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Attention Deficit / Hyperactivity Disorder (ADHD) - An Ayurveda Conceptual Review

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Abstract: ***Ayurveda says that the concept of health not only means physical health but also the mental wellbeing of a person. The most prevalent neurobehavioral condition affecting school-age children is attention deficit/hyperactivity disorder (ADHD), which has also received the greatest research attention among juvenile mental disorders. The imbalance between the Shareerika (especially Vata) and the Manasika (especially Raja) Dosha is linked to the symptoms of ADHD. According to Ayurveda it is caused by vitiation of Dhee, Dhriti and Smriti which leads to an imbalance of Kala and Karmas. This incorrect interaction between the senses and their goals (AsatmendriyarthaSamyoga) produces inattention, hyperactivity and impulsivity. Although these words have been discussed collectively under the Unmada Vyadhi Nidana Adhaya, when considered separately they bear a striking resemblance to some of the related and clinical characteristics of ADHD. The Medhya drugs and the Vata Shamak drugs are the main part of treatment of ADHD as etiopathogenesis points towards involvement of brain and the Prakupit (vitiated) Vata Dosha. Therefore, drugs which possess cognitive action, neuroprotective and Vata Shamaka are employed to manage clinical features of ADHD. Given that ADHD impacts a child's Manasika Bhavas, which influences both shareerika and Manasika dosha, Medhya Rasayana Chikitsa is useful in treating the disorder.***

Keywords: ***Attention deficit / hyperactivity disorder, shareerika and Manasika dosha, Asatmendriyartha Samyoga, Medhya Rasayana, Unmada Vyadhi, neuroprotective.***

I. INTRODUCTION

Ayurveda says that the concept of health not only means physical health but also the mental wellbeing of a person. The most prevalent neurobehavioral condition affecting school-age children is attention deficit/hyperactivity disorder (ADHD), which has also received the greatest research attention among juvenile mental disorders.

ADHD is defined by inattention, including increased distractibility and difficulty sustaining attention; poor impulse control and decreased self-inhibitory capacity; and motor over activity and motor restlessness. The most affected children commonly experience academic underachievement, problems with interpersonal relationships with family members and peers, and low self- esteem. ADHD often co-occurs with other emotional, behavioral, language, and learning disorders[1].

ADHD has the highest prevalence among all developmental impairments (75/1000). According to W.H.O., mental problems are becoming one of the leading causes of morbidity in children. This growth is recognized as the crisis of 21st century[2].

ADHD affects 5.29% to 7.1% of children and adolescents under 18 years old globally. It was discovered that 11.32% of elementary school children have ADHD. In contrast to Females (33.3%), Males (66.7%) had a greater prevalence. 16.33% of people in lower socioeconomic categories and 6.84% of those in medium socioeconomic groups were found to be affected. The age groups of nine and ten years old showed the highest frequency[3].

A multimodal strategy, comprising educational, cognitive, behavioral, and pharmaceutical therapies, is necessary to address ADHD. Psychiatric counseling and psycho stimulant medication, which can have a number of negative side effects, are the mainstays of current ADHD treatment practices[4].

The Symptoms of ADHD suggest a disparity between Shareerika (specifically *Vata*) and *Manasika* (specifically *Raja) Dosha*. According to Ayurveda it is caused by vitiation of *Dhee, Dhriti and Smriti* which leads to an imbalance of *Kala and Karmas*. This incorrect interaction between the senses and their goals (*AsatmendriyarthaSamyoga*) produces inattention, hyperactivity and impulsivity.

Studying this illness from an Ayurvedic standpoint is essential in order to discover a cure that will benefit the millions of afflicted children and their families, as well as increase public awareness of the condition in order to allow for prompt detection and treatment.

Ayurveda considers every life as a different combination of the *Tridoshas* namely *Vata, Pitta and Kapha. Doshasamyakta* is the prime protocol of *Ayurvedic* treatment.

Medhya drugs and Vata Shamaka drugs are the main part of the treatment of ADHD as etiopathogenesis points towards involvement of the brain and *Prakupit* (vitiated) *Vata Dosha*. Therefore, drugs that possess cognitive action, neuroprotective properties and Vata Shamaka are employed to manage the clinical features of ADHD. ADHD impacts a child's *Manasika Bhavas*, which influences both the *Shareerika and the Manasika dosha.* For this reason, *Medhya Rasayana Chikitsa* is useful in intervening ADHD.

