

Ayurvedic Yoga for the Treatment of Neurosis

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In recent years, there's growing awareness of the limitations and side effects of conventional treatments for neurosis. Psychiatric clinics are now incorporating complementary therapies like Ayurveda-based Yoga, which is gaining popularity in the Western world. Ayurveda and Yoga work together to achieve balance and harmony in the body, mind, and spirit. Ayurveda focuses on natural remedies, dietary adjustments, and lifestyle changes, while yoga combines physical postures, breathing exercises, and meditation techniques. This holistic approach addresses the root causes of neurosis, aiming to restore balance and harmony to the individual's entire being. Yoga asanas help release tension, improve blood circulation, and stimulate the production of mood-enhancing chemicals in the brain. Pranayama breathing exercises activate the body's relaxation response, increase oxygen flow to the brain, and promote mental clarity and emotional stability. Meditation helps individuals cultivate mindfulness and self-awareness, effectively managing neurosis by letting go of negative thoughts and emotions. Regular meditation can reduce neurosis symptoms, improve sleep, and enhance well-being. Ayurveda offers personalized treatment for neurosis based on individual constitutions or doshas. Understanding one's dosha allows tailored yoga and lifestyle recommendations to address imbalances and promote mental health. Ayurveda-based Yoga provides a holistic, personalized approach to treating neurosis, incorporating meditation, asanas, and pranayama for restoring balance, harmony, and mental well-being. This natural alternative empowers individuals to lead happier, healthier lives.

Keywords: insomnia, anxiety, depression, Ayurveda, yoga, psychotherapy

Abbreviations Used

BR	BrihadarnyakoUpanishad
JA	JaiminiUpanishad
MU	MaitrayaniUpanishad
AB	AmritBinduUpanishad
BU	BrahmoUpanishad I
YS	Patanajali Yoga Sutra
KA	KathoUpanishad
TU	TaitiriyoUpanishad
CS	Charaka Samhita
IS	Ishoupnisha

Introduction

A recent visit to departments of oncology and psychiatry and the interaction with the subject at various hospitals ended with a pessimistic note about the transient nature of life and the gravity of multiple problems faced by the subjects. It seemed as if the subjects had immense pressure on their minds and were unable to solve their psychosomatic health issues and their dependency on contemporary forms of medication was permanent. A note of pale gloom, financial insecurity, and traumatized form of fear and uncertainty for the future was also noted during the interaction with the subjects since it seemed as if the problem was unending in nature for them. The immediate issue of concern in this regard was:

- (1) Drug support and drug interface failure
- (2) Financial viability of drugs
- (3) Targeted line of treatment and its unswerving and protracted effects
- (4) Psychological discrepancy and side effects of medicine thus generated in a given situation and duration
- (5) Habit formation
- (6) Serious side effects of allopathic medicine

The modern field of regenerative medication and stem cell therapy opines that the situation can be reserved in certain conditions under controlled laboratory conditions thereby giving a ray of hope to the suffering humanity at large. This kind of medication asserts that any living body has the capacity to regenerate any damaged part of the body. Research conducted on the mice under laboratory conditions indicates this very fact where the rate of success ranges to a whooping seventy-five to ninety-five per cent.

Anyway, both of these fields of study hold that proper regulation of neurotransmitters named serotonin and dopamine and the liver holds the principal key to success in various health issues and somehow the medicinal practitioners suggest reducing liver weight for fast recovery, which forms the ground for Ayurveda-based Yoga physiotherapy.

Ayurveda-based Yoga physiotherapy considers the basic fact that the problems are individualist in nature and so are their personal effects. Thus, the line of treatment varies from subject to subject. Some of the serious health issues where the allopathic form of medication may face challenge are chaotic health conditions generated due to hypertension, diabetes, and lipid profile issue, and though best research often fails to eradicate these problems, the Ayurveda Yoga physiotherapy provides the actual insight in such chaotic health conditions and suggests a definite way to neutralize the after-effects of the chaotic health condition and their serious side effects.

Ayurveda Yoga physiotherapy provides valuable insight where on one side breathing exercises reduce heart rate and increase oxygen assimilation capacity by regulating liver functions in a positive direction and normalizing serotonin and dopamine levels on the other hand consumption of natural substances like gooseberry, sanaya leaves rose petals and rock salts are some of the natural substances which help to regulate the bowel movement which not only generates the elevated sense of peace with self but serious side effect and other health issues gets cured naturally thereby promulgating sense of everlasting satisfaction and elevated mood.

The need of the hour is that Ayurveda-based Yoga physiotherapy and its implications be understood in an appropriate manner in relation to mind.

Indian Thought About Mind

Ancient Indian thought provides valuable insights into the nature of the mind, which are quite crucial to understanding and it will be quite sensible to explore the principles about the lines of thoughts of Yoga and

Ayurveda before delving into the working principles of Yoga and Ayurveda. The Upanishadic people, in particular, recognized the boundless potential of the human mind in various aspects of life. According to their observations, individuals have a tendency to express what their minds conceive, and subsequently, their actions align with those thoughts. The mind, therefore, plays a significant role in shaping one's words and deeds. It can be considered the ultimate ruler¹, exerting influence over an individual's thoughts², emotions, and behaviors. We have references where the mind is regarded as a powerful force that governs human existence and relation of mind and body³ is established. It possesses immense potential and can be harnessed to achieve various goals⁴. The Upanishadic people identified the mind as the driving force behind human actions and experiences⁵. It is through the mind that individuals perceive and interpret the world around them. The thoughts and desires that arise in the mind influence the choices made and the subsequent actions taken⁶. The Upanishads urge us to explore the understanding workings of the mind and according to ShriMadbhagawad Geeta, it can be controlled in a systematic way in order to effectively utilize its capabilities. The mind is not limited by any boundaries⁷ and has the ability to explore limitless possibilities⁸. A complex entity encompasses both conscious and subconscious aspects. While the conscious mind is responsible for rational thinking and decision-making, the subconscious mind holds deep-rooted beliefs, emotions, and memories that shape an individual's behavior⁹.

In the context of Yoga and Ayurveda, understanding the mind becomes crucial for achieving overall well-being. These ancient Indian practices recognize the mind-body connection and emphasize the importance of maintaining a balanced and harmonious state of mind. Through various techniques such as meditation, breath control, and mindfulness, individuals can cultivate a calm and focused mind, which in turn promotes physical and mental health.

In conclusion, ancient Indian thought highlights the significance of understanding the mind before delving into the principles of Yoga and Ayurveda. The mind is considered the ultimate ruler, influencing an individual's thoughts, actions, and overall well-being¹⁰. By harnessing the unlimited potentials of the mind, individuals can strive towards achieving holistic health and inner harmony.

