

A REVIEW OF AYURVEDIC MANAGEMENT OF PSYCHOSOMATIC (PSYCHO-PHYSIOLOGICAL) DISORDERS IN THE CURRENT CONTEXT

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ABSTRACT

Psychosomatic disorders (Manodaihika vikara) are significantly increasing as a result of modern lifestyles and changing value systems. The comprehensive concept of "Sarirendriya Sattvatma Samyoga," which maintains that our perception of health and illness is framed by the interconnection of the physical, sensory, mental, and spiritual components. Thus, it can be inferred that a psychosomatic component exists in nearly all medical illnesses. Traditional health methods such as Sadvritta, Aachar Rasayana, Medhya Rasayana, and Yoga are ancient practices that can be used to prevent or treat certain disorders. Since Ayurveda views the human being as a whole rather than as a collection of systems, it offers a thorough method for dealing with psychosomatic issues in day-to-day living. Physical symptoms are often a direct result of psychological causes that cause psychosomatic diseases. These illnesses include rheumatoid arthritis, neurodermatitis, thyrotoxicosis, bronchial asthma, ulcerative colitis, peptic ulcer, and

essential hypertension. Preventing and treating psychosomatic diseases in society requires environmental preservation, which includes both the psycho-social and physical aspects as well as personality development through exercises like yoga.

KEYWORDS: Mansika, Psychic; Sharirika; Somatic; Manodaihika; Psychosomatic.

INTRODUCTION

The term "psychosomatic" combines the terms "psyche" (mind) and "soma" (body). A psychosomatic disorder is a medical condition that affects the body and the mind. While most nutritional and infectious causes of illness have been completely eradicated in western affluent societies, the incidence of psychosomatic diseases has increased dramatically in recent years throughout the world. As a result, psychosomatic disorders are becoming a bigger and more pressing challenge for the medical community.

Stress and anxiety are two mental health problems that are known to have a special tendency to exacerbate certain physical diseases. A psychosomatic illness is essentially caused by stress-related causes and is also known as "psycho physiological disorders" or "psychological factors affecting the physical disease." It is often known that the mind and body are highly influential in each other. The name "psychosomatic" refers to the fact that the major cause of this type of condition is mostly mental and emotional in nature, with the predominant physical manifestation being the resultant physical symptoms.

Just as the psychological component of somatic disorders cannot be ignored, the organic (somatic) aspects of psychological diseases have also received adequate attention. In the etiopathogenesis and symptomatology of psychic and psychosomatic disease states, manasikabhava (psychic factors) is crucial. When psychic factors—such as kama (lustre), krodha (anger), shoka (grief), bhaya (fear), irshya (envy), etc.—fall outside of the physiological range, they are referred to be Manasika-vikara, or psychic diseases. Furthermore, there is a mutual dependence between the mind and body. It is evident from the following sentence that the Ayurvedic treatment of illness is unquestionably psycho-somatic.

Many patients in today's medical practice suffer from psychosomatic conditions, including rheumatoid arthritis, bronchial asthma, diabetes mellitus, hypertension, ulcerative colitis, and irritable bowel syndrome. The main causes of these phenomena are people's changing lifestyles, their never-ending cravings, moral deterioration, and the growing obstacles they encounter in life. Scientists have shifted their perspective toward what is now known as "Psyche in Soma," or psychosomatic disorders, which are defined by the significant influence of mental factors in the initiation, manifestation, or resolution of physical illnesses.

AIM

To compile the psychosomatic disorders, to know the etiopathogenesis and management by different methods given in Ayurvedic Literature.

The psychosomatic perspective in Ayurveda

Psychosomatic problems have a historical context that stretches back to the Ayurvedic roots of human society. The terms 'Manas' (mind) and 'Sharira' (body) are understood in Ayurveda as separate but not as opposed to each other, acknowledging the complex interplay of the mind, soul, and body in a single person. Technically speaking, dualistic thinking is not applicable to Ayurvedic thought. This is mainly because, first, Ayurveda stresses integration over individual existence, and second, the soul is an essential component of the complex human organism. The human organism is made up of the complex interactions between these three elements.

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 Aetiopathogenesis of Psychosomatic Diseases

A psychosomatic illness arises from an ongoing stressful state, as was previously stressed. The word "stress" refers to the body's general biological reaction to an increase in demand placed on it by a range of environmental stressors and stimuli.