Abnormal behavior is found in different contexts in our classics, like[5] -

उन्माद पुनर्मनोबुद्धिसंज्ञाज्ञानस्मृतिभक्तिशीलचेष्टाचारविभ्रमं विदद्यात् ।। च. सु. ७/५

- *Anavasthita Chittatva*
- *Mano vibhrama*
- *Buddhi vibhrama*
- *Smriti vibhrama*
- *Sheela vibhrama*
- *Cheshta vibrama*
- *Achara vibhrama*

Although these words have been discussed collectively under the *Unmada Vyadhi Nidana Adhaya*, when considered separately they bear a striking resemblance to some of the related and clinical characteristics of ADHD.

II. CONCEPT OF *MANA*

The intricate connection of the mind, soul, senses and body constitutes a life. The mind (*Satva*), the soul (*Atma*), and the body (*Sharira*) make up the three pillars of a human. In this instance, *Satva* functions as the *mana* (or connecting link) that unites *Atma* and *Sharira.* It has a significant impact on one's health and is the cause of their illness. *'Prassana' Mana* is an indicative of a long and healthy life. Children with Attention deficit / hyperactivity disorder struggle to focus, exhibit excessive restlessness, and exhibit impulsivity in both behavior and thought. They struggle to restrain their irrational desires and to the extent that is inappropriate for their age and culture, as well to regulate their activity, attention and engagement. The disease's image, in short, provides an insight into the defects in the *Mana's* volitional capacity i.e. the *Buddhi* or the *Pragya*, as well as its components, the *Dhee, Dhriti and Smriti* and in the activities of the *Mana*[6].

इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः । ऊहो विचारश्च, ततः परं बुद्धिः प्रवति ।।
(च. शा. १/ २१)

Acharya Charaka has described the various functions of*Mana* include[7]:

(1) Indriy-abhigraha 2). Swa- nigraha 3). Uha 4). Vichara 5). Creation of *Buddhi*

A. Manovishayas / Manoarthas

चिन्त्यं विचार्यमूहां च ध्येयं सङ्कल्प्यमेव च । यत्किञ्चिन्मनसो जेयं तत्सर्व हार्थसंजकम् ।
{च. शा. १ / २०}

Manoarthas better called the *Manovishayas. Manovishayas* are the elements that need *Mana* in order to be analyzed and interpreted[8] and they are such as *Chintya, Vicharya, Uhya, Dhyeya, Samkalpa,*and *YatkinchitManasodneyam.*

Manovishayas arise directly at the throne of *Mana* so they don't require *indriya* perceptions. As some of the primary drivers of behavioral patterns, these *arthas* are crucial for cognitive processes, goal-setting, and task completion. Hence, behavioral disorders like as ADHD might result from disruption of *Manovishayas.*

B. Manodoshas - In the context of ADHD

Trigunatmaka's, or having three components (*Satva, Rajas, and Tamas*), is the Ayurvedic definition of Mana. *Ayurveda* understanding of the mind is based on the *Trigunas*, and *Trigunatmaka's* function in the psyche helps to explain the mind as a whole. Fundamental constitutional elements of the mind also include these. Three types of *Manas Prakriti* have been described along with their most commonly found variants. But *Acharya Charaka* elucidated that their types are innumerable due to the normal variations that occur in them due to age, race etc.

त्रिविधंखलुसत्त्वं-शुद्धं, राजसं, तामसमिति ।।{च. शा. ४/ ३६}

In the context of ADHD, it is important to focus on the concept of the balance of these *Manodoshas and Guna*. In a certain amount *Manodoshas* are necessary for the rational functioning of *Mana*. But when increased or decreased, the disturbed balance disrupts the rationally functioning *Mana*, leading to abnormal behavioral patterns.

III. *NIDANA* OF ADHD

A. Nija Nidana Of Adhd

It alludes to the *Nidanas* that cause *Dosha* vitiation (*prakopa*), which then results in illness manifestation. It can be divided as follows:

(1) *Sahaja (Aadibalapravrutta*) - (Hereditary / genetic)
(2) *Garbhaja (Janmabalapravrutta*) - (Antenatal)
(3) *Janmottara (Doshabalapravrutta*) - (Postnatal)

1) Sahaja Nidana - Hereditary / Genetic Factors

These particular *Nidanas* are a result of the illnesses of *Shukra and Shonita* i.e. *'Matruja and Pitruja'*. Thererfore, hereditary/genetic disorders' illnesses will fall under this category.

a) Atmaja Bhava, Sattvaja Bhava and Satmyaja Bhava

These are the prenatal factors, which exist even before the conception.

