

**PSYCHOSOMATIC DISORDERS AND ITS MANAGEMENT AYURVEDA****Dr. Raghwendra Kumar Singh<sup>\*1</sup>, Dr. Nikunj Thakkar<sup>2</sup> and Dr. Manu R.<sup>3</sup>**<sup>1</sup>PG Scholar, Department of Kayachikitsa, