders and brings about positive change at psychosomatic level. It has been found that there was a significant improvement in mood scores and level of stress which was accompanied by significant reduction in diastolic blood pressure, heart rate and breathing rate.¹⁶ A simple Sesame oil *Shirodhara* might be a potential treatment in improving the sleep quality index and quality of life in person having sleep disorders.¹⁷

Shiropichu improves blood circulation in the brain by reducing the intra-cranial vasoconstriction. The superficial veins of neck and heck commence as a network in the scalp. These veins do not have valves and hence provide bi-directional flow. The temperature of the oil leads to vasodilation which nourishes the tissues and enhances the peripheral circulation. Also, the drugs used in it penetrates due to the *Teekshna*, *Vyavayi*, *Sukshma* and *Medya Guna* and thus corrects the vitiated *Manas Dosh*.

A study on the cellular effects of *Panchakarma* has revealed significant reduction in 12 phosphatidylcholines and other metabolites including amino acids, biogenic amines, acylcarnitine, glycerophospholipids and sphingolipids. The changes were noted across many pathways in several metabolites of the *Panchakarma* group.¹⁸ Also these changes in plasma metabolites were consistent with the metabolic changes in the gut microbiota and host metabolism. This enhances the general health and well-being. Therapies like *Shiro-Abhyanga*, *Pada-Abhyanga* promotes rapid blood circulation, continuous cerebral blood flow. It further removes the toxic matter through increased lymphatic drainage.¹⁹

The *Yoga* and *Pranayama* practices enhances concentration by regulating the breathing. There has been found an immediate and long-term reduction in State and Trait anxiety score of people who practice *Yoga* daily.²⁰

CONCLUSION-

The issues with mental health are not uncommon but there has been a greater need for revival of mental health post lockdown and COVID. The reduced physical interaction with family and loneliness has pose a pressure on the mental health around the world. The centuries old practices of *Ayurveda* specially *Panchakarma*, *Yoga* and *Pranayama* can prove beneficial in combating the mental trauma of the public. The benefits are known to humans and various scientific studies have proved its efficacy. Thus, a diligent effort is required to bring the beneficial effects of *Ayurveda*, *Panchakarma* and *Yoga* in the daily practices of people which will bring a constructive change in the society.

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ROLE OF AYURVEDIC MEDICINE IN REGULATION OF OXIDATIVE STRESS

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Oxidative stress is defined as the formation of oxidants in the cells of the human body that acutely or chronically exceeds the antioxidants defense capacity. Generally oxidative stress caused by immune dysfunction and hypersensitivity in this, environmental and psychological factors are trigger. Anxiety and stress plays an important role in producing of oxidative stress. By oxidative stress so many diseases are caused like atopic dermatitis psoriasis etc. which causes serious physical and mental ailments. By using Ayurvedic drug either single or in combination act on oxidative stress. All the antioxidant drug act on oxidative stress. Drug like Tagar, Mandookparni, Guduchi, Ashwagandha etc. are act on mental disturbances by acting as antioxidant and brain tonic, hence they regulate the level of oxidative stress and by this act on anxiety, stress and finally establish normal mental health condition. Present review paper is trying to enlighten the effect of Ayurvedic drug as well as formulations in revival of mental health by reducing oxidative stress.

Key Words: *oxidative stress, Ayurveda drugs*

INTRODUCTION

An imbalance between cellular development of reactive oxygen species and counteracting antioxidant mechanisms is oxidative stress. The brain is considered particularly susceptible to oxidative stress or redox imbalances because of its high oxygen intake and a lipid rich climate. Therefore, it is not shocking that oxidative stress is involved in various psychiatric illnesses, including depression, anxiety disorders, schizophrenia, and bipolar disorder. While a link between oxidative stress and psychiatric disorders has been identified by several elegant studies, the causal relationship between oxidative stress and psychiatric diseases is not fully determined.

Because of their chemical composition, *Ayurvedic* medicine is useful in reducing oxidative stress and *Rasa, Guna, Veerya, Vipaka* and some medicines function because of their specific property called *Prabhav*. *Medhya* drugs are commonly used to alleviate oxidative stress and to act as

antioxidants. There are so many diseases caused by oxidative stress that we illustrate in this overview article on mental illnesses caused by oxidative stress.

The brain with its extensive capacity to consume large amounts of oxygen and production of free radicals, is considered especially sensitive to oxidative damage. Therefore, it is not surprising that oxidative stress is implicated in several disorders of the brain including neurodegenerative disorders, psychiatric ailments, and anxiety. This association is largely due to the high vulnerability of brain to oxidative load.

MATERIAL AND METHODS:

Different *Ayurvedic* texts like *Charak Samhita*, *Sushruta Samhita*, *Ashtang Sangraham*, *Ashtang Hridayam* etc. and their respective commentaries in *Sanskrit* as well as *Hindi* have been referred for this literary work are compiled. Research articles are also searched from various websites. All compiled matter is reorganized and critically analyzed for the discussion and attempt has been made to draw some fruitful conclusions.

AYURVEDIC HERBS ACTING ON OXIDATIVE STRESS

In classical *Ayurvedic* text there are so many herbal medicines are explained which act as antioxidant and act on anxiety, depression by this quality they regulate the oxidative stress. Some of single medicine are enlisted below:

Table 1. List of medicine

S.No.	Name of medicine	Botanical Name	Family
1.	<i>Tagar</i>	<i>Weleriana wellichii DC.</i>	Valariaceae
2.	<i>Ashwagandha</i>	<i>Withania somnifera Linn.</i>	Solanaceae
3.	<i>Mandookparni</i>	<i>Centella asiatica Linn.</i>	Umbelliferae
4.	<i>Brahmi</i>	<i>Bacopa monneri Linn.</i>	Scrophulariaceae
5.	<i>Shankhapushpi</i>	<i>Convolvulus pluricaulis Chois</i>	Convolvulaceae
6.	<i>Jyoyismati</i>	<i>Celastrus panniculatus Willd.</i>	Celastraceae
7.	<i>Kushmand</i>	<i>Benincasa hispida Thunb</i>	Cucubetaceae
8.	<i>Ustukhoodus</i>	<i>Levenduala stoechas Linn.</i>	Labiatae
9.	<i>Vacha</i>	<i>Acorus calamus Linn.</i>	Araceae
10.	<i>Chorak</i>	<i>Angelica glauca Edgew.</i>	Umbelliferae

11.	<i>Jatamansi</i>	<i>Nardostachys jatamansi DC.</i>	Valariaceae
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Table 2. Pharmacodynamic property of drugs

S.N.	Name of drug	Rasa	Guna	Veerya	Vipaka	Doshghnata
1	Tagar	Tikat, Katu Kashaya	Laghu, Snigdha	Ushna	Katu	Vata Kapha Shamaka
2	Ashwagan dha	Tikta, Katu, Madhur	Laghu, Snigdha	Ushna	Madhur	Kapha Vata shamak
3	Mandook parni	Tikta	Laghu	Sheeta	Madhur	Kapha pitta shamak
4	Bramhi	Tikta	Laghu	Ushna	Katu	Kapha Vata shamak
5	Shankhpu shpi	Tikta	Snigdha, pic hhila	Sheeta	Madhur	Vata pitta shamak
6	Jyotishma ti	Katu, tikta	Tikshna	Ushna	Katu	Vata Kaphashamak
7	Kushmand	Madhur	Laghu, Snigdha	Sheeta	Madhur	Vata Pitta shamak
8	Ustukhud us	Katu Tikta	Tikshna, Ruksha	Ushna	Katu	Kapha Vata shamak
9	Vacha	Katu, Tikta	Laghu, Tikshna	Ushna	Katu	Kapha Vat shamak
10	Chorak	Katu, Tikta	Laghu, Tikshna	Ushna	Katu	Kapha Vat shamak

11	Jatamansi	Tikta, Kashay, Madhur	Laghu, Snigdha	Sheeta	Katu	Tridoshar
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Table 3 chemical constituents

S.No.	Ingredients	Chemical Constituents
1.	Tagar	Valarianic acid in root
2.	Ashwagandha	Caseohygrine, anahygrine, tropine, anaferine etc 13 alkaloids are found.
3.	Mandookparni	Hydrocotyline, Asiaticoside, Vallerine, pactic acid sterol etc.
4.	Brahmi	Plant contains alkaloid known as Brahmine and its therapeutic action resembles strychnine but it is less toxic. There bases are isolated; B ₁ oxalate, B ₂ Chloroplatinate, A Sterol. Plant also contains alkaloid erpestine and a mixture of three alkaloids from the plant
5.	Shankhapushpi	Carbohydrate D-glucose, Maltose, Rhamnose, Sucrose, and Galacial acetic acid, Scoploetin and kaempferol ,convoline and B-sito sterol.
6.	Jyotishmati	Celastrin, Panniculatine, Criozot.
7.	Kushmand	Cucurbitine Alkaloid
8.	Ustukhudus	Fumigant oil
9.	Vacha	Methyl eugenol, eugenol, α -pinene, camphene, calamus, aconitum, calamus oil (asarone- upto 82%), calamenol, calamene,calamenone, Ca, Fe, Mg, Na
10.	Chorak	Fumigant oil
11.	Jatamansi	Jatamansik, jatamansone, Volatile oil.

It was observed that *Jatamansi* reversed the amnesia and learning impairment induced by scopolamine and diazepam indicating that *Jatamansi* could be a useful agent for restoration of memory in elderly people or in dementia.

DISCUSSION

By analyzing aforesaid observations we observed that seven drug are having *Katu Vipaka*, seven drug are has been *Ushna virya*, four drug has been *Sheeta virya* and four has been *Madhur Vipaka*. And by observing *Gunas* of drug seven drug has been *Laghu Snigdha Guna*, two drug has been *Laghu Tikshna guna*, two drug has been only *Laghu Gunas*. Almost drugs has been *Tikta Rasa* predominance and *Tikta Rasa*. By considering above properties all this Drugs are act as *Medhya* by their special effect called *Prabhav*. The *Gunas* which we already discussed is found in all drugs commonly, but not all drug work as brain tonic, these drugs are act as *Medhya*, antioxidant, stress reliever and regulate oxidative stress.

Tagar has anticonvulsant effects, sedation, anti-hysteria, and remove heart palpitations.¹⁶ *Valerian* ability is known to create and promote relaxation in the central nervous system, reduce stress and anxiety, and enhance sleep in the worldwide.

Brahmi acts as a nervine Tonic. It strengthen the overall function of the nervous system. They also increase one's capacity to withstand stress. It also acts as a nervine sedative. It has a relaxing effect on the nervous system through there activation of parasympathetic functions. They are particularly useful in treating anxiety, insomnia and anger.

Shankpushpi improves strength, digestive power, complexion and voice and cures intestinal worms, dysuria, animal poisoning, dyspnea, cough, diabetes, and uterine disorder It is helpful in epilepsy, insomnia, heart disease and hematemesis. It is one of the most important *Medhya Rasayana* drugs in *Ayurveda*. Its use improves the balance and vitiation in *Kaphavata-pitta doshas* and the herb is astringent and bitter. Herbalists believe that *Shankpushpi* calms the nerves by regulating the body's production of the stress hormones, cortisol and adrenaline.

Vacha has depressive action by changing electrical activity and by differently altering brain monoamine levels in different brain regions. α -Asarone and β -asarone showed manyarmacodynamic actions similar to some well established tranquilizers.

Jatamansi (*Nardostachys jatamansi*) reversed the neurodegenerative loss by enhancing the biogenic amines and reducing the dopaminergic D2 receptors in the striatum part of brain. Being an antioxidant produced significant beneficial effects on GSH, CAT, SOD and some other related enzymes and catecholamine. It was observed that *Jatamansi* reversed the amnesia and learning

impairment induced by scopolamine and diazepam indicating that *Jatamansi* could be a useful agent for restoration of memory in elderly people or in dementia.

From an Ayurvedic viewpoint, this chapter allows the reader to understand the basis of oxidative stress and its treatment according to Ayurveda.

First, it explains Ayurveda's basic principles. *Ama* is the undigested part that is not limited to the gastrointestinal tract and can spread across the body to cause different illness if present chronically. *Ama* is produced by *Agnimandhya*, which can be characterised at both gastrointestinal and cellular levels as the loss of appetite or the power to metabolize.

This correlates the theory of *Ama*,

Agnimandya, oxidative stress, and metabolic dysfunction together.

The approach to the treatment of oxidative stress in *Ayurveda* is very personalised at several levels and is also a comprehensive science. There is a wealth of information in the current databases on the antioxidant ability of various plant extracts in the different diseases and pre-existing conditions used in Ayurveda. The chapter summarises some of those details.

CONCLUSION

From the above observation and result these drugs work as an Antioxidant, *Medhya Mastishka Shamak, Mastishka, Vardhak, Nidrajanan, Balvardhaka*. We may infer them via this property as an oxidative stress regulator. We used these drugs as an ingredient in a formulation or as a single medication in certain psychiatric illnesses. These drugs are either single or used by different pathways, i.e. in formulation.

To strengthen the patient's mental condition, *Anjan, Paan, Nasya, Abhyang, Lepa*, etc. Here we have only taken eleven medications that work on mental disorders such as anxiety, stress, etc.

There are so many medications that these medications are very effective in the condition of oxidative stress as well as mental illness in the current sense of time, like the same as given drugs.

Further studies and review by However will provide better light on this.

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REVIVAL OF MENTAL HEALTH THROUGH NASYA KARMA

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The economies all around the world is suffering from COVID19, which has made the entire world panic and the pandemic virus has affected over almost 195 countries. In India sudden lock down was declared which has been extended for approximately 3 months. That situation is painful for health of every individual, sudden changes in life style, loosing their work, suffer with financial crises, fear of being affected by pandemic. All these conditions leading towards serious mental ailments for every individual. Among this anxiety is the most common found symptoms in my observations. Anxiety further lead to bodily symptoms like bloating of abdomen, constipation, loss of appetite, acidity, headache etc. Every disease, symptoms are involved with mental condition of a person. For maintaining good health a strong mental health is necessary. By the use of Nasya Karma we can make our mental health strong, as ancient Acharyas are told that 'Nasa hi Shirso Dwaram'. Nasya karma has property of effectively manage the disorders of Shirorog, Urdhwajatrugat Rog, to cure the diseases and an immune enhancer. So present review paper is trying to enlighten the role of Nasya Karma in maintaining the mental health of an individual in COVID 19 era.

Key words- COVID 19, Mental health, anxiety, Nasya karma.

INTRODUCTION

Mental health is one of the components of health as defined by W.H.O. Mental health status of an individual can be assessed by its attitude and behavior. Mental health is global problem. It causes considerable disability, imposing a heavy burden of suffering and economic loss. The term Psychosis is Gross impairment in reality testing, marked disturbance in personality with impairment in social,

interpersonal and occupational functioning. Marked impairment in judgment and absent understanding of the current symptoms and behaviors. Presence of the characteristic symptoms like delusions and hallucination. Depression is a mental health disorder characterized by persistently depressed mood or loss of interest in activities, causing significant impairment in daily life.

Anxiety is the total response of a human being to threat or danger. Each experience of anxiety involves a perception of danger, thoughts about harm, and a process of physiological alarm and activation. The accompanying behaviors display an emergency effort toward fight or flight. All the above explained symptoms are caused by financial loss, loosing of jobs, experiences death in family, stress, oxidative stress and many more reasons are responsible for mental disturbances. As per *Ayurveda* perspective *Ama Agnimandya*, *vibandh* are leads to *Uttorottar Dhatu kshaya* and may lead to *Manovaha sroto Dusti*.

As *Ayurveda* classics are described *Nasya* is given in nostrils which is called as gate of brain. Means if we apply drugs on nostril it directly enter to the brain, which was affected mainly in mental disturbances. By this we can say that the effect of drug is more and act quickly.

MATERIAL AND METHOD

Different *Ayurvedic* texts like *Charak Samhita*, *Sushruta Samhita*, *Ashtang Sangraham*, *Ashtang Hridayam* etc. and their respective commentaries in *Sanskrit* as well as *Hindi* have been referred for this literary work are compiled. Research articles are also searched from various websites. All compiled matter is reorganized and critically analyzed for the discussion and attempt has been made to draw some fruitful conclusions.

LITERARY REVIEW

Table 1. List of Nasya yog used in mental disorders

Sr. no.	Name of Yoga	Ingredient of Nasya Yog	Indication	Reference
1	Bramhayadi Varti	<i>Bramhi patra, Indrayan root, Vidang, Sunthi, Marich, Pippali, Hingu, Devdaru, Jatamansi, Haridra, Rason, Rasna, Guduchi,</i>	<i>Unmad, Apasmar,</i>	Su.U. 62/31-33

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		<i>Tulsi, Vacha, Jyotismati, Sunthi, Sariva, Haritiki, fitkari</i>		
2	Lashunadi Ghrit	<i>Lashun, Haritiki, Sunthi, Marich, Pippali, Cow skin mashi, cow milk, Gomutra, Goghrita, Hingu, Madhu</i>	<i>Unmad, Agantuj Unmad, Vishamjwar, Apasmar</i>	Cha. Chi. 9/49-51
3.	Shirishadi dravyas	Shirish, mulethi, hingu, lashun, tagar, vacha, goat urine	Unmad	Cha. Chi. 9/64
4.	Vyoshadi Nasya	Sunthi, Marich, Pippali, Haridra, Daruharidra, Manjistha, Hingu, Sarsapa, Shirish, Goat urine,	Unmad, Grah ,Apasmar	Cha. Chi. 9/65
5.	Siddharthak Agad	Sarsapa, Vacha, Hingu, Karanj, Devdaru, Manjistha, Triphala, Aprajita, Katabhi, Trikatu, Priyangu Shirish, Haridra, Daruharidra, Goat Urine	Apasmar, Visahaj vicar, Unmad, Kritiya, Alakshmi, Jwar rog	Cha. Chi. 9/69-72
6.	Unmadsudani Varti	Varti Bramhi, Indryan, Vidang, Sunthi, Marich, Pippapli, Hingu, Jatamansi, Rasna, Guduchi, Rason, Atish, Tulsi, Vacha, Jyotismati, Nagdanti, Sariva, Haritiki, Fitkari , Gajmutra,	Unmad	A.H.U.6/38 -40
7.	Tikatak Ghrit	Patol, Nimb, Katuki, Daruharidra, Patha, Duralabha, Parpat, Trayamada, Nagarmotha, Kiraktikt, Indrajao, Pippali, Chandan, Goghrit.	Unmad, Apasmar, Garvisha, Timir, Bhram, Madatyay.	A.H.U.19/2 -7
8.	Mishrak Sneh	Pippali, Amlaki, Draksha, Nisoht, Erand tail, goghrit	Pittaj Unmad	A.H.Chi 14/89-90

DISCUSSION

There are so many formulations are given in Ayurveda classics for Nasya karma which are used in mental disorders but here, I am taking only few Yogas, by this we can understand other formulations. Our ancient Acharyas are very well known that the drugs are given by nasal route is well absorbed. This is validated by modern science also. As the procedure of Nasya itself involves massaging and fomenting over maybe the marmas existing on the face and head, this also helps in the alleviation of marmakshobha and Vata shamana. The action of Nasya karma depends on the dravya used in it. Based on these, it is divided into shodhana, shamana, and Brimhana. In Brimhana Nasya, drug used is Sneha, i.e. Shatavari ghee, medicated milk, niryas, mamsa rasa, etc. This treatment is mainly given in Vata type of disorders. It is beneficial to cure migraine headache, hemicranias, and dryness of voice, constriction of the eyes, defects of the vision, toothache, earache, tinnitus, and difficulty in speech, nervousness, anxiety, fear, dizziness, and emptiness. Brimhana Nasya provides nourishment to the shiroindriya.

MODE OF ACTION OF NASYA

Ayurvedic view on mode of action □ Nose is the direct pathway for Shira. □ Drug administered reaches Sringataka and spreads to the netra, srotra, kantha etc. parts and removes dosha accumulated in these region. □ Sringataka is considered as the inner side of the middle part of the head [21] and Aachaarya Sushruta told Sringataka marma is a Sira marma formed by the union of Sira supplying nose, ear, eye and tongue [22] Thus we can say that the drug administered enter these Sira and spread in the head Targeting the brain via nasal administration of drugs has been studied frequently in recent years. Several studies have shown a direct route of transport from the olfactory region to the central nervous system (CNS) in animal models without prior absorption to the circulating blood. [23,24,25,26,27] “Nasal delivery system is capable of increasing the fraction of the drug that will reach the CNS after its administration”. Modern pharmacology understands the mode of action of a drug administered in to the body under following headings. Route of administration - Unlike oral administration, intranasal drug administration offers rapid absorption of the drug in to the systemic blood avoiding first-pass metabolism in the gut wall and the liver. Anatomical considerations of nose □ Cribriform plate connects the nose with the cranial cavity through its foramens. □ Nasal cavity opens into the frontal, maxillary and sphenoidal sinuses which are richly supplied with blood vessels entering in to the meninges. □ Olfactory receptor cells are in contact with the nasal cavity and the CNS

[28, 29] and they provide a route of entry to the brain that circumvents the blood–brain barrier (BBB). □ Arachnoid matter sleeve extends to the sub mucosal area of the nose along with olfactory nerve giving a direct pathway for drug entry. [30] Solubility and absorption - According to modern pharmacology, the drugs which are soluble in lipid medium are only passed through the ‘Blood Brain Barrier’. But absorption also depends on some more factors like

A. Concentration of the drug in solution – When the concentration of the drug is more, the higher concentration gradient causes higher absorption. B. Vascularity of the area – Nose is a highly vascular area. Here, the transgression of the drugs occur in two ways – a) Entry in to systemic circulation - through the surrounding vessels b) Direct pooling in to the intracranial region – blood through the facial vein enters the cavernous sinus in intra cranial fossa. Drug can also enter the cranium from paranasal sinuses and lymphatic path way. C. **Stimulation and Irritation** – ‘Stimulation’ enhances the level of activity of the specialized cells (cells specialized for specific function e.g. neurons in CNS, heart muscles etc.). ‘Irritation’ is acting non-selectively, applied often for non specialized cells. Irritants stimulate associated function of the cells and there is another action called ‘Counter irritants’ which increase blood flow to the site. So collectively it can be said that the drug when administered through the nasal route takes various kinds of pathways before reaching either the systemic circulation or to the intracranial region. There are various factors which are interacting and are responsible for the absorption of the drug in the nasal region, which may be the anatomical structure of the area, may be the blood supply, the draining system or it may be the chemical nature of the drug

CONCLUSION

By above review and discussion we can conclude that the Nasya karma is useful in mental disorders. *Ayurveda* has considered the mental and physical diseases as two separate specialized subjects. However, no clear line of demarcation has been drawn between the mental and physical illness. The main procedure *Nasya*, in which drug administered through nasal route should be done in psychosomatic disorders. Nasal medication is advocated in many mental disorders, it is considered a port for brain for drug delivery. *Nasya* is most convenient and has greater acceptance among the users due to their easy procedure, low economic cost, and minimum side effects.

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AYURVEDIC APPROACH FOR AMELIORATION OF MENTAL HEALTH IN COVID -19 ERA

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Novel corona virus first detected in Wuhan city of China in the month of December which causes covid-19. In India the first case was reported on 30th January 2020 in Kerala. Indian government had taken various steps like lockdown social distancing, screening, etc. For prevention. These steps control the situation to an extent but there are some side effects as well like loss of businesses, job losses, collapsed health services etc .Which ultimately leads to mental disorders.

To understand the role of Ayurvedic principles for amelioration of mental health in COVID -19 era.

