

**LEVERAGING AYURVEDA PHILOSOPHY OF BODY-MIND
RELATION W.R.T DISEASE RHEUMATOID ARTHRITIS****Dr. Bishnupriya Mohanty^{1*} Kimaya Bandodkar² and Prof.(Dr.) Sangram Keshari Das³**¹MD, PhD Professor and Head, Department of Sanskrit Samhita and Siddhanta,²Fourth BAMS Student,³MD, PhD Professor and Head, Department of Dravyaguna(Pharmacognosy & Pharmacology)
Gomantak Ayurved Mahavidyalaya and Research Centre, Shiroda, Goa. 403103.Article Received on
12 January 2022,Revised on 02 Feb. 2022,
Accepted on 22 Feb. 2022

DOI: 10.20959/wjpr20223-23394

Corresponding Author*Dr. Bishnupriya Mohanty**MD, PhD Professor and
Head, Department of
Sanskrit Samhita and
Siddhanta, Gomantak
Ayurved Mahavidyalaya
and Research Centre,
Shiroda, Goa. 403103.**ABSTRACT**

The Psychosomatic disorders are the outcome of the today's way of life. These disorders may be prevented by necessary environmental correction through its physical as well as psychosocial dimensions and personality transformation. The mind and body are not two separate entities. They are the part and parcel of the same person. Thus no human study is complete without the implication of these two components i.e the body and mind. Man being a psychosomatic organism; the disease affecting to them will also be psychosomatic.

KEYWORDS: Psychosomatic, Body, Mind, Human, Stress.**INTRODUCTION**

A Psychosomatic disease also known as psycho-physiological disease and is essentially a disorder of stress. It is termed psychosomatic

because the initial cause of such disease centres around to psyche and the manifestations are obviously somatic. Psychosomatic disorders are ulcerative Colitis, Essential Hypertension, Ischemic heart disease, Bronchial Asthma, Diabetes mellitus and Rheumatoid Arthritis. In recent years, the incidence of Psychosomatic diseases has shown a tremendous increase, especially in western affluent society, where most of the infectious and nutritional causes of ill health have been completely eradicated but the Psychosomatic disorders are emerging as a greater and growing challenge.

This approach to health care where Ayu i.e the life process has been conceived as a composite entity consisting of Sarira (Physical body), Indriya (developed sensory apparatus), Sattva (mind) and Atma (the conscious element). The state of health or disease i.e. Arogya and Vyadhi are described in relation to this four-dimensional life process – ‘Sarirendriya Sattvatma Samyoga’ and hence everything is psychosomatic. Stress of any kind has a central place in causation of such disorders. Stress concerns the adaptive and adjustment processes of an individual, the source of which may be physiological, psychological and social in nature. An adequate harmony between individual as a biological system and his environment is essential for health. Today, the preservation of the environment to its suitability to the human life has become one of the most pressing needs for human existence. Majority of newer health problems and disease conditions including the psychosomatic disorders are the result of the continued environmental deterioration.

A study of ancient texts would reveal that the relation of man and his environment was conceived thousands of years back. The concept of Atma and Paramatma, the need of their union or harmony i.e. Yoga refers nothing but to the issue of Man and Environment. Purusha consists of Satva (mind), Atma(soul), and Sharira(body).^[1-4]

The aetiopathogenesis of psychosomatic diseases

It has been understood that a man whose Atma, Mana and Indriya are happy and dosha dhatu mala and Agni are balanced is designated to be a health person. On the contrary a disease/ Vyadhi is state which causes pain and anxiety to body as well as mind. Sukha and Dukha are the terms used to describe health and disease.

Moreover, the inclusion of Kama, Krodha, Raga, Dwesha, and similar other emotions into category of Roga / Vyadhi / disease indicates the significance of psychosomatic approach. A psychosomatic disease results from continued stressful state. ‘Stress’ is the term used to describe the nonspecific biological response of the body to an increased demand made upon it through a variety of stressors or stimuli from the environment. Such environmental factors include physical as well as psychosocial stimuli. Ordinarily, stress response is a reversible physiological response designed to meet the increased demand on the organism during a stressful situation and it results in physiological as well as metabolic changes. When this response overrides a limit, it starts producing unusual unhealthy and irreversible changes in the personality, perception, attitudes, intellectual functioning pattern, behavior pattern and the body. Thus precipitates Psychosomatic disease.^[5,6]

The individuals genetically determine personality i.e his Psychosomatic make up plays a great role in development of specific Psychosomatic disease in a particular type of individual. Probably an individual develops the Psychosomatic disease of a particular system or organ which is genetically weak. This is the reason why the same stress factor produces different types of stress disease in different individuals. The whole mechanism of pathogenesis could be explained in terms of Sat-kriyakala (According to Sushruta Samhita)^[7-9] like-