These environmental elements comprise both psychological and physical stimulus. Typically, the stress response is a physiological reaction that can be reversed and is intended to satisfy the heightened demands placed on the organism in a stressful circumstance. Increased synthesis of neurohumors, hormones, particularly cortisol and catecholamines, characterizes a typical stress response and sets off a chain of physiological and metabolic alterations.

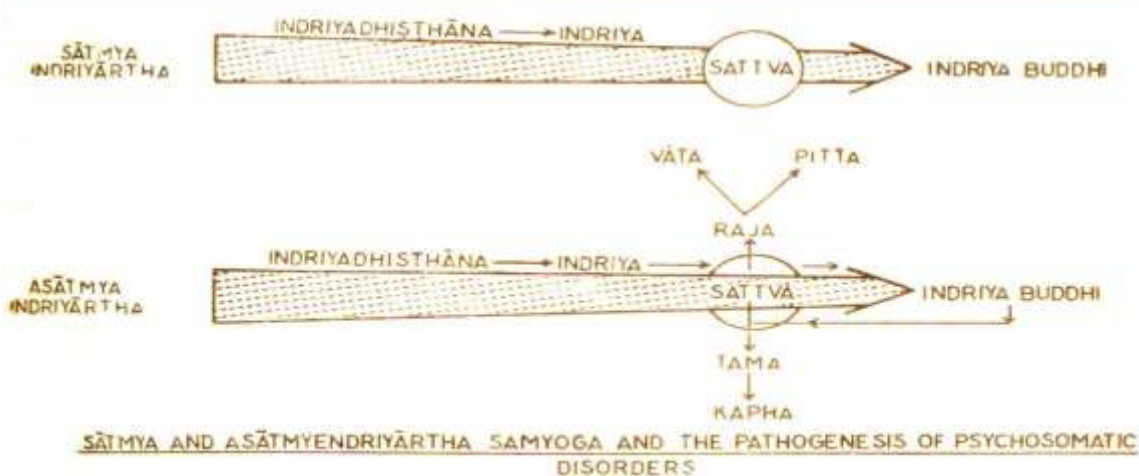
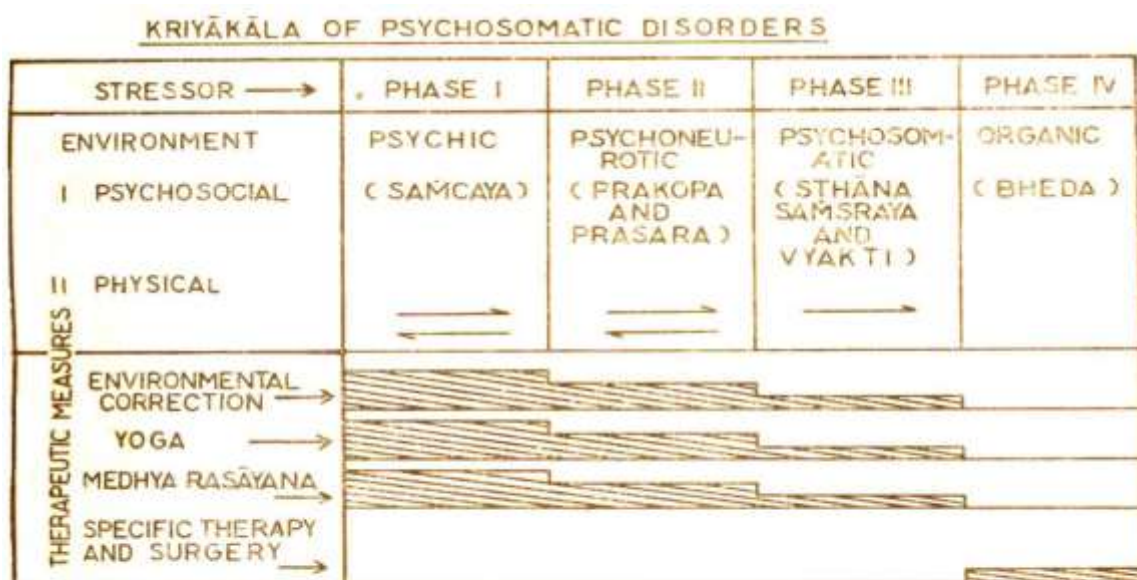
When this kind of reaction goes beyond a certain point, the body begins to undergo permanent alterations, which in turn triggers a psychosomatic illness. Thus, a psychosomatic disease's etiology likewise goes through four distinct phases.

