

Psychiatric Disorder and its Management through Ayurveda: A Review

Abstract:

The prevalence of psychiatric diseases is startling. According to the National Institute of Mental Health, about 25% of adults have one or more diagnosable mental disorders. Psychiatric conditions, for the most part, respond well to treatment. Many Ayurvedic remedies are beneficial in the treatment of psychiatric problems. As a system of medicine, Ayurveda cannot overlook the importance of a patient's psychological state in diagnosing and treating illnesses. Psychic tensions are the core cause of various diseases, according to medical science. Ayurveda has a well-developed area of psychiatry, with scientifically validated methods for treating mental and physical problems related to psychological imbalance. Drugs that are synthesised for human health Synthetic medications for human brain illnesses are costly, long-acting symptomatic treatments that can have substantial and unavoidable adverse effects and low patient adherence. For various individuals' mental problems, such as Alzheimer's disease, Parkinson's disease, depression, epilepsy, schizophrenia, anxiety, and others, herbal and Ayurvedic remedies are favoured over synthetic medications. The Ayurvedic school of medicine has long been utilised to treat a variety of neurological problems. Plant products have numerous advantages, including their accessibility, low frequency of side effects, and cost-effectiveness. The established traditional methods of herbal therapies for various brain illnesses are receiving a lot of attention these days, which gives sufferers hope. Ayurvedic medicines, including either one or the other plant uniqueness or a blend of plant material, have been shown to be particularly effective in treating such diseases. Plant components prescribed for these ailments range from whole plants, roots, stems, bark, leaves, flowers, fruits, and seeds to herbs and perennial trees with a variety of plant components spanning from complete plants to portions of plants, roots, stems, bark, leaves, flowers, fruits, and seeds. It's been tried before to describe Ayurvedic treatment and the problem of synthetic pharmaceutical side effects.

Keywords: Psychiatry, Ayurveda management

Introduction:

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

influence facial expression, according to the Vedas. The mental imbalance was mentioned in *Charaka Samhita* as well as in *Ashtanga Hridaya*.

In Ayurveda, total health is defined as the ideal balance of mind, body, and spirit. *Satwawajay Chikitsa*, *Yuktivyapashray Chikitsa*, and *Daivyapashray Chikitsa* are the three elements of Ayurveda's therapy methods. In Ayurveda, *Sattvavajaya* treatment is mentioned in the *Charaka Samhita* and is a new notion of psychotherapy. *Daivyapashraya* is a religious therapy, whereas *Yuktivyapashraya* is a rational therapy. ^[2] The outer mind, *Manas*, receives sensory experiences from our sense perception and categorizes them; up till now, it has doubts concerning their true nature. *Buddhi* is the one who defines and judges them and brings forth precise and conclusive understanding. Consequently, while *Manas* Assimilates *Buddhi* and sense sensations define them, *Ahamkara*, the Ego, self appropriates the seen for its own impressions purposes. *Buddhi* characterizes them, distinguishes them, and crystallizes them into concepts. Its purpose, then, is to provide clarity and uniqueness in knowing.

Aims and objectives:

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

The Ayurvedic Concept of Mind:

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

The Three Doshas are the three aspects of a person's personality:

The *Tridosha* conception and the Body-Mind Relationship *Vata*, *Pitta*, and *Kapha* are the three life energies that govern a person's mental and body activities. The *Vata* dosha is dry, scattering, subtle, chilly, movable, ^[3] minute, and variable; therefore, when vitiated, our bodies are related with illnesses like attention deficit hyperactivity disorder, auditory hallucinations, bipolar disorder, delusions, irrelevant conversation, social anxiety. Fears and phobias are also present. *Vata* governs all movement and nerve system processes. *Pitta* is the vital energy that regulates

metabolism and causes the body to transform. Comparison, wrath, rage, aggression, envy, frustration, and visual hallucinations are caused by the Pitta dosha^[4], which is fiery, sharp, penetrating, and spreading. Pitta is more closely linked to digestive and hormonal activities; therefore, it helps control metabolism and bring about changes in the body. The Kapha dosha^[5] is connected with melancholy, melancholia, stubbornness, gloomy despair, hoarding, catatonia, overeating, and kinesthetic hallucinations because it is more slow, calm, heavy, inert, smooth, glossy, soft, and immovable. Kapha is primarily responsible for tissue formation and stability. *Kapha* is involved in tissue formation and provides stability. All three life energies are present in an individual, but in various degrees. This distinct body-mind composition is similar to a person's genetic make-up. Anxiety, restlessness, and insomnia are symptoms of a high *Vata Dosha*. *Pitta* overabundance. This makes the person irritable, and their behaviour will be judgmental. Depression, possessiveness, and greed are all symptoms of *Kapha Dosha* vitiation.

The Three Gunas:

When a causative factor exists, according to Ayurveda, there is an imbalance in the *Tridoshas*. The mind's *Rajas* and *Tamas Gunas* are both influenced at the same time. Some negative emotions that might contribute to mental instability are *Shoka* (sorrow), *Chinta* (unnecessary thinking), *Kama* (desire), *Krodha* (anger), *Lobha* (greed), *Moha* (delusion), *Irshya* (jealousy), *Abhimana* (pride), *Mada* (euphoria), *Shoka* (sorrow), and *Bhaya* (fear). Toxins influencing the psyche include holding on to destructive emotions and past experiences. According to *Ashtanga Hrudaya*, a person should manage his senses and unpleasant thoughts such as greed, impatience, anger, competition, and attunement^[6].

Psychotherapy:

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

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

Ayurveda and psychiatry:

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

Suppose they are not removed from the body within a certain amount of time. In that case, they can cause or contribute to a variety of chronic mental diseases such as anxiety, neurosis, depression, sleeplessness, and so on. If this is ignored any longer, it can lead to Permanent mental disorders such as Unmad; illogical and irrational mental states such as hysteria; Apasmara (epilepsy) is also regarded as a mental disorder; *Atatwaabhinivesh* and other *Manas roga* under the *Manovaha srotas* or psyche centre; and *Atatwaabhinivesh* and other *Manas roga* under the *Manovaha srotas*. Ayurveda recognises several behavioural changes, including *Kama*, *Krodha*, *Lobha*, *Bhrama*, *Tandra*, *Murchha*, *Sanyans*, and *Maddattaya*.

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

What is Manovikara-

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

Samanya nidana – *Asatmendriyartha samyoga*, *Prajnaparadha* and *Parinama*

Samprapti-

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

Bhaya, *Visada*, *Vepathu*, *Shoka*, *Asthairya*, *Uthsaha nasa*, *Sighrakopa*, *Apravarthana*, *Anannaabhilasha*, *Alpavakku*, *Swedabahula*, *Hritkampa*, *Mukhasosa*, *Galasosa*, *Vakshoparodha*, *Alpacheshta*, *Anidra*, *Sada*, *Atyutsaha*, *Avipaka*, *Sirasooniyata*, *Cakshorakulatha* are the *lakshanas* of *Manovikara*.

Types –

1. *Manoadhishtitha manovikara*

2. *Ubhayadhishtitha manovikara*

a. *Manah sariradhisthita manovikara*

b. *Sharira manoadhisthita manovikara*

3. *Nanatmaja manovikara*

Chikitsa of Manovikara-

There are three types of *Chikitsa* i.e. *Daivavyapasraya Chikitsa*, *Sattvavajaya Chikitsa*, *Yuktivyapasraya Chikitsa*

1. *Daivavyapasraya Chikitsa* (Spiritual therapy)-

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

2. *Sattvavajaya Chikitsa*-

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

3. *Chikitsa Yuktivyapashraya* –

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

Role of *Panchakarma* therapy in *Manovikara* –

1. **Nasya**- *Nasya* can be done using *Bringaraja Swarasa*[7], *Mandukaparni Swarasa*, *Brahmi Swarasa*,etc. Another combination is powder of Jambubeeja mixed with coconut milk administered through nostrils; the juice of bamboo leaves and turmeric can also be used as *Nasya*.

2. **Shiroabhyanga** - It can be done with *Bramhi tail*, *Kalyanaka Ghrita*, *Mahakalyanaka Ghrita* etc. It has profound, powerful effects on the brain and nervous system, improves concentration, prevent memory loss, reduces stress and stress-related disorders [8].