Literature Review

Yoga Re-defined

Yoga is the ancient Indian thought system of philosophy and exercise of understanding the illumined state of self. The phrase Yoga is a Sanskrit word whose root is "yuj" or "yujir" (Williams, 1872) which simply means a method to conjoin the mind, body, and self (A means of manner to uplift the self by self). Even though this term particularly while implied in other contexts might also imply the Sum overall, however, in certain contexts, Forfylow (2005, p. 14) treats it as "The thoughts and body in harmonious relaxation", which turns out to be dubious because of the basic spirit Yoga and Ayurveda stands for. Miles (1985) believed that it is a technique to

¹ BR 3.1.9.

² JA 1.13.3-5.

³ BR 4.1.6.

⁴ MU 6.34.

⁵ AB1.

⁶ BU 1.

⁷ YS 2.30.

⁸ BR 3.2.13.

⁹ KA 1.2.2.

¹⁰ KA 2.2.3.

grasp one's self via raising self or it's a technique to self-awareness at the better with a deeper know-how level. This opinion is in proximity to the ancient Indian thought system but does not expound the true purpose of Yoga and Ayurveda as the basic purpose of leading a cheerful and enlightened state of mind with self is found missing. McGonigal (1971, pp. 87-91) gives his own view in this regard when he says "Yoga as a reunion of the five elements of one's actual nature: frame and thoughts, which are in flip constructed from breath, knowledge, and joy". Yoga lets in the practitioner take haven in her or his frame and mind" with an improved self. If we analyze the statements the basic condition of attaining the self, which is immortal in nature and is self-illuminated, is deliberately ignored. The general public exercise Hatha Yoga, at schooling level may mean the body and heightening intellectual consciousness as a way to stability or enhance bodily, emotional, and spiritual health. It should be noted that Yoga and Hatha Yoga are completely different from every other having the same goal and it ought to be cited that Hath Yoga was a standard cult practice in round fifth Century A.D. This cult practice was commenced by way of Gorakh Nath and magical powers consisting of black magic practices had been brought about in it. But the key additives of both types of Yoga encompass breath control (pranayama), bodily postures (asanas), and meditation (dhyana). The majority practicing Yoga fail to apprehend the distinction between both of these techniques and put much less emphasis on the philosophy of Yoga and greater on the bodily postures, respiration strategies, and unique types of yogic meditation. Without historicity, the present-day gurus have carved out exceptional Yoga styles with the self-styled assertion of manifold blessings on an immediate basis without giving a due notion to its sanctity. For instance, Iyengar Yoga stresses accurate alignment of the body posture (asanas), and college students might also exercise Yoga for several years before operating with the breath (pranayama) without incorporating the manner to comprehend self at a better level. Vinyasa Yoga (which means that association) specializes in breath-connected movement as it is in Ashtanga Yoga where the player is predicted to transport from one posture to the next by coordinating breath with each motion. In addition, crucial Yoga concentrates on numerous elements of the body-mind via a combination of postures, breathing strategies, deep rest, and meditation making it next to impossible the real spirit of Yoga. Accordingly, the need of the hour is that Yoga should be redefined and possibly whilst Patanjali in his Yoga Sutra defines the term "Yoga", he is very articulate with precision.

Yogas citta-vritti-nirodhah. Yoga is the complete cessation of the fluctuations/modalities of the mind without any possibility of returning to earlier positions or pre-occupation, which may be completed, handiest after via exercise over a protracted length.

Unlike the Western Schools of Psychiatry, in which the mind is split into Id, Ego, and Super Ego, and tries to explain human behavior based on modalities and functionalities but on the contrary, the Yoga School of Indian thought made me remind of the annotated remarks of Sage Vyasa on Patanjali Yoga Sutra in this context. Sage Vyasa mentions and enumerates five types of minds in his Annotated remark, which is unlike the Western School of thought. These kinds are referred to as beneath:

(1) Kshipt: restless and ever-wavering kingdom of thoughts in which the mind is unable to stop wavering for a single moment. This state of mind can be termed as a lunatic state of mind where the subject has total relentlessness.

(2) Mudha: fully dullard and confused country of mind or born with a mental deformity or permanently damaged intellectual and mind set-up.

(3) Vikshipt: distracted with moderate balance country of mind wherein thoughts can forestall wavering for some time.

(4) Ekagra: single-pointed nation of thoughts or a nation of thoughts like a sharpened chisel.

(5) Niruddh: limited country of thoughts or wherein the mind is ready to go into a kingdom of the domain of ever happiness.

Sage Vyasa opines that the primary degrees are vain for practicing Yoga and as such they cannot be included beneath practicing considering the natural first two ranges of mind cannot be converted for the purpose and Yoga in experience is no match for any kind of consideration for taking over these classes' consideration for yogic way of lifestyles.

If we try to understand the reasons behind the five types of mind, the principles of Ayurveda must be understood in a right perspective.

Defining Ayurveda

Ayurveda is an alternative system of medicine with historical roots in the Indian subcontinent¹¹. It's based on the belief that health and wellness depend on a delicate balance between the mind, body, and spirit. Its main goal is to promote good health, not fight disease. However, treatments may be geared toward specific health problems¹².

Ayurveda is considered by many scholars to be the oldest healing science and is often called the "Mother of All Healing"¹³. Larissa Hall Carlson is "focused on living in harmony with the rhythms of nature".¹⁴ The Sanskrit term *Āyurveda* is composed of two words, *āyus*, which means "longevity", and *Veda*, "knowledge or a system of knowledge or technique of knowing, understanding and comprehending", thus away to comprehending the possible therapeutic principles of material available, although the meaning of different kinds has been drawn as "knowledge of longevity" (Smith & Wujastyk, 2008, pp. 1-28) or "knowledge of life and longevity" (Maas, 2018, pp. 532-550).

Some thinkers opine that Ayurveda means "The Science of Life"¹⁵ which originated in India more than 5,000 years ago and is often called the "Mother of All Healing". It stems from the ancient Vedic culture and was taught for many thousands of years in an oral tradition from accomplished masters to their disciples. Some of this knowledge was set to print only a few thousand years ago, but much of it is inaccessible. It is notable that German Scholar Hennimann had a clear idea about Ayurveda and thus he introduced its principles in Homeopathy and Polarity Therapy. It is noted that the population of India and Nepal have been practicing Ayurveda to bail out of certain physical and mental ailments (Dargan, Gawarammana, Archer, House, Shaw, & Wood, 2008; Alam, 2008, pp. 8-13, 122) and are primarily responsible for spreading ancient wisdom in the West. However, Western studies indicate that the theory and practice of Ayurveda are pseudoscientific (Semple & Smyth, 2019, p. 24; Quack, 2011, p. 213).

Ayurvedic therapies have changed and evolved over more than two millennia (Meulenbeld, 1999). Therapies include herbal medicines, special diets, meditation, yoga, massage, laxatives, enemas, and medicinal oils (Miller, 2021). Ayurvedic preparations are usually based on complex herbal compounds, minerals, and metals (perhaps influenced by early Indian alchemy or Rasashastra). Ancient Ayurvedic texts also taught surgical techniques, including rhinoplasty, kidney stone removal, suturing, and the removal of foreign bodies (Wujastyk, 2003).