1. Pure Psychic Phase,
2. Psychoneurotic phase,
3. Psychosomatic phase and

4. Advanced organic phase

Psychosomatic illnesses are associated with the Susruta's notion of Sat-kriyakala. According to the following framework, one may incorporate the Six Kriyakalas into the previously mentioned four stages of psychosomatic illness due to the nature of biological response.

1. Psychic phase - Sancaya
2. Psychoneurotic phase - Prakopa and Prasara
3. Psychosomatic phase: Vyakti and Sthana Samsraya
4. Advanced Organic Phase - Bhedavastha



Stress, as Hans Selye has emphasised extensively in his most recent work "Stress without Distress," is an indiscriminate reaction. It has been discussed how such a nonspecific phenomenon contributes to the development of specific psychosomatic diseases including rheumatoid arthritis, hypertension, and bronchial asthma.

It is now assumed that the development of a particular psychosomatic ailment in a particular type of individual is significantly influenced by the individual's genetically determined personality, or his psychosomatic make-up. It is likely that a genetically weak system or organ will develop psychosomatic sickness in an individual. This explains why different people who experience the same stressor would develop different kinds of stress-related illnesses. In this regard, Ayurveda has correctly highlighted the significance of Deha-Prakrti in both health and illness. Three sorts of etiological factors are described by Ayurveda: 1. Asatmyendriyarthasamyoga; 2. Prajnaparadha; and 3. Parinama. This is a great way to classify stressors that cause stress and psychosomatic diseases, according to a critical analysis of the characteristics of these three groups of aetiological variables. Of them, the idea behind Asatmyendriyarthasamyoga is particularly intriguing and was created in light of the Pancendriya phenomenon, or Panca-Pancikarana theory of perception, as explained below:

1. Pancendriyani Cakshu Srotra Ghrana Rasana Sparsana The five special senses.
2. Pancendriya Dravya Tejas Akasa Prthvi Ap Vayu The Five matter types of Pancamahabhutas predominantly present
3. Pancendriyadhithana Akshi Karna Nasika Jihva Tvak Five locations of Five special senses
4. Pancendriyarthas Rupa Sadha Gandha Rasa Sparsa The Five Tanmatra objects apprehended by the Five senses
5. Pancendriya Buddhi Cakshu Srotra Ghrana Rasana Sparsa The Five perceptions Buddhi Buddhi Buddhi Buddhi Buddhi

The aforementioned is the Asatmyendriyarthasamyoga scheme, which is in charge of a person's normal, healthy perception of various objects and how those objects turn into the corresponding Indriya Buddhas. The imbalance of Raja and Tama Mano Dosas arises from the AsatmyaIndriya Buddhi, or stressful knowledge created in response to the Asatmyendriyarthas, or stressful object, interacting once more with the Sattva, or mind, in the case of Asatmyendriyarthasamyoga. Psychosomatic disorders arise when the Manasa Dosas become excessively unbalanced and begin to affect the Vatadi Sarira Dosas. Due to the unique characteristics of an Indriyarthas, if an Indriya Buddhi is generated that has a propensity to irritate Rajas in the mind, Pitta and Vata are also aggravated. However, in the opposite circumstance, a rise in Tamas in the intellect vitiates Kapha in the body.

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), Bhayaj and <i>Shokaj Atisar</i> (Nervous Diarrhoea), <i>Bhuktadwasha</i> (Anorexia nervosa), Chron's Diseases
2	Cardiovascular	<i>Uccharaktachap</i> (Essential hypertension), <i>Hridyaroga</i> (coronary diseases & cerebrovascular disorders), Myocardial infarction, Angina pectoris
3	Respiratory	<i>Tamak swasa</i> (bronchial Asthma), Vasomotor rhinitis, Hyperventilation Syndrome
4	Skin Disorders	<i>Anurjata</i> (urticaria), <i>Ekkustha</i> (psoriasis), Pruritus, Lichen planus, Acne vulgaris, Warts
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

Psychosomatic disease is a preventable one. Four dimensional approach of life i.e. Sharira, Indriye, Satva, Atma is basically a psychosomatic theory emphasizing holistic concept. Three main sorts of therapeutic techniques can be identified: Yuktivyapashya (Rational Therapy), Sattvavajaya (Psychotherapy), and Daivavyapashya (Spiritual Therapy).