First analyse the mental problems due to the problem COVID-19 by various reports published in government and private forums. Then go through Ayurvedic samhitas for the best possible solution to the present problem

In COVID 19 era none of the medical system has authentic treatment till date across the globe so it's better to switch Ayurved as it is cost effective and time-tested along with the Holistic approach to the health. Ayurvedic principles like Dincharya, aachar Rasayan ritucharya immunity can easily increased, which ultimately prevent an individual from covid-19 effects especially mental disorders

Key Words- COVID-19, Dincharya, Aachar Rasayan, Ritucharya, Immunity

INTRODUCTION

COVID-19 is declared pandemic by the World Health Organisation which is caused by novel corona virus. First case of the COVID-19 was recognised in Wuhan city of China in December 2019. In India the first case was reported in Kerala state on 30th January 2020. According to the medical fraternity the disease has a high transmission rate and spread through droplet method or by human to human contact. Government of India has taken various steps for limiting the spread across the population in the series of which on 24th March 2020 Prime Minister ordered a lockdown for 21 days, it was ordered after a voluntary public curfew on 22 March 2020 followed by enforcement of a series of regulations within the country. In pandemic affected reasons on 14th April Prime Minister extended the nationwide lock down until 3rd May 2020 with conditional selection after 20 April for the reasons where the spread had been contained or was minimal. The Government of India extended the nationwide lockdown on 1st May till 17th may 2020, government divided all the districts into three zones supporting the spread of the virus these zones are – green, red and orange and the rules are applied accordingly. The disaster management authority of India extends lockdown further till 31st May on 17th may 2020. The steps taken by the government of India show some side effects like business and health Services collapsed, many people lost their job and many faces the salary cut which leads to Psychosomatic distress to large section of population in the country. As we all know India is a developing country having population above 1.3 billion where large number of people depends on day to day earning for their livelihood due to cessation of economical activities many people suffer from severe mental problems like depression, anxiety, insomnia, lack of concentration, mood swings, tension headache etc.

IMPACT ON SOCIO-ECONOMIC STRUCTURE IN COVID-19 ERA

1. India a developing country holds the second largest population in the world where the large section of population depends on day to day earning due to the steps taken by the government

like lockdown breakdown the backbone of daily basis economy which leads to distress to the majority of the population of India

2. The service sector of the country also gets affected due to lock down and social distancing specially Health Services which affected a lot as many hospitals intended to provide COVID-19 treatment and because of that they have convert into quarantine centres so their services are not available to the patients suffering from other diseases.
3. In health services not only IPDs but OPDs are also severely affected as due to lock down and social distancing patients of other diseases get frightened to go for their regular checkups or consultation to their respective doctor's under which they are taking treatment.
4. Many businesses which give employment to large sectors of the population like real state, tourism was shut down due to this lock down which caused loss of jobs which ultimately leads to socio economic distress.
5. Due to complete lock down the GDP of the country gone in negative figure, Many people lost their source of income thus they have to be dependent on their savings which also is a major factor of economic distress

EFFECT OF SOCIO-ECONOMICAL DISTRESS ON MENTAL HEALTH

1. Due to the economical crisis there is an increase in the level of mental disorder like fear, anxiety, depression, insomnia, lack of concentration, mood swings, tension headache etc. According to the principles of *Ayurveda* the food taken with all these mental conditions is like a poison which can cause many other diseases.
2. A large section of the society has lost their job which creates a condition of economic insecurity that leads to depression and it has been seen that the number of people suffering from depression rises dramatically in the COVID period, according to the classics of *Ayurveda* depression is a key factor in increasing the diseases.
3. Due to complete lockdown the physical activity like exercise walking, yoga, gym completely stops which also leads to physical and mental distress as the exercise and yoga plays a key role in maintaining the health of a person.
4. Due to complete lockdown outside going is totally banned which leads to change in the normal routine of the peoples which ultimately leads to disturb food habits, sleeping habits and other day to day activities which is also a prime cause of physical and mental distress

5. During the period of lockdown that day to day basis OPDs of the hospitals was closed due to which many patients of other diseases cannot go for their regular checkups and medical advice which is also a cause of mental distress in many people.

PRINCIPLES OF AYURVEDA ANSWER TO MENTAL DISORDERS IN THIS COVID-19 ERA

1. *Ayurved* always keeps a Holistic approach to health in which equal weightage is given to the physical and mental health. According to the *acharya* the food which we take decides the quality of life and the status of our health. A very detailed protocol for healthy life is given in the classics of *Ayurveda* into different heading named as *dincharya* and *rituchariya*.

By following *dincharya* protocol a person can maintain its physical and mental health as these protocols are scientific and time-tested in *dincharya* instructions are given for time to awake, proper sleep, exercise etc which it is a great impact on our mental health as it is said that “early to bed and early to rise makes a man healthy wealthy and wise”

2. While describing *dincharya* *Aacharya* focused on every aspect of health for example exercise which has now been proven by the modern system of medicine that by exercise over stress level remains low and happy hormones maintain their level which makes us mentally strong and fit for our day to day activities.

Abhyangam also mentioned in *dincharya* which also plays a key role in maintaining our health intact because by performing this as described in the text the blood circulation regulate and the stiffness of the muscles reduced which make our body and mind fresh and calm which ultimately improve and maintain our mental health along with the physical one.

3. *Ritucharya* again a powerful and scientific set of protocols mentioned in the text of *Ayurveda*. As we all know that human being is always interacting with the ecosystem so *ritucharya* is a scientific way to have a harmonic interaction with the ecosystem. It may be a powerful health giving *ayurvedic* tool that helps us live consistent with the changes in season and make internal adjustments in order that our *doshas* are during a state of balance. *Ayurvedic* health guidelines are extremely powerful and potent. The importance of following *ritucharya* is that we are ready to stop disease even before it starts.

As health care become expensive, high stress lives and weakening immunity, *ritucharya* and *dinacharya* assume even greater importance to us. It helps us take charge of our health and our family's health and gives us simple yet powerful tools to help our body.

4. *Aachar rasayan* speciality of *Ayurveda* it comes under the *adravya bhoot chikitsa* which means the treatment without material. By following *Achar Rasayan* a person get equilibrium state of *tridosha* without taking any medicine. According to the *Ayurveda* the state of *doshas* equilibrium is the key of health. In the present circumstances where everyone is suffering though mental distress due to social economical reasons, the importance of *Achar Rasayan* is at its peak as this can be followed easily, cost effective and just by following this one can attain a wonderful mental status which helps the person to face the critical situation of the present era.
5. According to *Ayurveda*, *satva* and body is formed by diet, the food is also known as *Mahabhaisaja* according to *aacharya Kashyapa*, thus food plays a key role in maintaing the health (physical and mental) and eliminating diseases. Just by following the protocol given in the *ayurvedic* literature, prevention and curatives aspects can easily handle in this pandemic situation.
6. The situation like this has been never before faced by the humanity in the 20th century where economical structure as well as the health structure collapsed. So in the situation like this the spices which we use in our day to day life are an asset as they have medicinal properties along with the taste. By using these spices according to the principles of *Ayurveda* one can easily maintain the immunity and mental wellness.

The spices of India which we use in our kitchen on daily basis not only add taste to our food but their medicinal properties maintain for health for example *haldi* contains curcumin which increases immunity and gives a positive feedback to a respiratory tract which is most affected aspect by this virus similarly *laung*, ginger and black paper also increases immunity and bioavailability of the medicines which we intake. By using spices in a scientific manner we can increase our immunity which is a only possible way to protect us from the COVID-19

7. The AYUSH MINISTRY made a protocol which is easy to follow yet very effective, the ministry consider all the above points (*dinharya*, *ritucharya*, *aachar rasayan* and use of Indian spices). Prime Minister shri Narendra Modi himself appeal to follow the guidlines of AYUSH MINISTRY which Shows its relevance.

DISCUSSION

By going through the above point it is clear that the present situation due to COVID-19 is a unique type of situation which has never been faced by humanity in the twentieth century. The COVID-19 is highly communicable and the transmission is very easy through human to human touch by touch, droplet method so this is a great chance that this virus can affect a very large number of the population. Government of various countries along with the Indian government has taken various steps for the wellbeing of their population like lockdown, social distancing use of mask, sanitizers, work from home etc. The government tried to control the spread of COVID-19 by making awareness and rules but some very serious consequences have been also faced by the common man due to this lockdown, social distancing and work from home.

Economic activities and the health services collapsed during this period due to social distancing and work from home social gathering stop totally which increase the level of stress and anxiety in common man, as we know human being is a social animal and due to this disease social gatherings, events and programs are completely stopped thus the day to day communication with one another retarded totally which is also a primary cause of increased anxiety, stress and tension level.