¹¹ Ayurveda. Oxford University Press.

¹² <https://www.webmd.com/balance/ayurvedic-treatments>.

¹³ <https://www.ayurveda.com/ayurveda-a-brief-introduction-and-guide/>.

¹⁴ <https://www.everydayhealth.com/integrative-health/ayurveda/guide/>.

¹⁵ <https://www.ayurveda.com/ayurveda-a-brief-introduction-and-guide/>.

The Common Antecedents of Yoga and Ayurveda in Veda and Their Relevance

The beginning of ideas of yoga-based philosophical directing can be gotten from the conventional Vedic and Upanishadic writing dating from 2700 BC, otherwise called the pre-classical period of Indian History (Basavaraddi, 2015).

“Yoga”, signifying “to attach or in the sense of harnessing” was first referenced in the RigVeda dating back 1500-1200 BC (Precept No. 5.81.1) where the Mind, speed of the psyche, mental happiness, the ultimate mending force of the Mind, supplication, and the force of knowledge is found; Yajur Veda portrayed awareness, reciting (mantra), and the force of reciting in making close to homecommon equilibrium and otherworldly development of a person; Atharva Veda portrayed profound states like resentment, envy, despondency, connection, and so on, and led to the customary Indian arrangement of medication, Ayurveda (Gautam, 1999).

Different Upanishads (the highest form of intellectual pursuits of the Vedas) have depictions of yogic practices to dominate the Mind: Brihadaranyaka Upanishad (c. 900 BCE) referenced the part of “pranayama” (breath control for the mind the board) (Precept 1.5.23); Chandogya Upanishad (800-700 BCE) referenced the idea of “Pratyahara” (thoughtfulness by turning the cognizance inwards) (Precept 8.15); Taitteriya Upanishad referenced the “Pancha kosha” as the model of five layers of presence (moving from the gross body to the unobtrusive parts of the psyche); Katha Upanishad depicts the connection between the faculties, psyche, astuteness, and “oneself” utilizing the “chariot similarity”. Here, the body is likened to a chariot where the ponies are the faculties, the reins are the psyche, and the charioteer is the insight. The traveler of the chariot is the higher “self” or unadulterated cognizance (atman). The idea makes sense that the chariot (actual body) is independent of the traveler (atman) and recommends control of the chariot and thought on “oneself” as a way of getting mental prosperity and otherworldly development. Among the Shad Darshana (six well-known frameworks of ways of thinking), Sankhya and yoga are seen as the dualistic methods of reasoning of the Hindu framework. The principle of dualism in the Sankhya reasoning comprises two autonomous real factors purusha (self) (Rao, 2002) and prakriti (matter) (S. Saraswati & S. N. Saraswati, 2002). It might not be out of point to mention that Yoga Vasishtha (3000 BCE), Bhagavad Gita (500 BCE), and Patanjali Yoga Sutras (200-500 BCE) became the primary philosophical texts of yoga. These mentioned and other similar texts predominantly form the core of yoga philosophy and its effect on thoughts and human behavior. They defined the additives of cognizance, limitations in day-by-day lifestyle conditions, intellectual fluctuations, and cognitive and behavioral ways of overcoming such difficulties based totally on someone’s intrinsic intellectual charter (gunas) (Basavaraddi, 2015) and yoga and Ayurveda, the gunas, i.e. sattva (a state of lightness of mind), rajas (a state of ever wavering mind), and tamas (a state of total inertness with heaviness) are said to be the psychological correlates of the three doshas (Vata: A physical state of flatulence), Pitta: A physical state of bile juice), and Kapha: A physical state of having Phlegm) that determine the physical constitution. The traditional medicine system believes that any entity in the present world is made of these three doshas (natural faults) and when they are in equipoise psycho-physical health and wellness is achieved. Contrary to it, if any of the three doshas (natural faults) is aggravated or depleted, it leads to a state of disease which can be judged upon by pulse reading and other physical symptoms. While the doshas (natural faults) affect the body and mental setup, the gunas effect the psyche of subject causing physio-psychic state of suffering and have been linked to psychiatric illnesses (Putta & Sedlmeier, 2014, pp. 317-364). For example, vata dosha was higher in paranoid illness. For the management of mental disorders, Ayurveda provides a prescription of diet restrictions, lifestyle modification, and psychotherapeutic management accompanied with

natural substances having specific kind of healing properties along with pranayama and meditation in various permutations and combinations, which is based on the individual's physical and mental constitution (Suchitra, Devika, Gangadhar, Nagarathna, Nagendra, & Kulkarni, 2010).

The most common ground described in the entire ancient literature is Avidya, ignorance behind any kind of suffering may it be physical or psychological or psycho-physical, or meta-physical, which forms the core of Indian philosophy. But it must be admitted that the method Upanishads describe is different from that of Yoga and Ayurveda and so are versions of Yoga and Ayurveda which is the root cause of human suffering and need for the hour is that Avidya or ignorance must be defined at this point.

Avidyā is a Sanskrit word whose strict importance is obliviousness, misguided judgments, false impressions, and mistaken information, and it is something contrary to Vidya (Monier-Williams, 1872, p. 918). It is utilized widely in Hindu texts, including the Upanishads, and other Indian religions, for example, Buddhism and Jainism, especially about magical reality (Wayman, 1957), and addresses essential obliviousness and misperception of the sensational world (Jones & Ryan, 2006, p. 57). Notwithstanding, the Indian religions differ on the subtleties, for instance, with Hinduism thinking about a disavowal and misinterpretations of Atman (soul, self) as a type of Avidya and Buddhism considering the refusal and misguided judgments of An-atman (non-soul, non-self) as a type of Avidya (Mayeda, 2006). Avidya is a form of utter illusion accompanied with false form of knowledge which is far away from the reality or impermanent mind which is the permanent source of suffering which is treated as a form of blissfulness (delusions) (Wayman, 1957) and can be better termed as "incorrect knowledge" which is another form of Avidya, states Wayman (1957). Avidya represents fundamental ignorance, state Jones and Ryan, a misperception of the phenomenal world (Jones & Ryan, 2006, p. 57). In Hinduism, Avidya includes confusing the mundane reality to be the only reality, and it is permanent though it is ever-changing (Jones & Ryan, 2006, p. 57). Its doctrines assert that there is a spiritual reality consisting of Atman-Brahman, one that is the true, eternal, imperishable reality beyond time (Hirianna, 2000, pp. 25, 160-161; O'Flaherty, 1986, pp. 118-119).