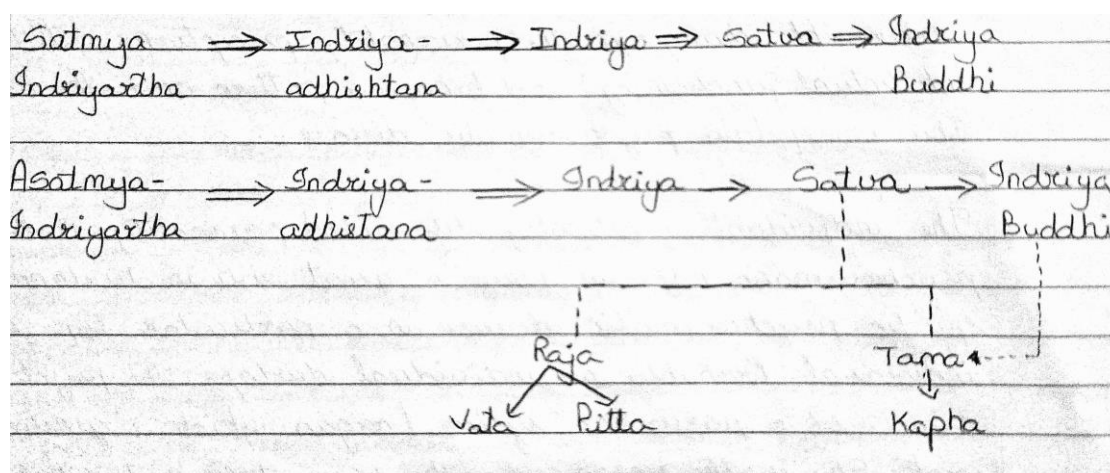
1. Psychic phase – Sancaya
2. Psychoneurotic phase - Prakopa and Prasara
3. Psychosomatic phase - Sthana Samsraya and Vyakti
4. Advanced organic phase - Bhedavastha

The fundamental cause of disease as explained in Ayurvedic system of medicine are:

1. Prajnaparadha
2. Asatmyendriyarth Samyoga
3. Parinama

Asatmyendriyarth Samyoga is a term used to describe all kinds of physical incompatibilities which can be conceived in terms of deficient, excessive or altered use of different Indriyas.^[10,11]

For instance an exposure of the eyes to excessive light for a long time or non utilization of eyes or looking towards undesirable objects may lead to Asatmyendriyarth Samyoga Janya Vyadhi similar events in relation to other Indriyas may also produce different diseases. These are examples of stressful states. The prolonged and increased stressful state may lead to failure of the adaptive mechanisms of body and mind, this leads to development of disease.



In Asatmyendriyarthasamyoga the Asatmya Indriya Buddhi (Stressful knowledge) formed in relation to the stressful object interacts again with Satva (mind) and produces imbalance of Rajas and Tamas (Manas Dosha).

If the Manas Doshas are imbalanced beyond a limit start influencing Vatadi Sharira Doshas thus precipitating Psychosomatic diathesis. If due to particular nature of an Indriyarthasuch as Indriya Buddhi if formed which has tendency to aggravate Rajas in mind it in turn aggravates Pitta and Vata. On the other hand in a reverse situation if Tamas is increased in mind, it irritates Kapha in body and thus a Psychosomatic phenomenon sets in. Secondly, Prajnaparadha is an action taken by an individual due to lack of Buddhi or intellect, Smriti or memory, and other mental factors. Parinama includes the stressful state caused by seasonal and climatic variation.^[12-17]

For clinical understanding a case study has shared here; like

Case study

A patient of age 58years was all right before 3 months. Initially she experienced pain in the Dakshina Janu Sandhi followed by Sotha, the pain then shifted to the Kati region. The Sotha seen is of non-pitting type and the Shula is present at all times especially on sitting down. The nature of pain is Vruschika Damsha. She also complains of Anga Gaurava.

Samanya parikshanam

Sr. No.	Criteria	Findings
1	Nadi (Pulse)	76/min
2	Mutra (Frequency of Urination)	5-6times/day
3	Mala (Frequency of defecation)	2times/day.
4	Jivha (Tongue)	Saama
5	Sparsham (Feeling of skin on touch)	Prakruta(Normal)
6	Druk (The vision)	Sthira
7	Akruti (The physical Body size)	Madhyam
8	Shwasan (Pulse rate)	19/min
9	Raktadabah (Blood Pressure)	130/88mm of Hg
10	Dehoshma (Body Temperature)	98°F.
11	Balam (Body strength)	Madhyam
12	Koshtah (Digestion capacity)	Madhyama (Medium)
13	Agni (Digestion Power)	Manda (Low)
14	Sharira Bharam (Body weight)	54kgs

On examination**Left. Right**

Relfex

- 1) Knee 30 degree. 10 degree
- 2) Warmth absent present
- 3) Crepitus present present

Dushta srotos parikshanam

Rasavaha Srotas: Guru, Shita, Ati Snigdha, Ati Matra Chinta- Ashraddhaa, Gaurava, Jwara

Asthivaha Srotas: Ati vyayam, Ati Vighatana, Sandhi Shula

Majja: Viruddha ahara seva- Sandhi Shula

Hetuh

Ahara- Ati Snigdha, Ruksha, Shita Ahara Sevana; Akala Bhojana; Viruddha Ahara, Guru Ahar

Vihara- Prag Vata Sevana; Excessive climbing of stairs; standing for long time; excessive kick to start bike.