Another factor is economical insecurity which everyone comes across due to the present situation. In lock down many persons have lost their job and others which survive are facing salary cuts because of this many people faced economic distress which is a key factor in disturbing the mental health.

As the disease is highly communicable so government has converted some very prime hospitals of the respected states or the cities into the COVID centres for quarantine centres for the COVID patients because of which the patient suffering from the other diseases cannot visit that hospitals for their regular checkups and consultation with their respective doctors which also increases the stress level in the patients who are suffering from other diseases. So at the present time in a country like India, principles of *Ayurveda* and home-based spices which have medicinal properties can prevent this situation from becoming frightening.

CONCLUSION

1. The corona epidemic has spread all over the world including India, which has not yet received any official treatment till date.

2. In a country like India where there is a large population, the probability of spreading corona virus sequence is highest leads to mental distress.
3. At present, no treatment in the world for this disease, so prevention is the cure, knowing this government imposed lockdown social distancing etc. which leads to, perished loss of jobs and business results mental distress.
4. At a time where none of the medical systems of the world have any authentic treatment for COVID-19, *Ayurveda* is the most appropriate and safe medical practice because it is time-tested, cost effective and having a holistic approach which gives the mental health equal importance as physical one .
5. According to AYUSH MINISTRY *giloy, mulathi* etc are prescribed for prevention of COVID-19 these medicines has wonderful effect on mental health
6. While we can completely avoid mental illnesses by following the *dincharya, ritucharya, aachar rasayan* mentioned in Ayurveda on the other hand we can also maintain immunity naturally for physical well-being by using Indian spices and medicinal plants easily available in our surroundings so for the present situation, it is most appropriate to resort to *Ayurveda*.

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PSYCHOLOGICAL IMPACT OF COVID-19 W.S.R.T. DEPRESSION – A CONCEPTUAL STUDY ON MANOVAHASROTAS

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In Ayurvedic classics the term Srotas is used as dynamic inner transport system of body-mind-spirit organization in addition to circulatory. Srotas are the channels for the purpose of secretions, conductions and transportation of body constituents. According to Chakrapanitika, Mana is the site of Hridaya & Dash Dhamani. Mana is also one among Navakarana dravyas, so as per Acharya Charaka each and every dravyas possesses karma and guna. So Mana possesses a function of Chintya, Vichara, Uhyam, Dheya, Sankalpya kalpanaetc. Impairment in this functions can vitiate Manovaha srotas and can be responsible for Psychiatric disorders.

Multiple recent studies indicates that the COVID-19 pandemic has impact of psychological and social effects. Apart from a Cardio-Respiratory ailments, COVID-19 pandemic is also associated with Depression, Anxiety, and Insomnia etc. in the general population and among health care professionals. COVID-19 survivors are also at elevated suicidal risk. The COVID-19 crisis may tend to increase suicide rates during and after the pandemic.

Depression is one of the leading causes of suicide in India which has become the second leading cause. In Ayurveda it can be correlated with term Vishada. It is a serious mental health affecting 350 million people worldwide. It remains as a social stigma in terms of prevalence and suffering, dysfunction, morbidity and economic burden.

A better understanding of depression will help in effective prevention, counseling and treatment by means of Ayurveda. So understanding the diseases in Ayurveda approach will provide patients with help, hope and feel worth positive attitude by holistic approach of Ayurveda arises in uplifting mind. Depression in this pandemic era is a need of time to study. Research studies in Ayurveda are needed mental health consequences w.r.t to depression during and after the COVID-19.

Keywords- Manovahasrotas, Depression, Suicide, Ayurveda, COVID 19.

MENTAL HEALTH IN COVID-19 ERA

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Stress, Anxiety and Fear has become the most common challenge in this time of a Pandemic as the Corona Virus rapidly sweeps across the world. Requisite precautions like social distancing may leave people feeling isolated and depressed. The effect of Covid-19 is not just limited to the physical aspects, however it may effect people mentally as well. The imbalance caused in ‘Sharirik’ as well as ‘Mansika’ dosha can lead to the depletion of ‘Oja’ which makes people more susceptible to the disease. Thus by following conventional ‘Aahar-Vihaar’ one can keep their mind healthy and sound.

In the present paper, all details of conventional Aahar –Vihaar as well as Ausadh will be highlighted which will be based on the information collected from various Ayurveda and Modern literature and published papers.

Various type of Aahar- Vihaar and Ausadh will be used to improve mental health of the patiets dealing with Covid 19. Traditional and contemporary techniques can also be used that helps in managing stress. Activities such as Yoga, Meditation or attending religious services can also deal with stress and anxiety.

The combination of these techniques may prove effective. By relieving stress and anxiety one can live a healthy and calm life. It also helps in boosting immunity. As there is no specific treatment for covid -19, immunity plays an essential role in coping Covid 19. By keeping healthy mind one can focus more better on his or her physical health.

Key words- Pandemic, Covid-19, mental health, isolation

A REVIEW ON ROLE OF RASAYAN THERAPY IN MENTAL HEALTH W.S.R. TO COVID-19

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Corona virus 2019 (COVID -19) is a newly emerged highly infectious diseases that become the biggest health crisis for the world in this century. The outbreak of the disease was initiated from the sea food market in Wuhan city of china in December 2019. Due to its global quick spread and high fatality ratio, the world health organization declared the covid- 19 outbreak a pandemic in March 2020.

Health is a state of complete physical mental social and spiritual well-being and not merely the absence of disease or infirmity. According to this definition of health the mental well- being is a cardinal integrant of complete health. According to Ayurveda mental health is a state of sensorial, mental, intellectual and spiritual wellbeing. Mental health is the foundation for effective communication, learning, thinking, and self-realization in an individual. Ayush system played an important role in maintenance of mental health at various level.

In ayurvedic text there are various methods or therapies has been described for maintenance of mental health and preventive methods for mental disorders i.e., sattvajay chikitsa, rasayan therapy, achar rasayan etc. Achar rasayan helps in improvement of personality trade such as thoughts feelings and behaviors that distinguished individual from one another. It keeps suitable normal psychological activity, normal hormonal balance and enhance neuro immunity.

Keywords:- Covid 19, mental health, rasayan therpy, achar rasayan, sattvajay chikitsa.

PSYCHOLOGICAL EFFECT OF COVID-19 ON THE MENTAL HEALTH

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COVID-19 along with the mitigation strategies being used to address the virus pose significant threats to our individual and collective mental health. The causes of mental health effects in the context of COVID-19 are multifactorial and likely include biological, behavioral and environmental determinants. The corona virus disease 2019 (COVID-19) pandemic may be stressful for people. Fear and anxiety about a new disease and what could happen can be overwhelming and cause strong emotions in adults and children. Public health actions, such as social distancing, can make people feel isolated and lonely and can increase stress and anxiety. This work aimed to comprehensively review the current literature about the impact of COVID-19 infection on the mental health in the general population. The psychological impact of quarantine related to COVID-19 infection has been additionally documented together with the most relevant psychological reactions in the general population related to COVID-19 outbreak. This review aimed at summarizing the evidence of the physical and mental health impact of COVID-19 pandemic on health-care workers.

Keywords:- Mental Health, COVID-19, Psychiatry, Pandemia

EFFECT OF MENTAL HEALTH IN COVID-19

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As a result of the emergence of coronavirus disease 2019 (COVID-19) outbreak caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) infection in the Chinese city of Wuhan, a situation of socio-economic crisis and profound psychological distress rapidly occurred worldwide. The coronavirus disease pandemic has had a negative impact on mental health. The COVID-19 public health crisis has led to a spike in known risk factors for mental health conditions, including everything from social isolation to unemployment to overall feelings of insecurity and instability. Various psychological problems and important consequences in terms of mental health including stress, anxiety, depression, frustration, uncertainty during COVID-19 outbreak emerged progressively. This work aimed to comprehensively review the current literature about the impact of COVID-19 infection on the mental health in the general population. As part of its public health response, WHO has worked with partners to develop a set of new materials on the mental health and psychosocial support aspects of COVID-19. The goal of this viewpoint is to inspire research on the mental health consequences of COVID-19 from an individualized, brain-based perspective that honors the profound threat that the virus poses to our basic human motivations.

