



Review Article

www.ijrap.net

(ISSN Online:2229-3566, ISSN Print:2277-4343)



ANCIENT WISDOM MEETS MODERN CHALLENGES: AYURVEDA SOLUTIONS FOR CYBERBULLYING

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Received on: 18/7/25 Accepted on: 03/9/25

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DOI: 10.7897/2277-4343.165184

ABSTRACT

Cyberbullying is associated with considerable negative mental and psychosocial consequences in children and young people, making it a serious public health concern. While there are many benefits to the use of social media, cyberbullying has emerged as a potential harm, raising questions regarding its influence on mental health. Due to the increasing Cyberbullying cases in society, many people are now in need of assistance in getting rid of their addiction. This review is based on data collected from classical Ayurvedic literature, published research works in various journals and counselling experiences. Cyberbullying are generally multi-factorial in origin and arise as a result of conflict between the children's personality. Counselling with family and adoption of Ayurveda principles can manage and prevent further progress of Cyberbullying in children. Sattvavajaya Chikitsa (non-drug psychotherapy), Achara Rasayana and Yoga are Ayurvedic ways to balance Satva (good qualities of mind). Tama (Laziness, lack of concentration) applicable in prevention of Cyberbullying. These Ayurvedic principles are best non pharmacological modalities required for prevention of Cyberbullying. Ayurveda interventions such as use of Medhya (nervine tonic/nootropic) drugs, Panchakarma procedures can prove to be a significant therapeutic way to combat Cyberbullying.

Keywords: Abuse, Internet Addiction, Panchakarma, Psychiatric illnesses, Sattvavajaya Chikitsa

INTRODUCTION

Cyberbullying perpetration, a form of this harmful behaviour, can be defined as the deliberate, repetitive, and damaging attitude of individuals or groups harming others using the internet, mobile phone, or other communication tools such as e-mail, messages, or social media. Some examples of Cyberbullying perpetration behaviours are insulting or threatening others using social media tools, posting photos or videos of others online without permission, chatting on social media tools or dating sites using others' images, stealing someone's account information, online sexual harassment, and spreading rumours about others. Exposure to cyberbullying victimization negatively affects children and adult individuals' social, emotional, cognitive, and academic performance¹. Cyberbullying is a growing concern in India, with studies indicating that a significant portion of adolescents have experienced it, and the prevalence rates vary across different studies². Prevalence rates for Cyberbullying, like its definition, have been difficult to ascertain. Rates of victimization vary by country, gender, and age group. For studies that considered victimization, perpetration, or both, it was found that between 4% and 72% of children and adolescents were affected. Much of the variation is attributed to the lack of a consistent definition, the difference in methodologies, and the heterogeneity of the study samples³. One study among 228 teenagers (11-15 years) reported a cyberbullying victimization rate of 17.2%⁴. A survey of 174 middle graders in Delhi showed that 17% reported being victimized by cyberbullying⁵. A study of 439 college students found that 21.9% had been cyberbullied⁶.

Impact of cyberbullying on mental and physical health

Nowadays, young people are closely connected to social networks and their smartphones. Cyberbullying involves repeated, intentional actions aimed at intimidating, threatening, or coercing individuals online via social media, emails, text messages, blogs, or other forms of digital communication. This category of harassment has become a global phenomenon, affecting both adolescents and children. It is important to note that despite the terms 'virtual' and 'cyber', this violence has real consequences, affecting individuals with concrete emotional and social connections. Its psychological consequences appear to be stronger and more enduring than traditional bullying. It can cause severe psychological disorders such as depression, withdrawal/isolation, loss of self-esteem, and even suicidal thoughts and suicide attempts⁷.

Ayurvedic concept to understand cyberbullying mental illness

The Ayurveda concept of Asatmeindriyarth Samyoga (It denotes abusing the senses by engaging in unhealthy activities) and Pradnyaparadh (Deranged cognition, control, and memory are the causes of Pradnyaparadha) goes much equivalent to today's Cyberbullying. Vata Dosha is responsible for mind control. Cyberbullying affects intellect, which is associated with Sadhakapitta. The function of Buddhi impacts a person's intellect, self-control, and memory. From the aforementioned clinical trait, we can infer that Buddhi is the primary dusty of Cyberbullying. Adhishtan (site) of disease is Man. Raj Guna and Tamo Guna's

predominant characteristics are relatable to clinical characteristics of Cyberbullying. Thus, to achieve a person's proper mental equilibrium, we must strengthen Satvaguna while reducing Tam and Raja Guna. This can be possible by proper counselling, assurance, Dhyanaand (Contemplation) utilization of Medhya Rasayana.