- *Atmaja Bhava*

Components that are passed on to the individual from *Atma* are considered. The following are the key psychological qualities that Atma left behind[9]-

1	*Prerana*	Inspiring capacity
2	*Dharana*	Retention
3	*Sukha Dukha*	Pleasure and pain
4	*Iccha Dwesha*	Desire and aversion
5	*Dhriti*	Resolution
6	*Buddhi*	Understanding
7	*Smriti*	Recollection
8	*Ahamkara*	Egoism
9	*Prayatna*	Effort

b) Satvaja Bhava

While discussing how one person's psychological temperament varies from one another, *Acharya* also enumerated the traits that are passed on from Satva to the child and that influence the psychic temperament of the child. The following components are important in the context of the disease ADHD.

1	*Bhakti*	Likings
2	*Shaurya*	Courage
3	*Bhaya*	Fear
4	*Krodha*	Anger
5	*Utsaha*	Enthusiasm
6	*Tikshnata*	Sharpness
7	*Gambheerata*	Seriousness
8	*Sheela*	Character
9	*Dwesha*	Disliking, hatred
10	*Smriti*	Recollection
11	*Moha*	Confusion
12	*Matsara*	Jealousy

These components are purely psychological and are related to the emotional and behavioral aspects of life.

- *Satmyaja Bhavas*

Acharya Charak explains *Satmya*, as a factor which is very essential for the proper fertilization of the ovum.

1	*Analasya*	Free from sluggishness
2	*Alolupata*	Non-greediness
3	*Indriyaprasadana*	Dearness of sense
4	*Santosha*	Contentment

c) Related with Beeja, Beejabhaga and Beejabhagavayava

The *Shukra and Shonita* are the primary means by which the mother and father affect the character's composition[10].

Congenital abnormalities in fetuses have been attributed to the *Beeja, Beejabhaga and Beejabhagavayava* according to *Acharya Charaka*[11]. The *Mana's Prakriti* of the parents will influence the *Mana's Prakriti* of the child. There are three types of *Mana's Prakriti - Satvika, Rajasika and Tamasika*.The child deriving a *Rajasika Mana's Prakriti* is going to be *Anavasthita*- capricious.

The *Deha Prakriti* of the parents also exerts its influence on the physical constitution of the child. The child who will inherit a *Vatika* type of *Deha Prakriti* will have a short span of memory and will be prone to hyperactive, impulsive and inattentive types of behavioral disorders[12].

2) Garbhaja (Antenatal factors)

Any incident that occurs during the pre-natal stage will have an impact on the developing fetus's physical and mental growth[13]. *Acharya Charaka* has identified two prenatal variables that cause malformations in the fetus: *Matruj Ahara- Vihara* (diet and lifestyle of the mother) and *Ashaya dosha* (abnormalities of the *Garbhashaya*) [14].

a) *Ashaya Dosha*

Garbhashaya is the place where the fetus resides for an average period of 9 months so it is only natural that the normal or abnormal conditions prevalent in it should influence the fetus.

Garbhashaya as one of the factors for fetal abnormalities may be due to the fact that the nourishment of the growing embryo will be improper in a deformed or defective *Ashaya*. This will result in improper physical as well as psychological development of the fetus.

b) Mothers Ahara (Diet)

The Acharyas have placed emphasis on the Garbhini and Prasuta's nutrition in order to prevent any negative consequences on the developing fetus[15]. The unborn kid will grow up to possess the same traits, regardless of the pregnant woman's diet and exercise routine[16].

Acharya Sushruta explains *Garbhaposhana* through the processes of *Upasweda and Upasneha*[17]. Additionally, according to the *Acharya Sushruta*, the fetus develops *Mana and Buddhi* in the 5th and 6th months of intrauterine life, respectively, for which the expectant mother should take *Ghrita* in her diet. This illustrates how these months are susceptible to flaws in the progeny's mental capacities and highlights the significance of *Ghrita* in the development of mental faculties.

Pregnant women who drink alcohol or other liquids will give birth to children who are unaware of their surroundings and have short attention spans (*Alpasmrit*i and *Anavisthitachitta*) [18]. As such, the fetus is immediately impacted by the mother's nutrition. The current body of research clearly supports the idea that prenatal exposure to chemicals, alcohol and other substances can cause ADHD in the offspring.

c) Mothers Vihaar (Conducts)

Acharya Charaka explains that the mother's behavior throughout her pregnancy has an impact on the child's psychological development. This influence extends beyond nutrition. The mother's actions and mental state throughout her pregnancy or at the moment of conception have an impact on the child's psychological composition[19].