Keywords:- covid-19, Mental health, public crises

IMPORTANCE OF TRAYOUPSTHAMBHA FOR REVIVAL OF MENTAL HEALTH IN COVID -19 ERA

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Ayurvedic texts have special focus as well as emphasis on the three important factors for maintenance & basis of life and health. This important triad consists of Ahara (food), Nidra (Sleep) and Brahmacharya (Good conduct/ Aaand) also known as Upastambha because they support Tristambhas (vata, pitta and kapha) of the Tridanda –Satva, aatma,sharir .The main aim of Ayurveda is prevention and cure of disease. Altered and disturbed upastambhas are detrimental and lead to various diseases. Theory of trayoupstambh is one of the important principles in preventive medicine because sharir Trividha bala is attained by them only. In short if these upastambhas are properly maintained there is no possibility of generation of any physical as well as mental illness thus also helpful in reviving mental health in Covid-19 era.

Key words: Trayoupastambha; Tristambhas; Tridanda;Trividha bala

INTRODUCTION

In Tristreshaniya adhyaya charak sutrasthan 11th chapter Trividha bala is explained after Trayoupsthambha. The bala or immunity plays very important role in maintenance and prevention of life.

Bala comes from ahara, nidra and brahmacharya. These gives 12 pranas to prani's which is made up of 24 types of dhatus emerged from 24 tatvas of loka/parloka. Prana provides energy for work of life (jeevan- yapan and bandhan- moksha) to achieve the ultimate goal of life i.e. moksha and 100 yrs of healthy life (deerghanjeevitiya) i.e called Aayu. Out of 12 pranas Agni, soma, vayu rupi prana gives prana to energy to panchabhautika body; satva raja tama rupi prana gives prana to satva (i.e. buddhi, mana, ahankar) ; Panchendriya prana gives prana to 10 indriyas (Panchakarmendriya

and Panchagyanendriya) and bhutama gives prana to aatma. One who knows all these pranas of prani and cures the diseases of prani are called as Pranabhisar.

- **त्रय उपस्तम्भा इति-आहारः, स्वप्नो, ब्रह्मचर्यमिति**(C.su.11/35)
- **त्रिविधं बलमिति-** सहजं, कालजं, युक्तिकृतं च(C.su.11/36)
- यथास्वेनात्मनाऽऽत्मानं सर्वः सर्वासु योनिषु
प्राणैस्तन्त्रयते प्राणी नह्यन्योऽस्त्यस्य तन्त्रकः(C.sha.1/77)
- अग्निः सोमो वायुः सत्त्वं रजस्तमः पञ्चेन्द्रियाणि भूतात्मेति **प्राणाः** (Su.S.4/1)
- **प्राणानामेकेऽभिसरा** हन्तारो रोगाणां(C.su.29/5)
- शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्।
नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते(C.su.1/42)
- **सत्त्वमात्मा शरीरं** च त्रयमेतत्त्रिदण्डवत्।
लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम्(C.su. 1/46)
- **शरीरं सत्त्वसञ्ज्ञं च व्याधीनामाश्रयो** मतः(C.su. 1/55)

Ayurveda believes in the loka(parloka) and purusha(ehloka) samya sidhanta. Both of them having same 24tatvas (aatma, mana, buddhi, ahankar, panchatanmatra, panchagyanendriya, panchakarmendriya, panchamahabhoot) but have only one difference that makes the difference i.e. presence of Kayagni that gives these 24 tavas fixed kala and disha to work together for maintenance of life and health as they are now 24 dhatus in Sharir.Thus we are alive due to presence of this foremost important agni. Following diagram shows the clear vision about the Sharir or Chaturvinshatmaka purusha whom we treat on clinical desk when they become ill due to disturbance of this kayagni and vaishyamy of these 24 dhatus. Mind connects the soul and the body.



Aahar, nidra and brahmacharya (trayoupsthama) is important to maintain this Kayagni (body fire) of tridanda provides bala for health and life. Every disease affects both mind and body because according to ayurveda both are sites for disease. So if these upastambhas are properly maintained there is no possibility of generation of any physical as well as mental illness thus also helpful in reviving mental health in Covid-19 era. Body bala (strength/immunity) is weakened if all these three are not balanced.

Aims and objectives To highlight the importance of Trayoupsthambha.

Material and methods By literature search of ayurveda texts and critical review of the available facts.

IMPORTANCE OF AAHAR

What we eat is what we are. We have to eat pure food for body and mind because pure in body, pure in mind. Since food is the source of life as well as cause of diseases, Agni (digestive capacity) of an individual is important for processing the food properly and achieving the desirable effects. The source of life for living beings is food and the entire world seeks food. Complexion, clarity, good voice, long life, understanding, happiness, satisfaction, growth, strength and intelligence are all established in food.

Whatever is beneficial for worldly happiness, whatever pertains to the Vedic sacrifices leading to heaven and whatever actions lead to spiritual salvation are said to be established through food.

Food and beverages that possess apt colour, smell, taste and touch, taken in the right quantity, at the right time, season and location, are a source of life and vitality for all living beings. This realization came through practical observation. Wholesome food (and a healthy lifestyle) is the fuel that maintains agni (digestion and metabolism process), **invigorates the mind**, promotes proper

distribution of body elements, vitality, complexion, and acuity of the sense-organs. Conversely, unhealthy diet and lifestyle cause vitiation or imbalances in doshas, dhatus, and rasas, thus causing diseases.

Strength, health, longevity and vital breath are dependent on the state of agni that burns when fed by the fuel of food and drink or dwindles when deprived of them.

प्राणाः प्राणभृतामन्नमन्नं लोकोऽभिधावति।

वर्णः प्रसादः सौस्वर्यं जीवितं प्रतिभा सुखम्॥C.su.27/349॥

तुष्टिः पुष्टिर्बलं मेधा सर्वमन्ने प्रतिष्ठितम्।

॥ C.su.27/350॥

- **आहार शुद्धौ सत्वशुद्धिः, सत्व शुद्धो ध्रुवा स्मृतिः। स्मृतिर्लब्धे सर्वग्रन्थीनां प्रियमोक्षः॥**
(छान्दोग्योपनिषत् 7-26-2)
- **अन्नमशितं त्रेधा विधीयते, तस्य यः स्थविष्ठो धातुः तत् पुरीषं भवति, यो मध्यमः तन्मांसं भवति, यो अणिष्ठः तन्मनः। - (छान्दोग्योपनिषत् 6-5-1)**
- **अन्नमय हि सोम्य मनः। (छान्दोग्योपनिषत् 6-5-4)**
- **इष्टवर्णगन्धरसस्पर्श विधिविहितमन्नपानं प्राणिनां प्राणिसञ्ज्ञकानां प्राणमाचक्षते कुशलाः, प्रत्यक्षफलदर्शनात्; तदिन्धना ह्यन्तरग्रेः स्थितिः; तत् सत्त्वमूर्जयति, तच्छरीरधातुव्यूहबलवर्णेन्द्रियप्रसादकरं यथोक्तमुपसेव्यमानं, विपरीतमहिताय सम्पद्यते॥३॥**

REVIVAL OF MENTAL HEALTH THROUGH AAHAR IN COVID -19 ERA

According to Ayurveda, there is a strong association between disease manifestation and the six psychological states, such as ego, anger, lust, desire, attachment, and greed. These psychological conditions are closely related to foods. This link is further discussed in terms of three dhosas of mind including *satva*, *rajas*, and *tamas*. *Satva* is the stable state, *rajas* an excited state whereas *tamas* to a lethargic disposition, i.e., foods can induce these states of mind. Ayurvedic texts are very keen and well focused on food and its preparations for example- Charaka sutra 26 chapter (Agregya hita, ahita dravyas and avoiding 18 types of virrudhaahar ; Charaka sutra 27 chapter(Annapaan vidhi); Charaka viman 3rd chapter(Trividha kukshiya); Sushruta Sutra 46 chapter (Annapaan vidhi) etc. So we must have to follow these for mental health as well.

IMPORTANCE OF NIDRA

Sleep and mental health are closely connected. Sleep deprivation affects your psychological state and mental health. By this, equilibrium of [dhatu](#) and strength is maintained, and [kapha](#) nourishes the body parts and ensures longevity. Sleep reduces half of the diseases as sleep induces dhatu samya kriya which is the goal of ayurvedic treatment of any disease. Sleep provides stability.

