

REVIEW ON MANAGING OF PSYCHOSOMATIC DISORDERS WITH AYURVEDA IN PRESENT SCENARIO

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ABSTRACT

Modern lifestyles have given rise to a significant increase in psychosomatic disorders (Manodaihika vikara). Health and disease are viewed in the context of the holistic concept of "*Sarirendriya Sattvatma Samyoga*," where the intertwining of the physical, sensory, mental, and spiritual dimensions is integral to our well-being. Consequently, it can be argued that almost all health conditions have a psychosomatic component. In addressing these issues, the ancient practices of Yoga, *Sadvritta*, *Aachar Rasayana*, *Medhya Rasayana* and other traditional health measures offer promising avenues for both prevention and treatment of stress and psychosomatic disorders. *Ayurveda* presents a comprehensive approach to tackle psychosomatic problems effectively in our daily lives. Psychosomatic disorders typically originate from psychological factors, with their physical symptoms being a direct outcome. Conditions like Peptic Ulcer, Ulcerative Colitis, Essential Hypertension, Ischemic Heart Disease,

Bronchial Asthma, Diabetes Mellitus, and Rheumatoid Arthritis are illustrative of such disorders. Environmental preservation, encompassing both the physical and psychosocial dimensions, plays a crucial role in preventing psychosomatic diseases in society. Additionally, personality transformation through practices like Yoga can be a powerful tool in managing these ailments.

KEYWORDS: Mansika, Psychic; Sharirika; Somatic; Manodaihika; Psychosomatic; Vyadhi, Diseases; Treatment.

INTRODUCTION

Psychosomatic is made up two words - 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. A psychosomatic ailment, also referred to as a psycho physiological condition, fundamentally arises from stress-related factors. This term, "psychosomatic," is used because the primary origin of such a condition is rooted in one's mental and emotional state, with the observable effects primarily manifesting in the physical body. In somatic diseases the psychological aspect cannot be neglected, similarly in psychological diseases the organic (somatic) affairs have been given due consideration. Manasikabhava (psychic factors) plays an important role in etiopathogenesis & symptomatology of psychic and psychosomatic disease conditions. Psychic factors-*kama* (lust), *krodha* (anger), *shoka* (grief), *bhaya* (fear), *irshya* (envy) etc. within physiological limit can be defined as Manasika-bhava whereas crossing the physiological limit these are termed as Manasika-vikara or psychic disorders. Moreover, body and mind are interdependent to each other. From the above line it clears that the Ayurvedic approach to disease is definitely psycho-somatic in nature.

In the current landscape of medical practice, a substantial portion of patients grapple with psychosomatic disorders such as irritable bowel syndrome, diabetes mellitus, hypertension, bronchial asthma, ulcerative colitis, rheumatoid arthritis, and more. The primary driving force behind this phenomenon is the evolving lifestyle, insatiable desires, moral decay, and the ever-increasing challenges that individuals face in various aspects of life. Previous somatological and psychological approaches have often fallen short, leading scientists to shift their perspective toward what is now referred to as 'Psyche in Soma', psychosomatic disorders are characterized by the substantial influence of mental factors in the initiation, manifestation, or resolution of physical illnesses."

AIM

To compile the psychosomatic disorders and management by different methods given in Ayurvedic Literature.

The psychosomatic perspective in Ayurveda

The historical backdrop of psychosomatic issues dates back to the origins of Ayurveda, coinciding with the development of human civilization. In Ayurveda, the concepts of '*Manas*' (mind) and '*Sharira*' (body) are perceived as distinct entities, not in a way that suggests separation, but rather in recognition of the intricate amalgamation of the mind, soul, and body within an individual. From a technical standpoint, Ayurvedic theory cannot be characterized as dualistic. This is primarily due to the soul being an integral part of the multifaceted human organism, and secondly, Ayurveda emphasizes integration rather than distinct existence. The intricate interplay of these three factors constitutes the human organism.

Nevertheless, for practical purposes, Ayurveda does define '*Manas*' (psyche) and '*Sharira*' (soma) as separate entities, each with its own doshas (humors), and it distinctly outlines their characteristics. '*Sharirik*' (physical) and '*Manasika*' (mental) doshas have been observed to exert mutual influence on one another. It appears that Ayurvedic practitioners have embraced a psychosomatic approach that places significant emphasis on the harmonious integration of the mental and physical aspects. In the realm of somatic diseases, the psychological dimension cannot be disregarded, just as in cases of psychological disorders, due consideration is given to the organic (somatic) aspects. Ayurveda provides a wealth of evidence that firmly establishes its fundamentally psycho-somatic approach to disease.