It must be pointed out that "Avidya" or "Ignorance" forms the grounds of Indian philosophy, which simply may mean the self-imposed limitations about the true nature of the self. We can appreciate the fact that the field of true knowledge is immensely vast¹⁶. Its vastness can be compared with that of mind and multifold of experiences¹⁷. Adi Shankara defines Avidya in a different way:

Owing to an absence of discrimination, there continues a natural human behavior in the form of 'I am this' or 'This belongs to mine'; this is avidya. It is a kind of superimposition of the attributes of one thing on another. The ascertainment of the nature of the real entity by separating the superimposed thing from it is vidya (True form of knowledge or an illumined state of self). (Mayeda, 1992)

Therefore, if the Ayuervada is called pseudo-scientific, we should cross-check the antecedents of our knowledge as there is nothing present in the world that does not have therapeutic properties. We can approve the basic fact that it is the limitation of our thought process where we are unable to transcend our own ideologies.

The intuitive insight of KathoUpanishad gives us a fair view in this context. The Katha Upanishad consists of two chapters (Adhyāyas), each divided into three sections (Vallis). The first adhyaya is considered older than the second (Deussen, 1997, pp. 269-273). The Upanishad is the legendary story of a young boy, Nachiketa, the

¹⁶ Taittiriya Upanishad 2.1.1.

¹⁷ BrihadaranyakoUpanishad 3.1.9.

son of the sage Vajasravasa, who meets Yama (the deity of death). Their conversation develops into a discussion about the nature of man, knowledge, the Atman (the Self), and Moksha (liberation) (Deussen, 1997, pp. 269-273). Although story of this Upanishad forms the ground of Advaita (non-Deulistic) philosophy but the original texts have to be understood in the righteous perspective which has a lot of psychological implications in the field of Yoga and Ayurveda. We find texts pertaining to art of making the righteous choice and the texts are as follow:

The good is one thing and the pleasant another.
 These two, having different ends, bind a man.
 It is well with him who chooses the good.
 He who chooses the pleasant misses the true end.¹⁸

The message and the idea behind is clear since we can appreciate the sense of discrimination that has pointed on. Naturally, a sensible man chooses wisely while concentrating on the results of his action since:

The good and the pleasant approach man;
 the wise examines both and discriminates between them;
 the wise prefers the good to the pleasant,
 but the foolish man chooses the pleasant
 through love of bodily pleasure.¹⁹

The whole of the Upanishadic literature guides us well by making us aware of discrimination but it may be admitted that IsoUpanishad and second part of Katha Upanishad present the parable of the chariot, to highlight how Atman, body, mind, senses, and empirical reality relate to a human being (Muller, 1962, pp. 12-13) and has lots of righteous observations. The ancient Greek literature also exhibits the prologue of Prodikos, and in the Platonic dialogue Phaedrus (Muller, 1962, pp. 12-13). The texts are not only deeper understanding of life when meditated upon but give us intuitive insights about the nature of problem we might be facing, may it be psychological or physical because:

Wide apart are these two,
 —ignorance and what is known as wisdom,
 leading in opposite directions.²⁰

The Upanishadic literature asserts that one who does not use his powers of reasoning, whose senses are unruly and mind unbridled, his life drifts in chaos and confusion, his existence entangled in samsara (The present world). Those who use their intelligence have their senses calm and under reason, they live a life of bliss and liberation, which is the highest place of Vishnu (The place of indestructible) (Deussen, 1997, p. 287). Whitney clarifies that “Vishnu” appears in Vedas as a form of Sun, and “Vishnu’s highest place” is a Vedic phrase that means “zenith” (Whitney, 1890, p. 103).

We find an interesting piece of text in Patanjali Yoga Sutra which forewarns us about the impact of our action without understanding. The text is read as “Heyam Dukham Anagatam”²¹: which means “The pain, that is yet to come, can be and should be avoided”, or in more simple sense “Avert the danger that has not yet arrived.” And the root of one’s misfortune or suffering is his or her unmindful actions without giving a second thought.

¹⁸ KA 1.ii.1.

¹⁹ KA 1.ii.2.

²⁰ KA 1.ii.4.

²¹ YS 2.16.

Interestingly the sound basis of Buddhist philosophy is this very aphorism since Four Noble Truths as preached by Buddha are that life is full of suffering (heyam), and there is a cause of this suffering (Heya Hetu). There is a definite way of renouncing the suffering (Haan) and one must practice the definite way (Haanopayay)²².

The Precursors of Yoga and Ayurveda in the West

If we try to trace the history of Yoga in the west, we find that the present-day form of Yoga and Ayurveda as it is known in the West took off in the late 1890s, when Indian monks began spreading their knowledge to the Western world for the first time and Swami Vivekananda, the first ever Indian monk to have visited the Western world. Vivekananda gave his opinion at world conferences on the subject by describing yoga as a science of the mind. He translated Yogic texts from Sanskrit into English and in 1893, during a visit to the US, sparked the nation's interest by demonstrating Yoga poses at a World Fair in Chicago. As a result, many other men of higher Indian wisdom were welcomed with open arms in the West. Similarly, In 1920 Paramahansa Yogananda addressed a conference of religious liberals at Boston and delivered the art of kriya yoga to the West.

Accordingly, Theos Bernard from United States travelled to India in 1924 to learn the higher wisdom and published "Hatha Yoga" in 1947 which accounts his personal experience about Indian wisdom which turned to be a source of interest of western civilization in Indian form of higher wisdom. Many associations and federations dedicated to yoga were born in all countries in and around 1950. Richard Hittleman, returned to New York in 1950 to teach yoga after studying in India, not only did he sold a million of copies of his books and pioneered yoga shows on television in 1961 for a wider audience, but became the first to introduce a nonreligious form of yoga for the American mainstream aiming at physical benefits of Yoga. BKS Iyengar & Sri Krishnamacharia taught Yoga to foreign nationals. Krishnamacharia created his own personal form of yoga school in India and his son, T. K. V. Desikachar, contributed to the development of this form of yoga throughout the world. Obviously, between modern yoga is not identical and traditional form of yoga and has been altered according to personal context and this difference provides the ground for this paper.