An individual falls asleep when his mind including the sensory and motor organs get exhausted and they dissociate themselves from their objects. So for restoration of health for daily activities sleep is important.

In human beings, happiness and misery, nourishment and emaciation, strength and weakness, fertility and infertility, knowledge and ignorance, and life and death depend upon proper (and improper sleep).

- यदा तु मनसि क्लान्ते कर्मात्मानः क्लमान्विताः |
विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः||C.su.21/35||
- निद्रायत्तं सुखं दुःखं पुष्टिः काश्यं बलाबलम् |
वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च||C.su.21/36||
- ये स्वपन्ति सुखं रात्रौ तेषां कायाग्निरिध्यते | आहारं प्रतिगृह्णाति ततः पुष्टिकरं परम् ||

(स्कन्दपुराण)

REVIVAL OF MENTAL HEALTH THROUGH NIDRA IN COVID -19 ERA

Through proper and sound sleep we can help patients for its fast recovery in its mental as well physical diseases that is what achieved by hospitalization (via providing proper food and sleep).

If for some reason one suffers from sleeplessness, he can be cured by applying measures such as- body massages, unction, bath, (intake of) soup made up of meat of domestic, marshy and/or aquatic animals, shali rice with curd, milk, fat, wine, mental pleasure, pleasant smell and sound, application of soothing ointment to eyes, head and face, comfortable bed and home, and getting habituated to sleeping at a particular time.

- धातुसाम्यं तथा ह्येषां बलं चाप्युपजायते |
श्लेष्मा पुष्णाति चाङ्गानि स्थैर्यं भवति चायुषः||C.su.21/42||

- अर्धरोगहरी निद्रा (वैधकीयसुभाषित साहित्यम्)
- अभ्यङ्गोत्सादनं स्नानं ग्राम्यानूपौदका रसाः।
शाल्यन्नं सदधि क्षीरं स्नेहो मद्यं मनःसुखम्॥C.su.21/52॥
मनसोऽनुगुणा गन्धाः शब्दाः संवाहनानि च।
चक्षुषोस्तर्पणं लेपः शिरसो वदनस्य च॥C.su.21/53॥
स्वास्तीर्णं शयनं वेश्म सुखं कालस्तथोचितः।
आनयन्त्यचिरान्निद्रां प्रनष्टा या निमित्ततः॥C.su.21/54॥

IMPORTANCE OF BRAHMACHARYA

The word Brahmacharya meaning 'behaviour which leads to Brahman'i.e. behaviour which leads us towards 'the divine' or 'higher power'. Brahmacharya actually is 'the right directional use of our energy' and a sense of controlling our energy away from external desires. If we are able to direct our energy towards something positive every moment – rather than directing our energy towards our often negative thoughts – then we'll also be able to boost our immune system. Pragyaparadha is the state of mind by which we cannot direct our energy as well as activities on right path and is an important aetiology for mental as well as physical illness.

- धीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम्।
प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम्॥C.sha.1/102॥
- यच्चान्यदीदृशं कर्म रजोमोहसमुत्थितम्।
प्रज्ञापराधं तं शिष्टा ब्रुवते व्याधिकारणम् ॥C.sha.1/108॥

REVIVAL OF MENTAL HEALTH THROUGH BRAHMACHARYA IN COVID -19 ERA

Control over pragyapradha and dharaniya vegas will definitely help in reviving mental as well as physical diseases. Thus Sadavrittas(C.su.8/18-25 and Aachar rasayana(C.chi.1-4/30-35) mentioned in ayurvedic texts are the ways of achieving brahmacharya. Thus brahmacharya having behavioural aspect over physical, mental, social and spiritual parts of health.

- ईर्ष्याशोकभयक्रोधमानद्वेषादयश्च ये।
मनोविकारास्तेऽप्युक्ताः सर्वे प्रज्ञापराधजाः॥ C.su.7/27 ॥

- लोभशोकभयक्रोधमानवेगान् विधारयेत्।
नैर्लज्जेष्यातिरागाणामभिध्यायाश्च बुद्धिमान्॥C.su.7/27॥
- रसायनानां विधिवच्चोपयोगः प्रशस्यते।
शस्यते देहवृत्तिश्च भेषजैः पूर्वमुद्धृतैः॥14॥
सत्यं भूते दया दानं बलयो देवतार्चनम्।
सद्धृतस्यानुवृत्तिश्च प्रशमो गुप्तिरात्मनः॥15॥
हितं जनपदानां च शिवानामुपसेवनम्।
सेवनं ब्रह्मचर्यस्य तथैव ब्रह्मचारिणाम्॥16॥
सङ्कथा धर्मशास्त्राणां महर्षीणां जितात्मनाम्।
धार्मिकैः सात्त्विकैर्नित्यं सहास्या वृद्धसम्मतैः॥17॥
इत्येतद्भेषजं प्रोक्तमायुषः परिपालनम्।
येषामनियतो मृत्युस्तस्मिन् काले सुदारुणे॥18॥ (C.vi.3/14-18)

DISCUSSION & CONCLUSION:

We are responsible for our mental as well as physical illness no one else.

आत्मानमेव मन्येत कर्तारं सुखदुःखयोः।C.ni.7/22)

Things that effects body could effects mind also.

हिताशीस्यान्मिताशीस्यात्कालभोजीजितेन्द्रियः।

पश्यन्नोगान्बहून्कष्टान्बुद्धिमान्विषमाशनात्॥११॥

Observing many troublesome diseases caused by irregular dieting, the wise should eat wholesome, measured and timely food with self-restraint.

अतीन्द्रियं पुनर्मनः सत्त्वसञ्ज्ञकं, 'चेतः' इत्याहुरेके, तदर्थात्मसम्पदायत्तचेष्टं
चेष्टाप्रत्ययभूतमिन्द्रियाणाम्॥४॥

There are 3 parts of mana (C.su.8/4)- satva,chetas and mana associated with body, soul and Indriyas respectively and nourished by aahara, brahmacharya and nidra (i.e. tryoupsthambha) consecutively .Mana is aadhyatma dravya and mental diseases can be treated with dravyabhuta aahar / aushadh and adrvyabhuta measures like nidra and brahmacharya.

The physical illness are pacified by remedial measures of divine and rational qualities while the mental illness can be treated with knowledge of self, **scientific knowledge(adopting ayurveda principles)**, restraint/temperance, memory and concentration.

- प्रशाम्यत्यौषधैः पूर्वो दैवयुक्तिव्यपाश्रयैः।
मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः||C.su.1/58||

Ayurveda lifestyle modification has been highly significant clinically. Costless effective measures like nidra and brahmacharya is need for society physical as well as mental health. In short if these upastambhas are properly maintained there is no possibility of generation of any physical as well as mental illness thus also helpful in reviving mental health in Covid-19 era. Awareness about Trayoupstambha in physicians and health care policy makers is justified and needed.

CONCERNS OF MENTAL HEALTH DURING COVID-19 PANDEMIC

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After the Corona virus (Covid-19) outbreak in India during lockdown 1.0 itself, the Indian Psychiatric Society reported that mental health concerns have escalated by an alarming 20%, with an astonishing rise in various concerns like family issues, depression, anxiety, substance abuse, domestic violence etc. Stress and panic attacks have increased by over 35%, as humans are social being, lack of socialising creates a negative impact on mental health, as social media can be a bane at times creating unnecessary stress by either hyping a news or by spreading false information, To help improve deteriorating mental health, there are various measures and activities which can be done like restricting intake of addictive substances such as alcohol & cigarettes, taking a healthy diet, doing recreational activities such as exercise & yoga which boost blood circulation and keeps the mind active, spending time with family and away from screen (television & mobile), engaging

in hobbies such as gardening, dancing, book reading these measures will help in revival of mental health, apart from these many food items can be consumed to improve physical health and boost immunity, talking to a psychologist is always a great options as they trained professionals for handling such situations.