It has been proven even by modern researchers that emotional disturbances during pregnancy affect the fetus. Fetal activity and heart rate rise in moderately stressed mothers. The child's development both during and after pregnancy is impacted by blood borne anxiety, which is caused by severe & protracted maternal stress .Such stress can lead to ADHD in the offspring. Additionally, stress interferes with the mother's endocrine system's regular activities. The endocrine system's overactive thyroid and adrenal glands as a result prime the body for higher activity or increased metabolism during a stressed state. The uterus's prenatal environment is subsequently exposed to these endocrine secretions, which have an impact on the growing child's health.

d) Deficiencies

The concept of *Dauhruda* from the 4th month of fetal life is explained along with the consequences *of Dauhruda Avarmanana.* The textbook identify a number of illnesses that are either brought on by or exacerbated by *Dauhruda's* suppression. According to the *Acharya Sushruta,* vata prakopa can result in Jadatava or mental deficiencies if *Dauhruda* is suppressed. They are regarded by Acharyas as the *Nimitta Karanas* that are most crucial for congenital illnesses. The maternal cravings may be an indicative of various deficiencies in the mother, as certain deficiencies like Vitamin B12, folic acid, calcium and iron led to ADHD in the child.

3) Janmottara (Postnatal factors)

These are the underlying causes that make the newborn more vulnerable to certain diseases.

a) Effect of Ksheera

Acharya Vagbhata has directed that a lady experiencing psychiatric disorders should refrain from nursing her kid. *Acharya Kashyapa* has said unequivocally that giving a kid contaminated breast milk can cause a number of illnesses[20].

Acharya Harita has mentioned that the *Pancha Ksheeradosha, Alpa Ksheeradosha* can cause *Alpasattva* in the child[21] and *Ushnaksheeradosha* may lead *Alpattva* at both the physical and mental level in the child[22].

b) Asatmendriyartha Samyoga

Acharya Charaka has been included *AsatmendriyarthaSamyoga under TrividhaRogayatan. Acharya Charaka* has described the *Ayoga* (deficient), *Atiyoga* (excessive) and *Mithyayoga* (perverted) of each *indriyartha* separately. These consequences of *Ati, Ayoga and Mithyoga* of speech, body and mind have also been described by *Acharya Charak*[23] among the sense organs both the *Jnanendriya* as well as the *Karmendriya* are important factors in perception, cognition and behavioral outputs given by an individual. The *AsatmendriyarthaSamyoga* will affect their normal functioning. Most of the consequences described in the text are related to higher intellectual functions. These functions are hampered in ADHD as well. Thus, *AsatmendriyarthaSamyoga* can be considered among one of the *Nidana* of ADHD.

c) Ahara

Ahara is said to *be 'Pranaha Pranabhritam'* an important factor on which life depends. Thus, it is also an important determinant of the adequate functioning of both the body and the mind. Similar references are also found in the *Upanishads,* where the finest portion of the food provides nourishment to the mind and that mind is a product of the food we take., Example: The best essence of food is *Mana* which nourishes the intellect, as *Ghrita* is the essence of curd.

Pragya, Medha, Tushti etc. are said to be dependent on food[24]. Therefore, eating an unhealthy diet high in *Rajasika and Tamasika* qualities would have comparable effects on the mind, resulting in aberrant *Pragya, Smriti* etc. This will impact the process of perceiving knowledge, ultimately leading to an abnormally functioning mind. The following are some particular *Nidana* that were highlighted in relation to their impact on *Mana:*

Overconsumption of any one rasa causes a variety of diseases, some of which are psychological in nature[25]. *Lavana Rasa* overconsumption inhibits the function of *indriyas* and results in *Moha*; *Katu Rasa Atisevana* causes *Moha, Tama, and Bhrama*; and *Tikta Rasa Atisevana* causes *Moha and Bhrama*.

Thus, it is a significant factor in determining an individual's psychological and physical well-being. The link between nutrition and ADHD has now been proved by modern studies, since diet changes have been shown to improve hyperactivity management and children who consume a lot of junk food have a higher likelihood of developing.

d) Nidra

It is also included as one of the *Trayopastambha* of health. Disturbances and abnormalities of sleep can thus be a reason for abnormalities of higher intellectual functions, sleep abnormalities are one of the known etiological factors of ADHD. It has been found by modern researchers that disturbed sleep is noticed in ADHD child.

e) Manasika

Acharya Sushruta has explained the *Manasika Rogas* as being caused by psychic and emotional *Doshas like Karma. Krodha, Bhaya, Harsha, Vishada, Irshya, Manodainya, Iccha, Dvesha* etc[26]. In modern parlance as well, emotional disturbances due to family discord, broken homes etc. are one of the causes of ADHD. In all the classics, the malformation of the fetus is attributed to excessive emotional state. These lead to an imbalance of the ratios of *Satva Guna* to *Tama and Raja* leading to diseases.

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B. Agantuja Nidana of ADHD

They are caused by *Kashta, Bhanga, Prahara*, etc. Initially, they cause vitiation of Dhatu, and then gradually, they cause vitiation of Dosha.

Agantuja Causes:

1) *Shirobhighata*: *Shiras* is one of the vital parts of the body and is the seat of all the sense organs. Given their location within it, any harm done to Shiras has the potential to directly affect the Indriyas. Perinatal trauma (like the one due to Akala Pravahana) (Hypoxic ischemic encephalopathy - HIE) to head has been known to cause ADHD.\
2) *Bhutaveshaja Nidana*: *Bhutavesha* is considered one of the causes of diseases. The sudden occurrence of the disease without any obvious causative factor was attributed to *Bhutavesha*. Various scholars have now interpreted this as a description of acute infectious diseases like encephalitis, HIE, Meningitis etc. are one of the etiological factors of ADHD.
3) *Dushivisha:* The description of *Dushivishas* slow acting toxins in the text bears similarity with the modern description of toxic metals like lead which over a period of time can lead to ADHD.

IV. *PURVARUPA* OF ADHD

The *Avyakta* or *Alpa Lakshanas* may be regarded as the *Purvarupas* as it is stated that the symptoms of ADHD may begin very early in childhood but may not become evident until later due to the regimented life provided by schools.

V. *LAKSHANAS* OF ADHD

Three primary symptoms can be identified with attention deficit/hyperactivity disorder-

(1) Hyperactivity
(2) Inattention
(3) Impulsivity

A. Inattention

Mana's capacity to focus on a single entity at a time is facilitated by *Indriyabhigraha and Swanigraha*[27]. *Dhriti*, the regulating component, aids in the mana activities.

Dhee which is the capacity to distinguish between the things that are useful and those that are not, and Smriti, which is memory, both function in tandem with the *Dhriti* to produce the typical *Gyaan Uttapatti* (knowledge) process.

Pragya the volitional power i.e. *Pragyaparadha* will become aberrant as a result of deviations in *Dhee, Dhriti and Smriti* i.e. *Vibhramsha.*

B. Hyperactivity - Impulsivity

The prefix Hyper denotes something that is 'excessive' or more than normal."Movement 'or "motion" is the subject of activity. These children show fidgetiness, restlessness, excessive running, climbing etc. They have difficulty in sitting at a place or staying on one task and are "as if driven by a motor" They are impulsive, that is they act without giving a prior thought to the consequences of their action. This is also a result of *Dhee, Dhriti and Smriti Vibhramsha.*

Dhee Vibhramsha mainly affects the child's capability to differentiate between good and bad. So, the child indulges in activities or behaviors' that are inappropriate for the situation.

Dhriti Vibhramsha prevents the child from staying on one task, the attention of the child shifts from one to another, which leads to excessive and purposeless activities.

Smriti Vibhramsha leads to the inability of the child to learn from past experiences; thus, the child will behave impulsively. Because of their derangement, the *Manoarthas* also make improper judgments and mental processes, which might result in impulsive conduct.

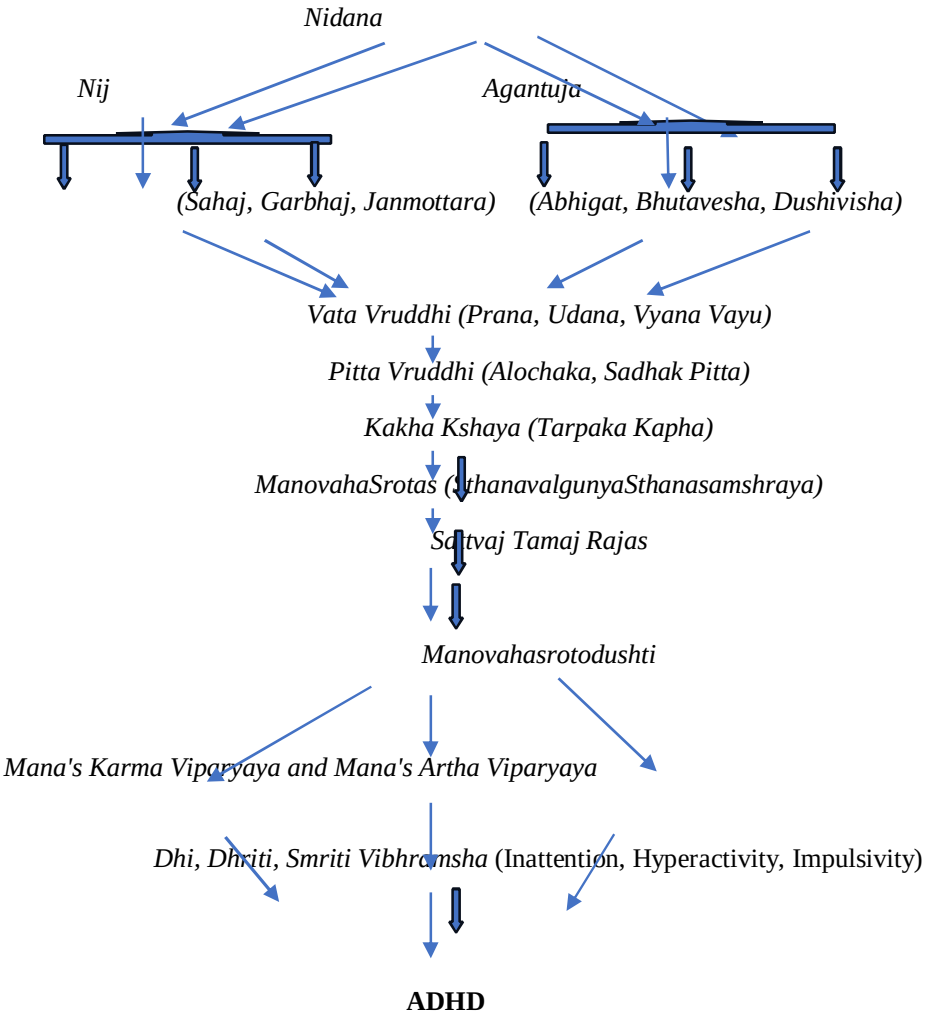
Impulsivity is the ability to behave without giving a situation enough thought. This has elevated *Pitta dosha*, elevated *Vata dosha* and lowered *Kapha dosha.* Due to the combination of *Vata's Yogavahi* and *Sighrakaritvam* characteristic, *Pitta* has excessive properties. Rajas, who are impetuous and unsatisfied by nature, and Tamas, who bring about ignorance and forgetfulness, are combined with the Shareerika Doshas' shortcomings. As a result, even after being warned, the child frequently engages in risky behavior, replies in the improper context, can't wait for their time, frequently interrupts others, and becomes confrontational. This means that *Dhee Vibhramsha and Dhriti Vibhramsha* is the primary psychopathologies at play here.

Activity is denoted by the term *cheshta in Ayurveda* and is "*Vakkayamanovyapara*' according to *Arunadatta and 'Gamanadikriya'* according to *Hemadri*. Vata is the creator and performer of biomotor functions through the *ChestavahaSrotas.* Its qualities include *Gati* and *Chalatava*. The energy of *Vyana Vayu* is responsible for executing *Cheshta*; a vitiated *Vayu* causes improper *Kayacheshta* and *Vakcheshta*, which show themselves as impulsivity and hyperactivity[29].

VI. PROBABLE *SAMPRAPTI* OF ADHD[30a, b, c, d, e, f]

1) Dosha: Shareerika – Vata- Prana, Udana, Vyana Vata
Pitta- Alochaka, Sadhaka Pitta
Kapha- Tarpaka Kapha
2) Manasika- Rajas and Tamas
3) Dhatu: Rasa, Majja
4) Srotas: ManovahaSrotas
5) Dushti: Atipravritti
6) Agni: Vishama
7) Udbhavasthana: Shira, Hridaya
8) Vyaktisthana: Sarva Sharir
9) Rogamarga: Madhyama

A. Probable Samprapti of ADHD



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VII. *SADHYASADHYATA* OF ADHD

Sukhasadhya refers to the milder types of the illness that often disappear by adolescence, have minimal clinical symptoms and severity, and lack co-morbidity[31].