- Daivavyapashya (Spiritual) remedies include things like chanting mantras, donning talismans for protection, using gemstones, offering sacrifices, following biblical instructions, atoning for transgressions, fasting, reciting songs of prosperity, and honoring gods.
- Yuktivyapashya treatments include prescribing medications and putting appropriate food plans into place to treat illnesses.
- The goal of Sattvavajaya therapies is to reroute the mind from harmful influences and adopt Aachara Rasayana, a set of moral behavior and lifestyle practices for mental health.

Ayurveda also describes a unique class of health-promoting substances called Medhya Rasayanas, which are well-known for their ability to enhance general health along with that Shirodhara and Abhyanga. Apart from their conventional use in supporting mental well-being, Medhya Rasayanas have demonstrated significant anti-anxiety characteristics. Numerous Medhya Rasayanas, such as Brahmi (*Bacopa monnieri*), Giloya (*Tinospora cordifolia*), Sankhpushpi (*Convolvulus pluricaulis*), Yashthimadhu (*Glycyrrhiza glabra*), Mandukparni (*Centella asiatica*), and Ashwagandha (*Withania somnifera*), show notable anti-anxiety effects and adaptogenic properties, making them promising candidates for the creation of therapeutic interventions for psychosomatic disorders.

Moreover, yoga therapies have shown promise in the management and prevention of psychosomatic illnesses. Exercises like yoga poses and pranayama methods like Kapalbhathi and Anulom-Viloma provide significant benefits for mental and physical health.

Aachara Rasayana

In Rasayanadhya, our Acharyas have instituted a special system that includes rules and customs for daily life along with healthy eating habits. Dravya Bhoota and Adravya Bhoota are the two separate groupings of Rasayana. Aachara Rasayana is a member of the Adravya Bhoota group, which also includes Ajasrika Rasayana customs like using cow's milk and ghee. In the study of Swasthivritta, or personal and social health practices, this idea is important. To gain a deeper comprehension of the assertion made by Acharya Charaka in the fourth segment of the Rasayana section, the material presented in Aachara Rasayana can be categorized into multiple crucial areas:

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

A vaidya should use the five elimination therapies known as Panchakarma, which are Vamana (therapeutic emesis), Virechana (therapeutic purgation), Vasti (medicated enemas), and Rakta Mokshana (bloodletting), with careful consideration of the appropriate dosage and timing, in cases where doshas (both somatic and psychic) are aggravated due to Snehana (oleation) and Swedana (fomentation) therapies.

Ayurveda prescribes six more treatments for illnesses, referred to as Up-karmas, in addition to Panchakarma. These include Snehana (raising the body's fat content), Rukshana (promoting dryness or reducing fatness), Svedana (promoting perspiration), Sthambhana (inducing contraction), and Brimhana (promoting growth or encouraging plumpness). A true physician, according to Charaka, is one who is aware of these Up-karmas.

DISCUSSION

When listing the causes of ailments in their traditional books, the Ayurvedic Acharyas of old have carefully taken into account psychological issues as much as physical, dietary, nutritional, and behavioral components. The table lists the generally recognized

psychosomatic disorders in detail, with the conditions being categorized according to the involvement of organ systems.

Mana (mind) and Sharira (body) are seen as separate elements in the Ayurvedic viewpoint. According to Ayurveda, an organism is an intricate combination of the sense organs (Indriyas), the mind (Manas), the body (Sharira), and the soul (Aatma). This emphasizes how Ayurvedic disease management is intrinsically psychosomatic.

CONCLUSION

Ayurveda provides a wide range of therapies intended to maintain people's health and speed up healing in times of illness. These therapies include Rasayana therapy, which includes Achara Rasayana (living according to moral principles), Sadvrita (ethical behavior based on maintaining one's physical and mental cleanliness), Swathavrita (keeping one's body clean), and Medhya Rasayana (medications that support mental health).

In terms of illness prevention, it is best to give in to all of the body's natural desires without suppressing any of them, but at the same time, refrain from giving in to wants that lead to carelessness and destructive behavior, whether in speech, thought, or behavior.

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