Key Words:- Covid-19, Mental Health, Anxiety, Depression

SANKHAPUSHPI (CONVOLVULUS PLURICAULIS CHOISY): A PANACEA TO COMBAT PSYCHOLOGICAL BURDEN DURING COVID 19 PANDEMIC

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During pandemic of COVID 19 the world is facing wide array of psychological problems like anxiety, fear, depression, and insomnia. To combat this situation the world is looking towards holistic protocol for physical and mental wellbeing. Ayurveda the ancient science of India has various treasures of drugs and dosages forms. In Ayurveda under the umbrella of Medhya Rasayana(nootropic) various herbs are described among them Acharya Charaka described Mandukaparni (*Centella asiatica* Linn.), Yashtimadhu (*Glycyrrhiza glabra* Linn.), Guduchi [*Tinospora cordifolia* (Willd.) Miers ex Hook. f. and Thoms.], and Sankhapushpi (*Convolvulus pluricaulis* Choisy). Among them Shankhapushpi is said to be best. In the present paper the herb Sankhapushpi was reviewed for its various aspects on mental health from Ayurveda classics and Pharmacological activities related to mental health was gathered from PubMed.

It was observed that the herb is enumerated in Ayurveda as Medhya (intellect enhancer), Smrutiprada (memory enhancer), Manasarogahara (useful in mental disorders) etc. It has been reported to having anti-oxidant, anti-depressant, anti-convulsant, anxiolytic activities. These potentials of

Shankhapushpi may be used to combat various mental ailments in patients, health providers and general people during COVID- 19 pandemic. Well-designed research studies may be planned to generate scientific evidences in this regard.

Keywords: Ayurveda, COVID 19, Medhya rasayana, Mental health, Sankhapushpi (Convolvulus pluricaulis Choisy)

ADDRESSING THE PSYCHOLOGICAL IMPACT OF COVID-19 PANDEMIC THROUGH AYURVEDA: A POSITIVE APPROACH FOR A POSITIVE PERSPECTIVE

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The COVID-19 pandemic has challenged the medical systems worldwide due to its fast spreading nature, and the health issues emerging as clinical presentation, its psychological impact, and post-covid complications. It has also created an alarming situation in terms of socioeconomic crisis and resultant psychological distress causing psychological symptoms, emotional disturbance, depression, stress, mood alterations, irritability, insomnia, post-traumatic stress symptoms, anger, emotional exhaustion: insecurity, confusion, emotional isolation, social stigma, economic loss, inadequate resources for health-care, deficient distribution of essentials. These effects have impact on mental health both in general population as well as in frontline healthcare workers. Most of health care providers are vulnerable to emotional distress, given their risk of exposure to the virus for longer hours and concern about caring for their loved ones. In the current pandemic, the overall quality of

life is also affected, potentiating the need of prevention from psychological distress as well as appropriate management the disease and its sequale.

Ayurveda is well known for its holistic approach, and gives importance to prevention as well as the management of the disease. Ayurveda describes for the management of disease through divine therapy (Daiva vyapasraya Chikitsa), medicinal therapy (Yuktivyapasraya Chikitsa), and psycho-supportive therapy (Satvavajaya Chikitsa). Knowledge of self (jnana), scientific reasoning (vijana), patience (dhairya), memory (smriti), attaining stable state of mind (samadhi), are components included in Satvavajaya Chikitsa. These steps along with medhya rasayan and yoga practices will help in efficient prevention and management of the psychological impact of COVID-19. In this review, we put forward the integrative holistic modalities of Ayurveda for prevention and management of psychological disturbances created by the current pandemic.

Keywords : COVID-19, psychological distress, pandemic, Ayurvedic management.

KUSHMANDA (BENINCASA HISPIDACOGN)- A FRUIT TO RECUPERATE AND REJUVENATE MENTAL HEALTH IN POST COVID-19 PATIENTS.

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A large emphasis has been given on long standing anatomical and physiological impact of post-covid 19 complications, but psychological aspect is relatively unexplored. Various study has showed that large number of patients recovering from Covid-19 could experience neurological or psychological after effects of their infections. This effects ranges from headache, dizziness, impaired sense of smell and taste to mood disorders, anxiety, depression etc. This shows that the disease can have lasting impact on the brain and hamper cognitive abilities and may affect the quality of life of an individual.

Hence, we must focus on the mental health aspects of post-covid 19 complications with the virtue of Ayurvedic concepts for having better prognosis. Ayurveda has mentioned various herbs

under the concept of Medhya Rasayana which inclines more towards the maintaining the mental health. Medhya effect can be co-related with various activities like anti-depressants, Anti-anxiolytic, Anti-anxiety, Cognitive enhancer, Nootropic activity etc.

Kushmanda (*Benincasa hispida* Cogn), is a widely used ayurvedic herb in India and other tropical countries and belongs to the family Cucurbitaceae. In Ayurveda, Kushmanda is recommended for management of peptic ulcer, hemorrhages from internal organs, epilepsy and other nervous disorders and known to have Medhya effect by Prabhava. In Charak Samhita it has been mentioned as Sarva Dosh Nirbharanam meaning one which pacifies all the Doshas i.e., Impurity. Acharya Sushruta has also described Kushmanda useful in Chetovikara meaning Mental disorders. In various Nighantu also, it has been mentioned as a Medhya Dravya. Contemporary study has showed that methanolic extract of *Benincasa hispida* fruit exhibited anti-compulsive effect by inhibiting marble-burying behaviour. The neurobehavioral properties of hydroalcoholic extract of *Benincasa hispida* fruit was studied by modulating the trafficking of neurotransmitters viz. γ -aminobutyric acid, dopamine, serotonin, and norepinephrine/ epinephrine, possibly via multi-facet pharmacology of the available phytoconstituents. The methanolic extract of *Benincasa hispida* showed significant antidepressant-like activity in mice probably by inhibiting MAO-A, and through interaction with dopaminergic, α 1-adrenergic, serotonergic, and GABAergic systems.

Hence, as per the experienced science of Ayurveda and available scientific evidence of Kushmanda fruits on mental ailments, Kushmanda may be given to revive mental faculties in post-covid 19 mental health problems.

Key Words: Kushmanda (*Benincasa hispida* Cogn), post-covid 19, Mental Health

MUNDI (*SPHAERANTHUS INDICUS LINN.*) : A NOVEL HERB TO COMBAT ANXIETY DISORDERS IN COVID - 19 PANDEMIC

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Anxiety is a physiological emotion which is aroused when there is imminent threat and it is precipitated in situations where there is no overt danger, but when the individual considers danger as the possibility. It is pathological when it is unreasonable, exaggerated, recurrent and causing a significant psycho-physiological distress. With an increasing graph of COVID -19 incidence of anxiety is also increasing. Thus the world is looking for safer and effective remedy to combat the situation. Mundi (*Sphaeranthus indicus* Linn). is well mentioned in Ayurveda as Medhya and Rasayana.

In the present paper a comprehensive review of Ayurvedic literature was done for role of Mundi in management of mental ailments. Further contemporary literature was reviewed for anxiolytic activity of Mundi (*Sphaeranthus indicus* Linn.)

Mundi is well mentioned as Rasayana in Ayurveda classics. Medhya Karma is explained in Bhavprakash, Kaiyadev and Madanpal Nighantu. Contemporary review showed that anxiolytic activity of this hydroalcoholic extract of *S. indicus* was observed only at a low dose (100 mg/kg, p.o.) in experimental animals. Extracts of flowers have also been studied for the anxiolytic activity showing prominent activity of petroleum ether extract (10 mg/kg), alcoholic extract (10 mg/kg) and water extract (30 mg/kg) in the mice, but was less than that produced by diazepam (1 mg/kg).

In conclusion the plant *Sphaeranthus indicus* Linn is widely available in tropical regions. It has been mentioned in Ayurvedic classics for its efficacy as a cognitive enhancer and also in management of various psychological ailments. This may be utilized for management of Anxiety disorders in COVID-19.

Keywords: Mundi (*Sphaeranthus indicus* Linn), Mental health, COVID-19

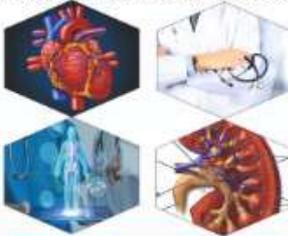
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