If we consider the speculation of Western mind on Yoga tradition of India, Yoga has existed for more than 5,000 years (Feuerstein, 1997, p. 13) and is a holistic philosophy from ancient India including morality, spirituality, and physical health (Michalsen et al., 2005) including well-being at every level. Yoga has therapeutic roots in Ayurveda, the traditional Indian system of medicine. Ayurveda and Yoga have a long history of influencing each other, according to Feuerstein. Ayurveda focuses on the body, while Yoga purifies the mind (Feuerstein, 1997, p. 13). However, they complement each other (Dass, 2005). The seers realized the basic fact that good health is vital for spiritual practice. Thus, Ayurveda and Yoga share the same foundation and similarities in attitude, nutrition, exercise, and spiritual practices while having different aims. Both view attaining mental peace as crucial for positive progression in life (Dass, 2005). Ayurvedic therapies use herbal treatments and lifestyle considerations, while Yogic interventions involve bringing calmness to mind by doing physical postures, breath practices, and meditation to attain the true self or getting connected at the higher realm of life and interestingly, their principles and techniques are documented in more ancient texts which were written prior to Yoga Sutra of Patanjali. The commentaries written on Yoga explain more explicitly the mind and human psyche relation and is experiencing a resurgence with the popularity of Yoga in the west. Hippocrates developed a theory about human moods linked to bodily fluids, later advanced by Galen and Abbess Hildegard of Bingen

²² <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3705677/#:~:text=Four%20noble%20truths%20as%20preached,Duhkha%2Dnirodha%2Dmarga.>

who recognized the interplay between physical and emotional health, offering both physical and spiritual remedies for healing. However, these holistic systems, like Yoga, are not easily specified for quick results. Holistic approaches create systemic change over time, whereas western research fails to integrate them. New paradigms such as systems theory, cybernetics, and interpersonal neurobiology offer understanding for Yoga therapy. Kornfeld found that mental health is affected by physical factors like exercise. Stress, anxiety (Kornfeld, 2009, 173), and depression can also harm physical health, leading to heart disease and death. Yoga is being studied for its potential to treat psychiatric disorders. Few studies measure the outcomes and efficacy of Yoga therapy variables, including isolated interventions in mixed therapeutic approaches. Even fewer studies examine the effectiveness of combining Yoga with psychotherapy. Can Yoga enhance psychotherapy? This study explores the effectiveness of Yoga in comparison to other approaches, uncovering successful methods and benefits of Yoga-infused psychotherapy. This may help establish standards for Yoga therapists and improve outcomes for clients. Yoga therapy offers wholistic, empowering, preventive, and healing benefits. Mental relaxation techniques like autogenic training, systematic desensitization, and biofeedback-assisted relaxation have proven effective for emotional and somatic well-being. Studies of psychosomatic medicine are part of psychoneuroimmunology, which examines the connection between the nervous, endocrine, and immune systems. Kabat-Zinn's Mindfulness Based Stress Reduction (MBSR) combines these approaches. Doctors see value in relaxation techniques to help with patient healing, according to Kabat-Zinn (Kabat-Zinn, Lipworth, & Burney, 1985). Therapeutic practices lower stress-induced physiological arousal by reducing activity in the sympathetic nervous system. Stress can cause biological responses such as hyper-arousal, which may increase blood pressure and shift blood flow from limbs to organs (Pinel, 2008). Everyday worries and pressures activate this response, affecting most people but the relaxation response reduces muscle tension, lowers blood pressure, slows heart and breath rates, and boosts the immune system through hormonal changes. Goleman quotes Jasnosi who found that relaxation boosts immunity against respiratory infections (Goleman, 1986). Regular meditation reduces the body's stress response, while relaxation techniques effectively manage chronic pain (Gharote, 1982).

As interest in Yoga multiplies in the west (Kornfeld, 2009; Feuerstein, 1997) and more and more western people have adopted and experienced the psycho-physical benefits of Yoga at different levels thus, a growing number of health professionals have begun incorporating and integrating Yoga methodology into their clinical practices (McCall, 2007) and have claims that certain postures and practices are effective for treating a variety of allopathically defined disorders, including depression, anxiety, back pain, and others (Laurence, 2010, p. 46) but there is a lack of research-based evidence about the effectiveness of Yoga interventions in this form of therapy.

Despite the above observations, it must be pointed out that Yoga has a natural place in psychotherapeutic practice because with emphasizing a complete unification of the physical and psychological realms, the person may further progress on the path of self realization. We find ancient mind has referred to the wisdom of Vedic sages to describe the myriad ways in which people suffer physiologically and psychologically at the present age. Laurence (2010) made his observation in this context and says "within yoga, we often value an intuitive and individualized approach and we wish to retain the ability to modify our methods to suit the present context, rather than following a prescriptive sequence based on a prior assessment and diagnosis". Yoga is a wholistic practice and approach to life and "many yoga practitioners oppose the analytic, reductionist, and evidence-based focus of Western medicine" (Laurence, 2010, p. 45). While he proposes outcome-based research are to be carried out because "much current Yoga practice is informally outcome-oriented, and many practitioners eschew explanation and theory in favor of outcome" (Laurence, 2010, p. 46) since it exhibits the fact itself that among varied

approaches, Yoga is superior to others in Yoga therapy (Khalsa, 2007) since there are various effective methods and treatments in Yoga therapy to the particular ailment. Needless to say that the present form of yoga, which is being shopped and practiced in the west is aimed at elementary psycho-physical level and has nothing to do with the higher realms of understanding of life and is not aimed at the possibilities of potentials of self-realization.

The ancient system of Yoga offers a non-verbal, experiential adjunct to talk therapy that provides an opportunity for an integrated connection with the physical body and the inner experience of the client (Boudette, 2006; Valente & Marotta, 2011) at the higher realm of understanding. We can cite the example of Srimad BhagwadGeeta (one of the famous ancient Hindu Texts) in this context. Valente and Marotta asserted that a client's Yoga practice may become a valuable tool to facilitate self-exploration in psychotherapy (Valente & Marotta, 2011, p. 246), where the seekers are asked to evaluate the body's positions and sensations in their different body parts simultaneously with understanding in positive sense thereby moving progressively from the feeling state to the mental and emotional states. "This internal focus and self-evaluation can cultivate self-awareness on visual, auditory, kinesthetic, and cognitive levels" which can be built upon in the therapy room and in all aspects of the individual's life (Valente & Marotta, 2011, p. 258), although one of the effects generally sought in psychotherapy is an increase in self-awareness skills and facilitation of the use of these skills, then Yoga is demonstrably positively effective in this realm.

Anthology of Conventional Neurosis Treatment in West

The term "neuroses" was originally coined in the 18th century to describe a variety of psychological disorders that typically lacked a physical cause. However, it is often mistaken for "neuroticism", which is actually a personality trait. The term "neurosis" was coined by Scottish doctor William Cullen in 1769 to describe nervous disorders and unexplained symptoms. The term comes from the Greek word for "nerve" and means a diseased or abnormal condition. French psychiatrist Phillipe Pinnel was inspired by Cullen and further categorized neurosis into four types of mental disorders in 1798 (Knoff, 1970).