Ayurvedic approach to combat cyberbullying

No specific treatment for Cyberbullying has been found yet but with the help of Ayurvedic herbs, Dravyabhoot and Adravyabhoot Chikitsa, Sattvavajaya Chikitsa, Daivyavyapashrya Chikitsa, Medhya drugs, Yoga therapies, Encouragement towards attending social programs, Encouragement of parent-child relationship and Rasayana we can resolve the issues. In Ayurveda treatment related to the physical and mental health issues arising out of Cyberbullying can be pointed out from the different classic methods.

Dravyabhoot Chikitsa (Pharmacological)

Medhya Drugs

Brahmi: Brahmi as an add-on to olanzapine has shown better efficacy and meaningful improvement in psychopathology. Brahmi is widely used in Ayurveda practice either separately or in combination with other herbs in various mental health conditions. Preclinical trials have demonstrated the antioxidant properties of Brahmi extracts on the brain, which could potentially lead to its positive effect on mental function⁸.

Ashwagandha: Ashwagandha extract has reduced symptom exacerbation, anxiety, and depression. Previous pre-clinical and clinical trials have confirmed potent anti-inflammatory, immunomodulating, and antioxidant properties⁹. In addition, It has also shown beneficial effects for anxiety, stress, and depression in separate clinical trials. It may restore the disturbed immune-inflammatory homeostasis and poor antioxidant defences repairing dysfunctional neural circuits and alterations in neurotransmitters associated with depression and anxiety symptoms¹⁰.

Tagara: Tagara (*Valeriana wallichii*) sedative effect of. Valepotriates are potent chemical constituents present in valerian responsible for this action¹¹. Tagara as a single drug or in combination with other herbs may contribute to improving psychotic symptoms.

Polyherbal formulations

Clinical trials yoga containing powders of Brahmi (*Bacopa monnieri*), Vacha (*Acorus calamus*), Sarpagandha (*Rauwolfia serpentina*), Kushta (*Saussurea lappa*), Tagara (*Valeriana wallichii*) and Jatamansi (*Nardostachys jatamansi*) have shown encouraging results in "manovah srotas" (channels of mind). The targets are the deranged mana (mind), buddhi (intellect), and other constituents of cognition¹².

Rasayana Therapy

Rasayana therapy of Ayurveda is a dedicated stream of medication for immune promotive, antidegenerative, and rejuvenating health care and is known for preventing the effects of aging and improving the quality of life of healthy as well as diseased individuals¹³. Some Rasayana formulations are used to manage symptoms of depression, known as Avasada in Ayurveda. For example, Guduchi has demonstrated mood-elevating properties and helps balance neurochemicals affected by stress. The Rasayana therapy enhance the qualities of rasa, enriches it with nutrients so one can attains longevity, memory, intelligence, freedom from disorder, youthfulness, excellence of luster,

complexion and voice, optimum development of physique and sense organs, mastery over phonetics and brilliance. Taking Rasayana is helpful to increase the immunity of the person to keep him away from disease¹⁴. Various types of Rasayana recipes and plants are described in Ayurveda beside all of these some are following.

Brahma Rasayana

Terminalia Chebula fruit, Emblica Officinalis fruit, and Panchmul are part of Brahma Rasayana. It is useful to improve digestion and memory. Brahma Rasayana also retards aging process and retard tumor growth. Brahma Rasayana was found to activate antibody dependent cytotoxicity significantly¹⁵.

Chyawanprash

According to the Charaka Samhita, Chyawanprash is "the foremost of all Rasayanas, especially good for alleviating cough and asthma, it nourishes the weak, the wounded, the old, and those that are of tender years as well." Through the use of this rasayana "a person acquires intelligence, memory, comeliness of body, freedom from disease, longevity, strength of the senses, great pleasure in the companionship with women, great increase in the strength of the digestive fire, improvement of the complexion, and the restoration of wind to its normal course.

Triphala Rasayana

The word Triphala means "three fruits." Triphala is a very famous and traditional herbal combination used extensively by Ayurvedic healers. Triphala is most commonly used to cleanse and tone the digestive tract. Ancient Ayurvedic texts state that Rasayanas promote overall health and longevity with their simultaneous cleansing and nourishing properties and ojas-enhancing qualities¹⁶.

Panchakarma Procedures

Shirodhara

Shirodhara is an ancient Ayurvedic healing technique that has been used to bring the mind, body, and soul into balance since ancient times. This therapy, which is hailed as one of the most purifying and rejuvenating treatments, is designed not only to eliminate toxins from the body, but also to relieve stress, eliminate mental tiredness, and treat various pathological conditions. They are also extensively utilized to treat a variety of mental health issues such as stress, depression, sleeplessness, hypertension, migraine, etc¹⁷.

Shiropichu

Shiropichu nourishes the scalp and influences mental well-being by promoting relaxation, improving localized circulation, and enhancing transdermal absorption of medicated oil. By providing a calming effect and balancing Vata, Shiropichu may support cognitive function and overall mental well-being¹⁸.