Individuals with *Kricchrasadhya* have somewhat severe clinical presentations in the early stages of the disease and are connected with co-morbidities such as learning disorders and behavior disorders[32].

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The patients with all the features of ADHD with co- morbidities and an inherited tendency are *Yapya*[33]. Here the quotation from *Charaka-* ***येकपी केचित् कुलजा विकरा भवति तमसा पवदनित असाध्यम्।*** **becomes relevant.**

VIII. *CHIKITSA* OF ADHD

The initial line of treatment for any condition in *Ayurveda* is stated as avoiding the causal causes (Nidana parivarjana); specific actions based on the *Samprapti Ghataka* are then adopted to address the disorder.

The Management of the disease ADHD can be given under four headings.

(1) *Nidana Parivarjana*
(2) Doshavsechana
(3) Sattvavajay Chikitsa
(4) Supportive therapy

A. Nidana Parivarjana[34]

Described as the initial line of treatment, it involves avoiding the variables that cause the disease. Due to the prenatal etiopathogenesis and significant genetic propensity to ADHD, this therapeutic approach is critical.

1) Pre-conceptional: These consist of the many steps that are mentioned to get the couple ready for conception. These precautions need to be closely adhered to in order to prevent negative outcomes.
2) Antenatal Management: For the sake of both the fetus and herself, the expectant woman must adhere to a number of health regulations. Every change in the mother's physiology or psychology has an impact on the developing fetus. *Pumsavana Samskara*, mentioned in our classics, which is to be performed during the early stage of the pregnancy, has not only significance in the selection of the sex of the child, but also ensures a healthy progeny.
3) Postnatal Management: To combat the negative effects of any prenatal injuries to the central nervous system (CNS), which are also, thought to be contributing causes to ADHD, the *Jatakarmas* and different *Bala Paricharya* outlined in the classical texts should be used genuinely. It is suggested to use a variety of *Raksha Vidhanas* to guard against diseases, particularly those pertaining to the central nervous system. To avoid ADHD, it is recommended to utilize the *Medhya Rasayanas* and several *Prashans* that are listed in the classical texts.

B. Doshavsechana

Given that the *Mana* is the source of the illness ADHD and that there is discord between the *Tridoshas* and *Trigunas* which affects the *Madhyama Rogamarga, Shamana Chikitsa* should be the first line of treatment. It is preferable if *Chikitsa* takes care of the *Mana* while easing the Pitta and Vata doshas. The use of *Medhya Dravya* should be done. Selection of *Medhya Dravya* should be done based on the *Prakriti* and status of *Doshas* in a particular patient.

Shodhana: BahyaPrayogas like Shire Dhara, Shiro Pichú, Murdha Talla, and Sarvanga Abhyanga should be done to pacify the *Vata Dosha. Basti* can be planned by using *Medhya Taila/ Ghrita to symbolize Prakupita Vata.*

C. Sattvavajaya Chikitsa

It is a key component of the psychiatric condition treatment plan. Counseling of the parents, family members, teachers and child itself is of great help. Cognitive behavioral therapy is another tool used by contemporary medicine in addition to ADHD medication.

D. Supportive therapy

As supportive therapy various *Yogasanas, Pranayama, and Mudra* can be done to improve the Controlling power of the mind.

IX. DISCUSSION

Although the disorder isn't specifically addressed in Ayurveda, comparable symptoms that point to ADHD have been reported. Although the precise etiology of ADHD is yet unclear, prenatal and postnatal variables, as well as genetic factors (Beeja Dosha), may be involved. *Nija and Agantuja nidana* are also mentioned in Ayurveda. In *nija Nidana -sahaj, garbhaj* and *Janmottara* are mentioned. In *Agantuja Nidana- abhighata, bhutavesha, dushivisha* are mentioned. Another factor is the expectant mother, since this might result in *Manovikara* in the baby, which subsequently manifests as ADHD symptoms. The primary forces behind both the neurological and physiological processes of the body are *Vata vrudhhi*, *Pitta vruddhi*, and *Kapha kshaya*. *Manasika doshas- raja and tama vruddhi and satava kshaya* are also causes of ADHD mentioned above. *Dhee, Dhriti and Smriti Vibhramsha* are also causes of ADHD mentioned above. In detail probable Samprapti is mentioned. Attention deficit / hyperactivity disorder (ADHD) also mentioned Purvalakshana and *lakshan* as compared to modern symptoms. *Ayurvedic* management as per their *Nidana* is mentioned in detail.