French psychiatrist Phillipe Pinel's book, *Nosographie philosophique ou La m éthode de l'analyse appliqu ée à la m ádecine* was influenced by Cullen and categorized medical conditions into five groups, including "neurosis" (Knoff, 1970). Neurosis was further divided into four types of mental disorders: melancholia, mania, dementia, and idiotism (Knoff, 1970). In 1805, German chemist Friedrich Sert ü rner isolated morphine from opium. After publishing his third paper on the topic in 1817, morphine gained more recognition and was used to treat neuroses and other mental distress. However, due to its highly addictive nature, Sert ü rner warned about its harmful effects and urged caution. In 1824, German psychologist Johann Friedrich Herbart introduced the term "repression" to describe the competition between unconscious ideas to enter consciousness (Offit, 2017). In 1857, British doctor Charles Locock publicly acknowledged the tranquilizing effects of potassium bromide. This led to the widespread use of bromides, including potassium bromide, to calm individuals with neuroses. Unfortunately, this excessive use resulted in many cases of bromism (Seguin, 1877). The experiment and various models have ever been presented with innumerable ways of treatment of various symptoms of neurosis which may include the following symptoms:

- neurosis and apprehension,
- excessive worry and guilt,
- a tendency towards negative emotions and reactions,
- irritability and anger,

- low self-esteem and self-consciousness,
- poor response to stressors,
- an interpretation of everyday situations as threatening, depression,
- and emotional instability are all signs of neurosis,
- palpitation (increased heart rate),
- breathlessness and nervousness,
- chest pain,
- trembling (shaking or quivering),
- dizziness and fainting,
- insomnia (sleeplessness),
- anorexia (lack of appetite for food),
- headache,
- paresthesia and weakness,
- fatigue.

The subject may also exhibit the following symptoms in addition to his or her reaction to a particular situation:

- Constantly seeking reassurance, even on small matters that you have already confirmed,
- Being overly dependent on others or having codependent relationships,
- Making their dissatisfaction or stress known to you,
- Engaging in conflicts with others due to a lack of emotional resilience or the ability to bounce back,
- Displaying perfectionist tendencies or obsessing over getting things right,
- Reacting strongly and negatively whenever you try to have a serious conversation.

It must be admitted that all of these use sharp chemical-based drugs along with monitored counselling which have their own side effects and this forms the ground of the present paper.

The Freudian School in this context serves us a different module. According to Freud, repression is a normal aspect of psychosexual development; neurosis too need not in every instance be seen as negative. A neurosis is the formation of behavioral or psychosomatic symptoms as a result of the return of the repressed. Freud writes that there are indeed cases in which the physician himself must admit that the solution of a conflict by a neurosis is one of the most harmless and most tolerable socially; indeed, Freud goes so far as to argue that even “ostensibly healthy life is interspersed with a great number of trivial and in practice unimportant symptoms” (The neurotic that needs treatment simply has more debilitating symptom formations that prevent enjoyment and active achievement in life). A psychosis, by contrast, refers to when a patient has completely lost touch with reality. Freud originally distinguished between neurosis and psychosis in the following way: “in neurosis, the ego suppresses part of the id out of allegiance to reality, whereas in psychosis it lets itself be carried away by the id and detached from a part of reality”. According to Freud, there are a number of classes of neuroses: narcissistic neuroses: megalomania, melancholia. Freud saw these neuroses as particularly difficult to cure because the patient has developed in such a way as to refuse interaction with other people, thus making a talking cure with an analyst difficult. According to him when one’s desire for an external object is transferred to phantasies that then take the place of real sexual gratification. Included under this general category are:

Hysteria, including:

- 1) conversion hysteria, in which the symptoms are manifested on the body (e.g. psychosomatic illness); and

2) anxiety hysteria, in which one feels excessive anxiety because of an external object (e.g. phobias). Obsessional neuroses: here a sexual impulse is substituted by obsessive thoughts and compulsive behaviors (e.g. obsessive cleaning or minutely-repeated ceremonial acts). Traumatic neuroses: given that he experienced the results of the World War I, Freud was especially familiar with the neuroses caused by the trauma of war; however, any number of traumas can lead to neuroses (e.g. rape). See the next module on trauma and transference. What distinguishes traumatic neuroses from other neuroses is the fact that the cause of the symptoms does not stem, for the most part, from the unconscious or psychological conflicts but from an actual (and, often, immediate) traumatic event. Freud also distinguished between actual neuroses and “psychoneuroses”; actual neuroses pointed to actual problems in sexual functioning (e.g. neurasthenia, which Freud saw as resulting from sexual excess, and anxiety neuroses, which Freud saw as being caused by unrelieved sexual stimulation). Psychoneuroses, by contrast, are the result of past events and psychological conflicts involving the unconscious, and include all the transference neuroses listed above.

The treatment of neurosis consists of making conscious some of the unconscious until “we transform the pathogenic conflict into a normal one for which it must be possible somehow to find a solution” (Introductory Lectures 16.435). However, simply stating the “truth” of a patient’s neurosis is often not enough, since the work of repression is such that the patient may hear the analyst’s words but not believe them or perhaps allow the “truth” to stand alongside a continuing illness. A good example of this tendency for the truth to stand alongside the symptom is in fetishism, the displacement of sexual desire onto alternative objects or body parts (e.g. a foot fetish or a shoe fetish), caused by the subject’s confrontation with the castration complex. Freud came to realize in his essay on “Fetishism” that the fetishist is able at one and the same time to believe in his phantasy and to recognize that it is nothing but a phantasy. And yet, the fact of recognizing the phantasy as phantasy in no way reduces its power over the individual. Zizek builds on this idea in theorizing the nature of ideology.

The latest finding in the field is that patients with functional gastrointestinal disorder (FGD) frequently have higher rates of co-morbidity of mood and anxiety disorders than the general population, with rates reaching 50% or higher. Functional constipation (FC), a bowel disorder that does not meet the criteria for irritable bowel syndrome (IBS), manifests as persistently difficult, infrequent, or incomplete defecation. Though studies have shown a range of 3.1%-28%, constipation in children is influenced by psychological and parenting elements like stubbornness, the inability of parents to set boundaries, and toilet phobia.

Ayurvedic View of Neurosis and Related Psychological Problems

Neurosis, fear, and worry are all completely natural human feelings. If these feelings occur and endure for an extended period, it affects both physical and mental health. This leads to clinical neurosis disorders. There are many types of treatment available to treat disorders. This article outlines more common herbal remedies to treat neurosis disorders.

Neurosis is an aversive emotional state, in which the feeling of fear is disproportionate to the threat (Weinberger, 2001). Neurosis is implicated in a number of psychiatric disorders, such as depression, panic attacks, phobias, generalized neurosis disorder, obsessive-compulsive disorder, and post-traumatic stress disorder. Neurosis disorders are the most common class of neuropsychiatric disorders across the world. The lifetime prevalence of panic attacks (a form of neurosis disorder) is around 7%-9% in most countries and 1% alone in India with the prevalence of generalized neurosis disorder being very high i.e. 8.5% in the general population (World Health Organization, 2001). Neurosis and other related disorders affect 16.6% of the population

worldwide (Somers, Goldner, Waraich, & Hsu, 2006) and numerous efforts have been made to understand the pathophysiology of the disease and treatments.

Research suggests that chronic stress can lead to neuropsychiatric disorders such as anxiety and depression (Holsboer, 1988). These behavioral impairments are associated with structural, biochemical, molecular, and electrophysiological changes in the hippocampus and amygdala regions (Ramkumar, Srikumar, Shankaranarayana, Rao, & Raju, 2008).

