

ROLE OF AYURVEDA ON PSYCHOSOMATIC DISORDER & ITS MANAGEMENTS IN AYURVEDA

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ABSTRACT

Introduction:- *Ayurveda* is a science of life and the ancient traditional medicine of India. Prevention and cure of disease is an aim of *ayurveda*. Psychosomatic - psyche (mind) and soma (body) -A psychosomatic disorder is a disease which involves both mind and body. Some physical diseases are thought to be particularly prone to be made worse by mental conditions such as stress and anxiety. *Charaka* has described basically three factors are responsible for the origin of illness i.e *asatmendriyarthasamyoga*, *pragyaparadha* and *parinama or kala*. **Materials and Methods:-** Various Ayurvedic Books, Modern literature, Text books, Articles, and Journals are studied for this review work. **Discussion:-** Ayurveda essentially sees every disease as a psychosomatic manifestation and views the mind and body as two

aspects of one unity. There are a lot of diseases described in *Ayurveda* which are basically related to *mana* but produces systematic symptoms. These are named on the basis of involved *manasika vikara* as *Shokaja-Kamaj-Krodhaja jvara*, *Bhayaja- Shokaja atisara*, *Unmada*, *Apasmara*, *Nindranasa*, *aruchi*, etc. This article is an attempt to develop understanding regarding *manas* and its role in maintaining health. As *manas* is an invisible entity so it difficult to understand and is known only through its functions. The Lifestyle and food habits of present era are responsible for the causation of various psychological and psychosomatic disorders. The scope of the practice of *Yoga*, *Sadvritta*, *Medhya Rasayana* therapy and similar other ancient positive health measures in the prevention and treatment of stress and psychosomatic disorders may be fruitfully explored.

KEYWORDS: Factor activity, psychiatric illness, Treatment Access, Mental Conditions.

INTRODUCTION

Ayurveda, an ancient system of medicine, primarily concerned with the preventive and promotive aspects of health for the well being through the concepts of positive physical and mental health. Management of mental disorders or psychological medicine was an area of specialization even during *Acharya Charaka's* time (500 B.C.). The meaning of the word "Ayurveda" is self explanatory (Ayu = Life, Veda = Science). Life has been described as the complex combination of Body (*Sarira*), Senses (*Indriyas*), Mind (*Sattva*) and Soul (*Atma*).^[1]

In recent years, the incidence of psychosomatic diseases has shown a tremendous increase throughout the world, 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 before the medical profession.^[2]

A healthy state of mind has a favorable impact on physical health, whereas a disturbed state of mind for an extended period of time leads to a set of conditions known as psychosomatic disorders, in which long-term mental health issues emerge as organic diseases. *Manas* can only be comprehended by its functions, which are sensed through *anuman* (inference) rather than through the physical sense organs.