Ayurvedic literature is replete with examples illustrating the profound impact of somatic disorders on an individual's mental well-being. For instance, an increase in *Vatika* humors can lead to insomnia, while elevated *Pitta* may result in fainting (*murchha*), and heightened *Kapha* can lead to drowsiness and excessive sleep (*Tandra and Nidra*). Conversely, there are several somatic diseases where both physical and mental symptoms are observed concurrently. The concept of *Pitta*, as it appears, exhibits a psychophysiological perspective. This form of *Pitta* may represent a substance or a complex of substances essential for certain higher mental faculties and emotional states.

The impact of psychological or mental disorders on the body is also documented in Ayurveda. Emotions such as anger, fear, and pleasure, for instance, have distinct effects on the process of healing, and ulcers in individuals who experience fear often exhibit delayed healing. Specifically, *Krodha* (anger), *Bhaya* (fear), and *Shoka* (grief) disrupt *Pitta*, while anger leads to vitiation of blood. According to Charaka, *Kama* (lustre), *Shoka* (grief), and *Bhaya* (fear) provoke *Vayu*, and anger provokes *Pitta*. Emotional factors like fear, grief, and

anger are known to be causative agents of fevers, and emotions like grief and fear can induce *Vataja shiriroga*.

Numerous somatic diseases are accompanied by descriptions of mental symptoms, and conversely, when discussing mental disorders, somatic characteristics are also noted. It is evident that *Acharya Charaka* recognized the occurrence of somatic and psychic disorders coexisting, with one following the other intermittently. These somatic (*Sharirika*) and psychic (*Manasika*) disorders are often intricately linked in the long term, manifesting as somatic to somatic, psychic to psychic, somatic to psychic, and psychic to somatic interactions. The references found in Ayurvedic texts underscore the significant emphasis placed by Ayurvedic practitioners on the psycho-somatic approach to understanding and addressing diseases.

The commonly recognized psychosomatic conditions classified according to involvement of organ system as mentioned in following table.

S. No.	System Involved	Psychosomatic Conditions
1	Gastrointestinal	Peptic ulcer, <i>Grahani</i> (irritable bowel syndrome), <i>Vibandh</i> (constipation), <i>Bhayaj</i> and <i>Shokaj Atisar</i> (Nervous Diarrhoea), <i>Bhuktadwesh</i> (Anorexia nervosa)
2	Cardiovascular	<i>Uccharaktachap</i> (hypertension), <i>Hridyaroga</i> (coronary diseases & cerebrovascular disorders), Myocardial infarction, Angina pectoris
3	Respiratory	<i>Tamak swasa</i> (bronchial Asthma)
4	Skin Disorders	<i>Anurjata</i> (urticaria), <i>Ekkustha</i> (psoriasis)
5	Muscular Disorders	<i>Amavata</i> (rheumatoid arthritis)
6	Endocrine	Hyperthyroidism, <i>Madhumeha</i> (DM)
7	Mental Disorders	<i>Unmad</i> (psychosis), <i>Apsamar</i> (epilepsy), <i>Mada</i> (psychogenesis), <i>Murrcha</i> (fainting), <i>Anidra</i> (insomnia)
8	Urogenital	Amenorrhea, Menorrhagia, Dysmenorrhea, Premenstrual tension, Menopausal disorders, Premature ejaculation
9	Vasomotor	Migrane and other types of headache
10	Child Psychosomatic Disorders	Chronic Abdominal pain, Enuresis, Appetite problems

Management of Psychosomatic Disorders

Therapeutic approaches can be categorized into three distinct types: *Daivavyapashya* (Spiritual Therapy), *Yuktivyapashya* (Rational Therapy), and *Sattvavajaya* (Psychotherapy). Spiritual therapies encompass practices such as chanting mantras, wearing protective talismans, utilizing gemstones, making sacred offerings, adhering to scriptural guidelines, performing acts of atonement, fasting, reciting auspicious hymns, and paying reverence to

deities. *Yuktivyapashya* therapies involve the administration of medicinal drugs and the implementation of suitable dietary regimens to address ailments. In *Sattvavajaya* therapies, the focus lies in redirecting the mind away from detrimental influences and embracing *Aachara Rasayana*, a regimen of righteous conduct and lifestyle for mental well-being.

Ayurveda also delineates a distinct category of health-enhancing agents known as *Medhya Rasayanas*, which are renowned for their capacity to promote overall well-being. In addition to their traditional role in bolstering mental health, *Medhya Rasayanas* have been found to possess notable anti-anxiety properties. Many of these *Medhya Rasayanas*, including *Sankhpushpi* (*Convolvulus pluricaulis*), *Yashthimadhu* (*Glycyrrhiza glabra*), *Giloya* (*Tinospora cordifolia*), *Mandukparni* (*Centella asiatica*), *Brahmi* (*Bacopa monnieri*), and *Ashwagandha* (*Withania somnifera*), exhibit significant anti-anxiety effects and adaptogenic qualities, making them potential candidates for the development of therapeutic interventions for psychosomatic disorders. Furthermore, Yoga therapies have proven to be beneficial in both the prevention and treatment of psychosomatic ailments. Practices such as *Yogasanas* and *pranayama* techniques, including *Anulom-Viloma* and *Kapalbhati*, offer substantial advantages for both mental and physical well-being.