Anxiety and other psychiatric conditions are commonly treated with medications, such as selective serotonin reuptake inhibitors and benzodiazepines (Watkins, Connor, & Davidson, 2001); however, these medications can be expensive and have side effects like suicidal thoughts, decreased alertness, sexual dysfunction, and dependency (Hu et al., 2004). Thus, natural alternatives are being explored as potential treatments for neuropsychiatric disorders (Kienzle-Horn, 2002).

Ayurveda, the traditional South East Asian system of medicine, uses herbs to treat neuropsychiatric disorders. Many herbs have been used for centuries to calm the mind and improve mood. Herbal medicines are thus gaining popularity in both developing and developed nations. While there have been numerous animal studies on the anxiolytic effects of plant extracts, few controlled clinical trials have been conducted. However, recent trials have shown the effectiveness of herbs like Kava-kava and St. John's wort in treating anxiety and depression. Other herbs like valerian, hops, lemon balm, and passion flower have also been used to treat psychiatric disorders. St. John's wort is a popular supplement for treating depression but less popular for anxiety disorders. Studies have shown that chronic administration of *Hypericum perforatum* induces an antidepressant-like effect in Magnesium-depleted mice and an anxiolytic effect in the elevated T-maze and light/dark transition test. It inhibits the reuptake of serotonin, noradrenaline, and dopamine, and modulates neuronal excitability via glutamatergic and GABAergic mechanisms. In Indian traditional medicine, Brahmi, a memory booster, has been used for almost 3,000 years as an anti-anxiety remedy. *Bacopa monnieri*, a popular herb in Ayurvedic medicine, has shown anxiolytic activity in animals and an anti-stress effect. Pretreatment with Bacosides resulted in decreased Hsp expression in the hippocampus, restored P450 enzyme activity, and increased superoxide dismutase activity in stressed rats. *Astragalus membranaceus* (AM) is a Korean herb prescribed for stress-related illness, significantly restoring learning and memory deficits in chronically stressed rats. AM treatment significantly increases the time spent in the open arms compared to the control group and enhances choline acetyltransferase (ChAT) expression in stressed rats. However, no clinical data are available for its anxiolytic effect. *Centella asiatica* is reputed for its beneficial effects in various neurological disorders. *Gotu kola* has been used for centuries in Ayurvedic and traditional Chinese medicine to alleviate symptoms of depression and anxiety. Valerian, also referred to as *Valeriana officinalis*, is a well-liked herbal remedy for anxiety and insomnia. It has been effective in treating human insomnia and tension, and animal studies have demonstrated its affinity for the GABA-A receptor. In a study comparing valerian extract with placebo and diazepam in people with GAD, it was discovered that both substances significantly decreased anxiety levels. However, because of the small sample size and low diazepam dose, more study is required. In animal studies, *Ginkgo biloba* extract has been found to lessen the negative effects of learned helplessness and increase the amount of time spent in open arms. *Ginkgo biloba* extract has also been shown to lessen symptoms of GAD and adjustment disorder in patients with anxious mood in clinical studies.

Polyherbal Formulations

In Ayurveda, compound formulations also are generally used in the therapy as the combination of many drugs provides a synergistic therapeutic effect and also includes ingredients that help to minimize the adverse effects of a few other major drugs. A recent study demonstrated the adaptogenic potential of a compound natural health product that had *Withania* with an aqueous-based liquid herbal preparation consisting of eight herbs as follows: *W. somnifera*, *Lagerstroemia speciosa*, *Bacopa monniera*, *Zizyphus jujuba*, *Morinda citrifolia*, *Punica granatum*, *Shisandra chinensis*, and *Lycium barbarum* (Seely & Singh, 2007). Another herbal formulation, Sumind is *Nardostachys atamans*, *Acorus calamus*, *Celastrus paniculata*, *Convolvulus microphyllus*, *Bacopa monnieri*, *Withania somnifera*, *Valerian wallichii*, and *Eclipta alba*. Sumind showed antidepressant activity as indicated by reduced immobility time. It also restored biogenic amine levels to normal levels and reduced corticosterone levels (Nanjappa et al., 2007). Similarly mentat is a herbal medication that contains 20 different ingredients. The main herbs present in the mentat are *Bacopa monnieri*, *Centella asiatica*, *Withania somnifera*, *Nardostachys*, *Evolvulus alsinoides*, *Valeriana wallichii*, *Acorus calamus*, *Tinospora cordifolia*, *Celastrus paniculatus*, *Saussurea*, *Embellica officinalis*, *Terminalia chebula*, and *Terminalia bellerica*. Some of these plants namely, *B. monnieri*, *C. asiatica*, *W. somnifera*, *N. jatamansi*, *E. alsinoides*, *V. wallichii*, *A. calamus*, *T. cordifolia*, and *C. paniculatus*, have been classified in Ayurveda as Medharasayanans and claimed to improve memory and intellect (Sharma, A. Agrawal, U. Agrawal, & Dubey, 1990). Polyherbal formulations are generally used in Ayurveda, based on the concept that such combinations provide synergistic therapeutic effect. *Withania somnifera* and *Embellica officinalis* are said to build the stamina when taken systematically.

In conclusion, several herbal remedies have shown potential for treating anxiety disorders, including passion flower, kava kava, St. John's wort, valerian, *Ginkgo biloba*, *Galphimia glauca*, chamomile, and *Astragalus membranaceus*. However, more research is needed to determine their effectiveness and safety in treating specific anxiety disorders.

The Yoga Approach

Pranayama, a practice of voluntary breath control, is often practiced alongside meditation and asanas. It consists of three phases: puraka (inhalation), kumbhaka (retention), and rechaka (exhalation) which can be fast or slow. Pranayama has been researched for its beneficial applications in treating cardiovascular diseases, pulmonary diseases, autonomic nervous system imbalances, and psychologic or stress-related disorders. Pranayama is known to improve pulmonary function and cardiovascular profile, with studies showing that a Buteyko breathing device mimicking pranayama can improve symptoms and reduce bronchodilator use in asthma patients. Over time, it has been shown to reduce oxygen consumption per unit work. Fast breathing pranayamic techniques, such as "Kapalabhati", promote decarboxylation and oxidation mechanisms in the lungs, which may contribute to its beneficial pulmonary effects. Pranayama also increases neural plasticity and alters information processing, making it a possible treatment for psychological and stress disorders. Higher improvement in IQ and social adaptation parameters was observed in mentally retarded children after yogic training including pranayama. Sudarshan Kriya Yoga, which includes pranayama, has been used as a public health intervention for treating post-traumatic stress disorder, depression, stress-related medical illnesses, substance abuse, and rehabilitation of criminal offenders. Different forms of pranayama activate different branches of the autonomic nervous system, affecting oxygen consumption, metabolism, and skin resistance. Slow breathing, characterized by brief breath retention, causes significant increases in oxygen consumption and metabolic rate, while pranayamic breathing, characterized by long breath retention, causes lowering of oxygen consumption and metabolic rate. Slow

breathing pranayamic exercises show a strong tendency to improve or balance the autonomic nervous system through enhanced activation of parasympathetic nervous system. Pranayama has been studied for its beneficial effects on cardiovascular diseases like hypertension, pulmonary diseases like asthma, autonomic nervous system imbalances, and psychological or stress-related disorders (Datey, Deshmukh, Dalvi, & Vinekar, 1969).