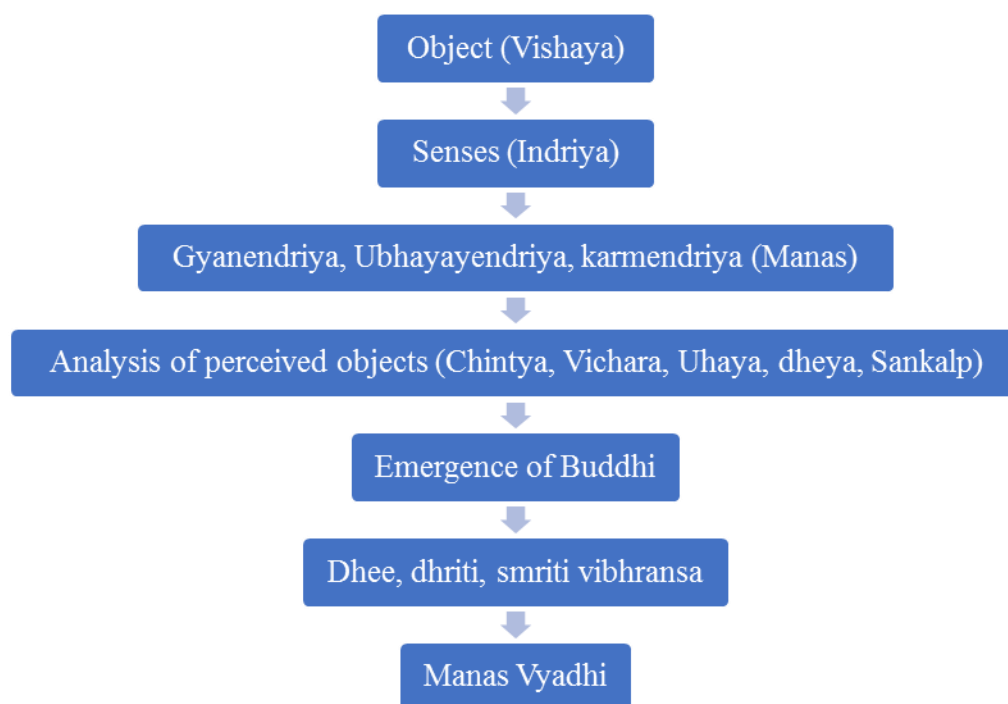
Psychosomatic disorder, also called psycho physiologic disorder, condition in which psychological stresses adversely affect physiological (somatic) functioning to the point of distress. It is termed psychosomatic because the initial cause of such a disease centre around the psyche and the manifestations are obviously somatic. It is a condition of dysfunction or structural damage in bodily organs through inappropriate activation of the involuntary nervous system and the of internal glands secretion.^[2]

Psychosomatic disorders are caused by psychological imbalances or issues that a person may be experiencing in life his are manifested as physical and biological illnesses. Despite their confusing nature, psychosomatic illnesses are not uncommon. Suspicion of psychosomatic diseases arises when there is no medical explanation for physical symptoms. As a result, it refers to psychological illnesses with physical manifestations.^[3] Psychosomatic disorders are a complex group of illnesses that are difficult to diagnose. Many cases go undiagnosed because the primary cause of all of these disorders was stress, and the patient was completely unaware that stress was causing such drastic changes in his life without his consent.

The psychosomatic approach

Ayurveda, detailed description of psychic (*manasika*), somatic (*sharirika*), psychosomatic (*manodaihika vyadhis*), and their treatment protocols is found. In somatic diseases, the psychological aspect cannot be neglected, similarly, in psychological diseases, the organic (somatic) affairs have given due consideration for its better management. *Mannsikabhava* (psychic factors) plays an important role for the manifestation psychic and psychosomatic conditions.^[3]

The idea of *manas* is unique to *Ayurveda*, as no comparable description exists in modern science. An individual is made up of two inseparable and interdependent parts termed *sharir* and *manas*, according to *Ayurveda*. Both are considered to be places of joy and sorrow, as well as good health. *Manas* is a little harder to comprehend because it is not a physical thing or biological structure. It is *Atindriya* because of its non-perceiving personality. *Ayurveda* provides data "contrary to perception theory." *Charaka* described how *manas*' unperceivable (*Atindriya*) attribute is supported by the limited scope of perception. The presence of such key notions in *ayurvedic* classics confirms the existence of mental health specialists known as the '*Manas rog Bhesaja vetti*'.^[5]