Purva roopa

Anga gaurav, Ashraddhaa for food, Jwara (mild)

Roopa

Dakshina Janu Sandhi Shula and Shotha

Samprapti

Hetu Sevan -Leads to Anidra-Vidagdhajirna- Vata Kapha Dushti-

Stroto Avarodha-Vimargagaman takes place -Sthana Samshraya in the Sandhi -Lakshana like Sandhi Shula –Amavata (Rheumatoid arthritis) manifested.

Upashayanupashya

Exposure to cold climate, sitting down for long period precipitate the symptoms.

Sambhavya vyadhi (Future possible disease)

Amavata Sadhyasadyatva: Sadhya (Curable)

CONCLUSION

The Psychosomatic Diseases centre on the psyche and manifest in body. They are outcome of life bring changes to quality of life. Stress of any kind has a central place in causation of such disease. Mind and body are inseparable, hence to eradicate the disease completely from the body both body-mind approach to be kept.

REFERENCE

1. Agnivesha, Charaka Samhita, edited by Vaidya Yadavji Trikamji Acharya. Chaukhambha Surabharati Prakasan, Varanasi, 2008.
2. Singh, R. H. and Sinha, B. N. Ayurvedic concept of the psychosomatic basis of health and disease. *Ind. J. History of Science*, 1976; 2, 1: 75-80.
3. Singh, R. H. (1978): Psychosomatic approach of Indian Medicine. In 'Science Philosophy of Indian Medicine'. Edited by Udupa, K. N. and Singh, R. H. Baidyanath Ayurveda Bhavan Pvt. Ltd. Nagpur, 1978; 9.
4. Udupa. K. N.: Singh, R. H. and others Biochemical Basis of Psychosomatic constitution. *Ind. J. Med. Res. (ICMR)*, 1975; 63, 7: 923-927.
5. Singh, R. H.; M.B. and Udupa, K. N. A study of Tridosa as Neurohumours. *Jour Res. In Ayurveda and Siddha*, 1980; 1, 1: 1.
6. Singh, R. H. Yoga and Health. In 'Science and Philosophy of Indian Medicine'. Edited by Udupa, K. N. and Singh, R. H. (1978). Baidyanath Ayurveda Bhavan Ltd. Nagpur, 1978; 9.
7. Jaiswal AK, Bhattacharya SK and Acharya SB. Anxiolytic activity of *Azadirachta indica* leaf extract in rats. *Indian J Exp Biol.*, 1994; 32(7): 489-491.
8. Singh, R. H. Yoga and Ayurveda, their alliedness and scope as positive health sciences Key note Address to the First National Conference on Yoga Science and Society, Varanasi, subsequently published in the souvenir of the Yogis Conference of the YOCOCEN, New Delhi, 1979; 1981.
9. Udupa K. N. and Singh R. H. Scientific basis of Yoga, *Jour, American Medical Assoc. (J.A.M.A.)*, 1972; 220: 1365.
10. Udupa K. N. and Singh, R. H. Yoga in relation to Brain-Pituitary-adrenocortical Axis. In a special volume on Brain-Pituitary-Adrenocortical-Axis. Academic Press (London), 1979; 27: 273-278.

11. Singh, R. H. Rejuvenation Therapy. In 'Science and Philosophy of Indian Medicine'. Edited by Udupa. K. N. and Singh. R. H. (1978) baidyanath Ayurveda Bhavan Ltd. Nagpur, 1978; 9.
12. Singh R. H. and Mehta, A. K. Studies on Psychotropic effect of the Medhya Raayana drug, Sankhapushpi (*C pluricaulis Choisy*). Part I, II, & III Jour. Res. Ind. Med. Yoga and Homoeo, 1977; 12: 3.
13. Singh, R. H. and Malaviya, P. C. Studies on the psychotropic effect of the Rasayana drug Asvagandha, (*withania somnifera Dunal*). Jour. Res. Ind. Med Yoga & Homoeo, 1978; 12: 3.
14. Singh, R. H and Singh, Lallan Studies on the anti-anxiety effect of the Madhva Rasayana drug, Brahmi (*Bacopa mouniera Linn*). Jour. Res. Ind. Med. Yoga and Homoeo, 1979; 14 (3): 1-6.
15. Singhal. G. D. and Singh, R. H. Non-operative considerations in Ancient Indian Surgery, a book on Positive Health considerations. Ancient Indian Surgery series, Vol. V, Singhal Publications, Varanasi, 1980; 5.
16. Udupa K. N. and Singh, R.H. Science and Philosophy of Indian Medicine. Baidyanath Ayurveda Bhavan Ltd. Nagpur, 1978; 9.
17. Bhattacharya. S. K, Bhattacharya. A, Chakrabarti. A, Adaptogenic activity of Siotone, a polyherbal formulation of Ayurvedic rasayanas, Indian J Exp Biol, 2000; 38 (2): 119-28.