Pranayama has been shown to improve pulmonary function (Nayar, Mathur, & Kumar, 1975) and cardiovascular profile (Datey et al., 1969). A breathing device that mimics pranayama, called Buteyko breathing, has been shown to improve symptoms and reduce bronchodilator use in asthma patients (Madhu, Viji, Bhatnagar, Krishnamurthy, Anand, & Chuttani, 1988). Pranayama has also been found to reduce oxygen consumption per unit work over time. The fast-breathing technique called “Kapalabhati” has been shown to promote decarboxylation and oxidation mechanisms in the lungs, which can “quiet” the respiratory centers (Sahay et al., 1982). Pranayama may also alter information processing at the primary thalamo-cortical level, leading to changes in neural mechanisms that regulate the respiratory system (Singh, 1987) (pranayama has demonstrated both therapeutic and preventive effects). It may reduce oxidative stress levels, increase superoxide dismutase, and decrease the number of free radicals, which could explain its long-term impact on the cardiopulmonary system (Sahay et al., 1982).

Pranayama has been found to increase neural plasticity and alter information processing, making it a potential treatment for psychological and stress disorders and for improving one’s psychological profile (Udupa, Singh, & Yadav, 1973). Mentally retarded children who underwent yogic training, including pranayama, showed higher improvement in IQ and social adaptation parameters (Vahia, Vinekar, & Doongaji, 1966).

Pranayama may also have an impact on the immune system. Inhibition of the sympathetic nervous system has been shown to enhance immune system function in various forms of meditation, including mindfulness meditation, Qigong, and transcendental meditation (Vahia et al., 1966).

While many studies show that pranayama is a beneficial technique, there have been studies indicating possible risks, especially with fast breathing versions. Improper practice of fast breathing pranayama can lead to hyperventilation and hyperactivation of the sympathetic nervous system (Saraswati & Patanjali, 2002), which can stress the body. One case study attributed pneumothorax to fast breathing “Kapabhati” pranayama (Basavaraddi, 2015). Some studies suggest that deep breathing, similar to slow breathing pranayama, may worsen symptoms of bronchial hyperactivity. Deep breathing-induced parasympathetic activity is correlated with bronchial hyperactivity in asthmatics (Putra & Sedlmeier, 2014, pp. 317-364). It is possible that pranayamic parasympathetic activity may also trigger bronchial hyperactivity in asthmatics.

There are several chemical and non-chemical mechanisms that may account for some of the physiological phenomena experienced during pranayama practice. No significant changes in arterial blood gases were observed after pranayama practice, suggesting a neural mechanism for its effects (Uma, Nagendra, Nagarathna, & Vaidehi, 1989). Increased melatonin production after slow breathing pranayamic exercises has been attributed to the sense of relaxation and well-being created by pranayama. Breath holding, an essential part of pranayama, has been shown to induce theta waves (Udupa, Singh, & Yadav, 1973). Decreasing breathing frequency can increase synchronization of brain waves, leading to delta wave activity.

In brief, the pranayama or breath control technique has the capability to change the nature of our physical and psycho-physical structure and the trouble the subject may face.

Discussion

It seems that the Ayurveda-based Yoga seems to have a fair approach without having any kind of side effect. The ancient Indian civilization has been stressing upon the basic fact of life that the real cause of suffering of the subject, at large, is ignorance at personal level. It is interesting to note that the limitation or barrier for attaining the true knowledge is self-imposed and imaginary boundaries, which might be the outcome of personal experience, lack of proper understanding of facts and other factors. On the contrary, these self-imposed barriers create barriers in understanding the root of problem. KathoUpanishad categorically remarks upon the prevailing situation and compares the situation with blind driven by a blind.²³ Ishoupanishad also has the same version yet in a different wording²⁴ thereby making us aware about the nature of life as “path (of life) to be impassable as a razors’ edge” which one, when sharpened, is difficult to tread on.²⁵ We should try to understand that the ultimate aim of the life is an experience of state of blissful living, which automatically stands, subdued by this factor in such a situation. Thus, ignorance has to be removed from way of living in order to realize the potential in fullest to attain the ultimate. The entire ancient Indian literature stresses upon the removal of ignorance at every level.

Although the primary objective of the studies is to provide idea about the effective use of Ayurveda and Yoga in the situation like neurosis, but the principles are so typical in nature, that these principles can be applied in any kind of long-term problems even where the allopathic medicine has stopped working. Situations like hypertension, diabetes, cancer, or alike problems are counted in, which may generate behavioral issues. It must be submitted that the impact of situation and reasons are individualistic in nature and so is their impact on individual. The basic approach of ayurveda and yoga is comprehensive and holistic in nature, thus complete in all respects since noting in the world is useless but “can be of use as medicine depending upon situation”.²⁶

As the Ayurveda and Yoga depicts, the psycho-physical problem is generated in the subject due to imbalance of natural elements and the reasons behind may be manifold. The line of treatment includes a systematic usage of super laxatives such as Embillica or Indian gooseberry along with sanaya leaves to regulate the bowl movement and wythenia is administered along with breath controlling techniques to restore the liver weight in order to bail out of an unwanted situation. Ayurveda suggests that the IBS (Irritable Bowl Syndrome) is the basic root of neurosis. The IBS leads a pressure on the nerves thus creating situations like neurosis. The condition can be cured only by way of regulating the bowl movement in the correct form. Contemporary studies conducted in stem cell therapy and regenerative medicine confirm that the liver has regenerative properties and has capability to repair the damaged part and asks the subject to manage the liver-weight to the maximum. Although much has been researched on the natural products with published reports and the published reports of most modern studies in the field of medicine indicate that the liver of any living being is involved in more than 500 functions thereby regulating almost all of the body functions and suggest that liver weight should be maintained for maintaining good health. Thus, the psycho-physical problems damage the system of any living organism and the system can be restored by using natural products, effects unlike than those of allopathic medication which is harsh and costlier and proves to be ineffective at times. The most interesting point is that these Ayurveda medicines are not only cost effective but have no side effects. Thus, the need of the hour is that Ayurveda-based Yoga should be practiced for the speedy recovery from any situation.

²³ KA (I.ii.5).

²⁴ IS 12.

²⁵ KA (I.ii.12).

²⁶ CS Precept 26/12.

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