Ayurvedists have used a psycho-somatic therapeutic method, in which the integration of these two components is emphasized further. The psychological part of somatic disorders

must not be overlooked, and the biological (somatic) aspects of psychological diseases must also be taken into account. *Manasikabhava* (psychic factors) is involved in the etiopathogenesis and symptomatology of psychic and psychosomatic diseases. Psychic variables such as *kama* (desire), *krodha* (grief), *shoka* (grief), *bhaya* (fear), *irshya* (envy), and others that occur within the physiological limit are referred to as *Manasika-bhava*, but those that occur outside the physiological limit are referred to as *Manasika-vikara* or psychic diseases. Furthermore, the body and mind are inextricably linked. It is obvious from the preceding statement that the *Ayurvedic* approach to sickness is psycho-somatic in origin. These *Sharirika* (somatic) and *Manasika* (psychic) illnesses follow each other as somatic to somatic, psychic to psychic, and psychic to somatic vice versa, according to *Chakrapani*, the commentator of the *Charaka Samhita*. The phrase psychosomatic condition, on the other hand, is most commonly used to refer to "a physical ailment that is assumed to be caused, or made worse, by mental causes." Psoriasis, eczema, stomach ulcers, high blood pressure, and heart disease, for example, are known to be particularly susceptible to being made worse by mental variables such as stress, anxiety and depression.

Inter-relationship b/w body and mind

BODY  MIND (Ch. Vi. 6/8)

AIM AND OBJECTIVE

- To elaborate and discuss the role of *ayurveda* in psychosomatic disorder.
- The management of psychiatric disorder through *Ayurvedic* treatment.

MATERIAL METHOD

Various *Ayurvedic*, modern literature, text books, articles, and journals are studied for this review work. A systematic review was done in the concerned subject, the literature related to psychosomatic disorders thoroughly reviewed and presented in descriptive and tabular form.

RESULT

It is a type of review article so any result cannot be drawn.

DISCUSSION

By definition, a psychosomatic disorder is a stress disorder whose primary cause is psychological, but whose symptoms are mostly shown in the body. Stress is the body's non-specific response to any strain placed on it. A response like this consists of a cascade of

neurohumoral, endocrine, and metabolic changes, as well as physiological changes that affect entire body parts and systems to varied degrees.

Causes

The concept these *Asatmyendriyarthā Samyoga* is very much interesting and has been developed in relevance to the *Panca-Pancikarana* theory of perception. In the case of *Asatmyendriyarthā samyoga*, the *AsatmyaIndriya Buddhi*, or stressful knowledge formed in relation to the *Asatmpendriyarthā*, or stressful item, interacts with the *Sattva*, or mind, and causes *Raja* and *Tama Mano Dosas* to become imbalanced. When the *Manas Dosas* become too unbalanced, they begin to influence the *Vatadi Sarira Dosas*, resulting in psychosomatic diatheses.

Mental health is caused by the *Sam yoga*, a balanced condition between *manas* and its perceiving objects, and their imbalance in the form of *ayoga*, *atiyoga*, and *mithya Yoga* resulting in mental diseases. Diseases were described by *Acharya Charak* as - *Nija*, *agantuja*, and *manas* (psychological diseases) are caused by the acquisition of the pleasing, as well as the circumstances that come from connection with the disagreeable things and dissociation from the agreeable ones.

Common causes of mental illness

ISTASYA ALABHAT AND

LABHAT ANISTASYA (CH. SU.11/45)

In Ayurveda detailed describes three categories of etiological factors, namely

1. *Asatmendriyarthā Samyoga*,
2. *Prajnaparadha*,
3. *Parinama*.

An analysis of the nature of these three kinds of aetiological variables reveals that this is an effective classification of stress factors that cause stress and psychosomatic disorders. '*Pragyaparadha*,' or erroneous judgement or lack of discernment, is at the basis of all sickness, producing vitiation in all *doshas* directly or indirectly (*sharirika and mansika*). The phrase "*pragyaparadha*" refers to an intellectual imbalance (*dhee, dhriti, and smriti*). The psychic factors such as *Kama* (lustre), *Krodha* (anger), *Shoka* (grief), *Bhaya* (fear), *Chinta* (stress), and *Irshya* (envy) are regulated by the body itself within physiological limit, which is

defined as *Prakruta Manasika-bhava*, when this *Bhava* crossed the physiological limit termed as *Manasika- Vikara* or psychic disorders. Some examples of psychosomatic disorders are irritable bowel syndrome ulcerative colitis, gastric and duodenal ulcers anorexia essential hypertension, ischemic heart disease, etc.