3. **Shirodhara** –

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

Some herbs are mentioned in *Manovikara* –

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

1. **Bramhi** – It is considered to be a nerve rejuvenating herb. Good result in epilepsy attack. It acts on a non-sedative tranquillizer, which has made it an idea for use in anxiety and hypertension.
2. **Mandukaparni** – It is indicated to be used to treat mental retardation, speech disorders, insanity, epilepsy etc.
3. **Vacha** – This acts as a *Medhya Rasayana*. It has a significant effect on the CNS, improving grasping power, memory, intelligence, communication, and accurate abbreviation of emotions, mood, and personality.
4. **Shankhapushpi** - It strengthens the brain, brightens memory and intellect. It is indicated in the treatment of loss of memory and associated mental disorders like insanity and epilepsy.
5. **Jyotishmati** – Powerful nervine and brain tonic which stimulates the intellect and sharpens the memory.
6. **Jatamansi** – Acts on CNS indicating nerve stimulation and nerve sedation.
7. **Tagara** is used to treat disturbing pressure, anxious worry, insomnia, muscle spasms, headaches, and anxiety.
8. **Ashwagandha** - It plays a significant role in suppressing anxiety and hypertension. Also effective in relieving stress and stress-related problems[9].

Some Ayurvedic medicine for psychiatric disorders:

- *Ashwagandharishta* • *Saraswatharishta* • *Saraswatharishta* • *Saraswatharishta churna*
• *Manasamitra gutika*

- • *Chetasa Ghrita* • *Dhanvantara Ghrita* • *Panchgavya Ghrita* • *Brahmi Ghrita* • *Mahakalyanaka Ghrita* *Mahapaishachika Ghrita*
- *Lashunadya Ghrita*
- *Mahachetasa Ghrita*
- *Smritisagar Rasa*
- *Unmad Gajankush Rasa*
- *Medha Gulika*
- Drakshadi kashayam

Diet in psychological fitness and poor health:

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

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

Lifestyle changes:

***Sadvritta Palana* –**

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

***Achara Rasayan* –**

Sadvritta practises and regular usage of natural goods [Milk & Ghrita] result in better Dhatus/tissue elements and *Satva*/Positive mental health in *Achara Rasayana*. It is founded on the conditioning concept, which demonstrates the interrelationship and interdependence of the mind and body – ‘Psycho-neuro-immunology.’ Dopamine, Serotonin, Norepinephrine, and GABA are among the fifty neurotransmitters identified in the brain by neurological study, with several of them linked to mental health issues (Gamma Amino Butyric Acid). Psychiatric illnesses such as schizophrenia, depression, bipolar disorder, obsessive-compulsive disorder, and attention deficit hyperactivity disorder (ADHD) are the most common mental illnesses. Are now thought to be caused by too much or too little of these neurotransmitters. The *Achara Rasayana* is concerned with a person's social behaviour. Humans are social animals, and their social image and reputation greatly influence their mental health. It's a totally Drug less treatment that maintains the entire life process. One who speaks the truth, free from anger, abstains from alcohol and overindulgence. He maintains Hygiene, taken regular sleep and wholesome Diet. Controls over his Sense organs etc. for Physical, Mental and Spiritual Wellbeing.^[10]

Yoga therapy- ‘Yoga moksho pravarkak’ i.e. by practice of Yoga, One can attain a state of Moksha. Increasing *Sattva* and decreasing *Raja* and *Tama* leading to *Karmakshaya* (loss of deeds) is a way of achieving Moksha.^[11]

Preventive measures:

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

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

Discussion:

A number of studies reflect on various psychiatric problems ^[12-19]. Ayurveda regards mental illness as a consequence of *Doshik* and *Gunic* imbalance, resulting in *Pradhnyaparada*, the actual cause of all mental disorders. All the management protocols for *Manovikara* have rejuvenating effects. *Medhya Rasayana* drugs having potent nervous and brain tonic. Result in reducing the *Pradhnyaparadh* and was helpful in *Samprapti bhanga* of disease. The Ayurvedic school of herbal therapy is unquestionably a treasure trove of plant drugs that restores hope for comprehensive and lasting mental health therapy using natural methods with fewer side effects than allopathic drugs. ^[20-27]

Conclusion:

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

NOTE:

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

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