Pratimash Nasya

Stress Reduction - The soothing effect of Nasya on the nervous system helps to reduce stress levels, calm the mind, and foster a deep sense of relaxation.

Mental Clarity - By influencing Prana Vata, Pratimash Nasya promotes enhanced mental clarity, sharpens focus, and supports improved cognitive functioning.

Emotional Balance - By harmonizing the flow of Prana and maintaining the equilibrium of the Doshas, Pratimash Nasya supports emotional stability, helping to regulate mood swings and promote inner peace.¹⁹

Adravyabhoott Chikitsa (Non-Pharmacological)

Yoga and Pranayama

They are very beneficial for managing stress, and anxiety help to promote emotional health, and self-awareness and also help to improve sleep and maintain blood pressure. Yoga therapy is effective in the rehabilitation of addiction²⁰. Tadasana develops physical and mental balance. Tiryak Tadasana balances the body as well as the mind²¹. Vrukshasana gives sense of balance and poise. Virabhadrasana develops concentration power. Trikonasana stimulates the nervous system and alleviates nervous depression. Savasana has a regenerative effect on the mind and the body.

Bhramari relieves stress and cerebral tension, and thus helps in alleviating anger, anxiety, and insomnia. Regular exercise of Pranayam increases longevity of respiration and controlling command. Performing the Anuloma-Viloma, It has calming effect and relieves anxiety, improves concentration, and stimulates Agya cakra²².

Sattvavajaya Chikitsa (Psychotherapy) and Mental Health

Sattvavajaya Chikitsa may include Ayurvedic psychotherapy, counselling, play therapy, cognitive behavioural therapy, meditation, mind control, problem-solving approach, assurance, and measures to boost Satva and minimize Raja-Tama of mind²³. An unhealthy diet has a very important role in the maintenance of Satva dominance of the mind in turn helps to preserve health²⁴. Sattva is considered as Manas or thought process and considered as good but this may be overcome by Raja and Tama separately or jointly and result in an unbalanced thought process and ultimately a mental disease.

Daivavyapashraya Chikitsa (spiritual therapy based on faith, mantras, and rituals)

It includes Mantra (chanting hymns), Mangala (auspicious regimens), Bali (offerings), Upahara (gifts), Homa (oblations), Niyama (observance of scriptural rules), Prayaschitta (atonement), Swastiyana (following good conduct), Pranipada (obeisance to God), Gamana (pilgrimage), Tapa (penance), etc. Most of the treatment principles of Daivavyapashraya Chikitsa work through Prabhava²⁵.

Achara Rasayana (Behavioral Rejuvenation Therapy)

It is an Ayurvedic concept that denotes moral, ethical, and behavioural conduct. Nonviolence, truth, personal and public hygiene, mental and personal hygiene, compassion, and yogic lifestyle are the main contains (behaviour) of Achara Rasayana. The body-mind system gets rejuvenated as a result of this behaviour²⁶.

Padanshika-Krama (Hierarchical order)

In the Charaka Samhita, “Padanshika-krama” is used in withdrawal addiction in Ayurveda. In this, the acquisition of new good habits and the abandonment of old negative habits(as regards the bad habits) should be accomplished in quarter-steps and increasing the good habits at regular intervals of 1,2, and 3 days followed by gradual withdrawal of addictions do not relapse and good habits become firmly constructed over time²⁷.

CONCLUSION

From the above-mentioned facts, we came to the conclusion that Ayurveda can be very effective and efficient in the management of cyberbullying. Some psychological and social effects also need to be examined in more depth to measure several outcomes of cyberbullying. According to the classical literature of Ayurveda, Sattvavajaya Chikitsa plays a significant part in de-addiction.

These scriptures warn patients about the dangers of addiction and empower them to overcome it. Pranayama and Asana, particularly Anulom Vilom, Bhramari Pranayama, and Shavasana, aid in the patient's mental stress reduction and increased alertness. The patient's daily schedule is critical to his or her rehabilitation. Padanshika Krama is also a one-of-a-kind approach for preventing the abrupt withdrawal of harmful addiction. Nidana Parivarjana, Panchakarma, Yoga, Rasayana, Sattvavajaya Chikitsa, Medhya Drugs all play a significant role in getting rid of Cyberbullying.

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Cite this article as:

Apoorva Sharma, Brahm Dutt Sharma and Nisha K. Ojha. Ancient wisdom meets modern challenges: Ayurveda solutions for cyberbullying. Int. J. Res. Ayurveda Pharm. 2025;16(5):134-137 DOI: <http://dx.doi.org/10.7897/2277-4343.165184>

Source of support: Nil, Conflict of interest: None Declared

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