Symptoms- In classical texts, symptoms for *ubhayatmaka manas vikara*, such as *unmad*, *madatyaya*, *apasmar*, *atatvabhinishesh*, and physical diseases, such as *jwar*, *prameha*, *atisara*, are clearly described. However, the occurrence of these somatic and mental diseases are not independent of one another; rather, they predominantly belong to one category and involve the other in a later stage, meaning that *saririka vikara Udvega* (anxiety), *Kama*, *soka*, *abhyasuya*, and other symptoms of pure *Manas vikara* impact the *manas* first, then the *sarir*.

Psychosomatic origin of illness - The *Sushruta's* concept of *Satkriyakala* has also been recently studied by the author and his associates in the context of psychosomatic diseases. In the light of the nature of biological response, one may include the six *Kriyakala's* within the above-mentioned four phases of psychosomatic disease as per following scheme.^[8]

1. Psychic phase - *Sanchaya*
2. Psychoneurotic phase - *Prakopa and Prasara*
3. Psychosomatic phase - *SthanaSamsraya* and *Vyakti*
4. Advanced organic phase - *Bhedavastha*.

Manasika vikara as repressed negative thoughts and emotions vitiate *tridosha* as a result these *doshas* aggravate in their places called *sanchaya* after this if causative factors are not prevented these *doshas* start to affect brain and nervous system called *prakopa*. This causes improper secretion and flowing of neuro-hormone (*prasara*) to immune cells (*sthanasamsraya*) affecting to body organs (*vyakta*) and ultimately leading to physical diseases (*bheda*).^[7]

General principles of management

- *Yukti vyapashraya*
- *Daiva vyapashraya*
- *Satvajaya*

Treatments for psychosomatic disorders include^[9]

- Lifestyle guidance,

- Medhya Rasayana therapy
- Adjustments to one's environment,
- Medication, Yoga
- Relaxation techniques such as autogenic training,
- Psychotherapy, and
- Treatments of coexisting diseases and

Other psychosomatic health promoting practices viz. *Svastha Vrtta* and *Sadvrtta* are essential for preventing such problems in an individual.^[10,11]

CONCLUSION

The history of psychosomatic problem is as old as the *Ayurveda* as the history of human civilization. There are so many somatic diseases in which mental symptoms have been also described, whereas in the description of mental diseases, somatic characteristics have been mentioned. The unwholesome conjunction of the sense organs with their objects (*Asatmendriyarthasanyoga*), intellectual blasphemy (*Pragyapradha*), and transformation (*Parinama*) - these are 3-fold causes of diseases (psychic, somatic, and psychosomatic). Proper utilization of the objects, action, and time is beneficial to the maintenance of normal health.^[12] Psychosomatic diseases basically are physical diseases that are related to a psychological process. A psychosomatic disease is a physical disorder with two major aspects: caused or made worse by stress and is characterized by an organic structural change in the body. The body and mind are hinged together like a bellows. Each responds to the other dynamically. Constipation leads to insomnia and anxiety, on the other hand fear leads to digestive discomfort. Chronic situations which affect mind also produce physical disease.^[13] Various other treatments are described in detail in *Ayurveda* for healthy people to maintain their health and disease people to be cured, such as *Rasayana* therapy, particularly *Achara Rasayana* (follow up all the code and conduct of living), *Sadvrita* (good conduct-based on personal cleanness of the mind and body), *Swathavrita* (follow up code of hygiene), and *Medhya Rasayana* (mental health promoting drugs). If you want to avoid diseases, you should not suppress any of your natural urges, but you should suppress urges related to haste and evil deeds- mentally, orally, and physically.^[14]

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