Aachara Rasayana

Within *Rasayanadhyaya*, our Acharyas have introduced a unique framework encompassing guidelines and practices for daily life, in conjunction with wholesome dietary habits. *Rasayana* can be categorized into two distinct groups: *Dravya Bhoota* and *Adravya Bhoota*. *Aachara Rasayana* belongs to the *Adravya Bhoota* group, which also incorporates *Ajasrika Rasayana* practices, such as the use of ghee and cow's milk. This concept plays a significant role in the field of *Swasthivritta* (personal and social health practices). For a more comprehensive understanding of Acharya Charaka's statement from the fourth part of the *Rasayana* section, the contents of *Aachara Rasayana* can be structured into several key categories.

- Psychological Aspects
- Personal Aspects
- Religious and Spiritual Aspects
- Social and Behavioral Aspects
- Food and Nutritional Aspects

Social and Behavioral Aspects

- *Satyavadi*: To be honest, trustworthy
- *Nivruttam Madhya Maithunam* : To walk away from alcohol and sex
- *Deva-Gau-Brahmana Acharya Guru vruddhaarchanaratam* : To be devoted to

Psychological Aspects

- *Satyavadi*: To be honest, trustworthy
- *Akrodhi* : To be calm
- *Ahimsaa*: To be non- violent
- *Anayasa*: Never to be tried, but be cheerful,
- *Prashanta*: To be cool, calm and quiet
- *Priyavadi* : To speak good, pleasant

Religious and Spiritual Aspects

- *Dharamashastraparam*: To be duty bound and ethical.
- *Adhyatmapravanendriyam*: One who indulges in spiritual texts.
- *Tapaswinam* : To practice meditation.
- *Daananityam*: To be charity regularly.

Personal Aspects

- *Shouchaparam*: To maintain purity
- *Samajagaranaswapana*: Balance in the state of sleep and wakefulness
- *Deshkalapramanjnam*: who is having proper knowledge of desh and kala
- *Yuktijnam*: To be skilled and never get deceived easily
- *Jitatmanam* To be self controlled, non- yielding to sensory pleasure

Food and Nutritional Aspects

- *Nityam Ksheeram Ghrithashinam* : To consume milk and ghee in regular basis
- *Asankeernam*: One who takes simple and planned diet.

In cases where doshas (both somatic and psychic) are aggravated due to *Snehana* (oleation) and *Swedana* (fomentation) therapies, a physician should apply the five elimination therapies known as *Panchakarma*, namely *Vamana* (therapeutic emesis), *Virechana* (therapeutic

purgation), *Vasti* (medicated enemas), and *Rakta Mokshana* (bloodletting), with careful consideration of the appropriate dosage and timing.

In addition to *Panchakarma*, *Ayurveda* also outlines six supplementary therapies, known as Up-karmas, as methods for treating diseases. These include *Brimhana* (promoting growth or encouraging plumpness), *Langhana* (effective reduction), *Snehana* (increasing the body's fat content), *Rukshana* (promoting dryness or reducing fatness), *Svedana* (promoting sweating), and *Sthambhana* (promoting contraction). Charaka emphasized that a true physician is one who possesses knowledge of these Up-karmas.

DISCUSSION

The ancient Ayurvedic Acharyas have meticulously integrated psychological factors, affording them equal importance alongside physical, dietary, nutritional, and behavioral aspects when enumerating the causative factors of diseases in their classical texts. The commonly recognized psychosomatic conditions, classified based on the involvement of organ systems, are detailed in the table.

In the Ayurvedic perspective, *Mana* (mind) and *Sharira* (body) are considered distinct components. *Ayurveda* conceptualizes an organism as a sophisticated amalgamation of *Aatma* (Soul), *Indriyas* (Sense Organs), *Manas* (mind), and *Sharira* (body). This underscores the inherently psychosomatic nature of Ayurvedic disease management.

CONCLUSION

Ayurveda offers a comprehensive array of treatments designed to preserve the health of individuals and facilitate recovery in cases of illness. These treatments encompass *Rasayana* therapy, including *Achara Rasayana* (adherence to ethical principles of living), *Sadvrita* (ethical conduct based on personal cleanliness of both body and mind), *Swathavrita* (observance of hygienic practices), and *Medhya Rasayana* (medications that promote mental well-being).

For those aiming to prevent diseases, it is advisable not to suppress any of the body's natural urges, while simultaneously avoiding urges associated with recklessness and harmful actions, whether in thought, speech, or physical conduct.

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