X. CONCLUSION

For those who are hopeless, *Ayurveda* offers a bright light in the treatment of Attention Deficit/Hyperactivity Disorder (ADHD) and related illnesses. After learning about this condition from its *Ayurvedic* perspective, symptoms of *Unmada* appear to be the most accurate link. Treatment plan should be based on the child's tolerance level and work towards normalizing all *shareerika* and *Manasika Dosha*, since *Vata Vruddhi*, *Pitta Vruddhi* and *Kapha Kshaya* are thought to be the primary causes of the ailment. Nonetheless, rather of treating these kinds of ailments, *Ayurveda* suggests preventing them from occurring in the first place.

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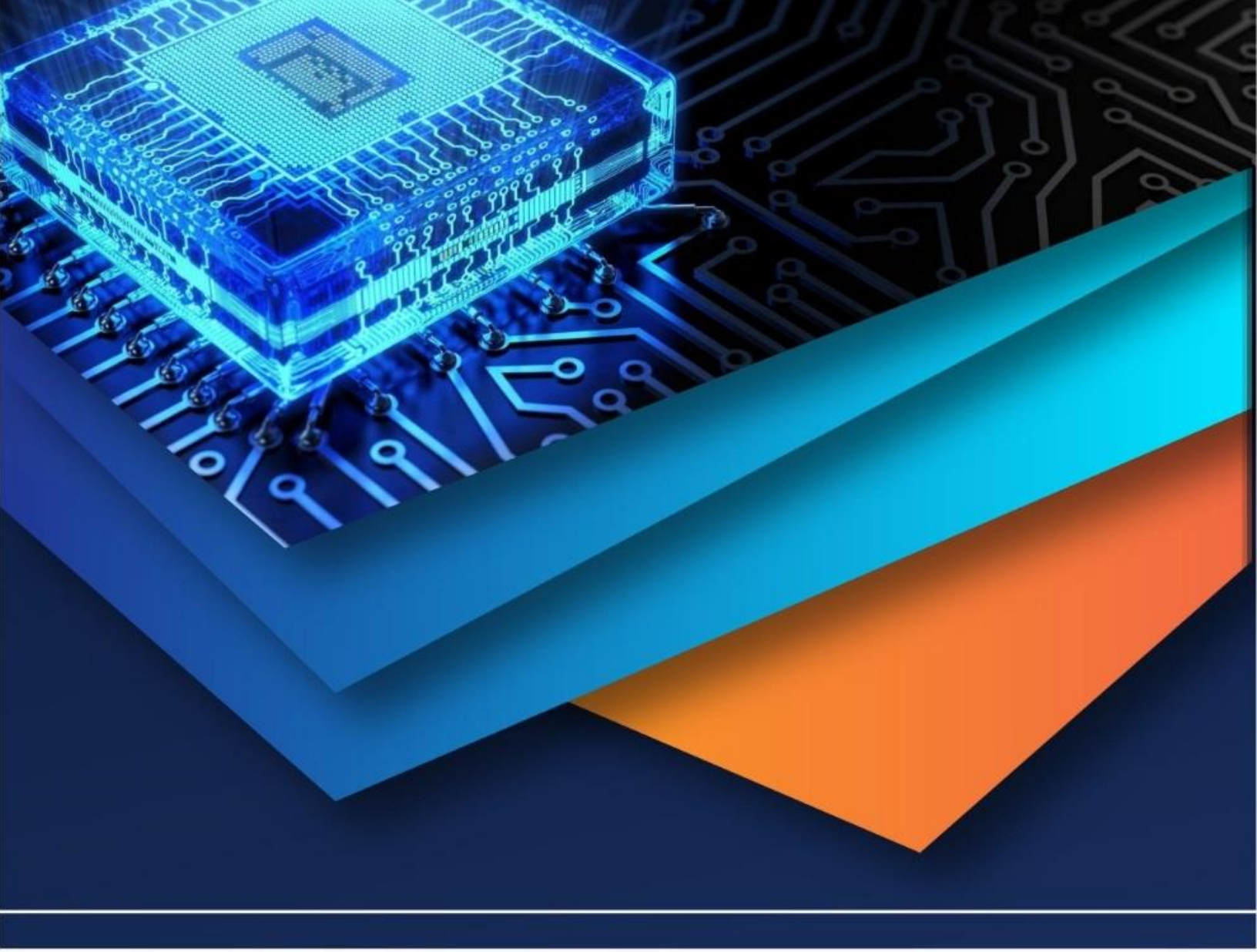

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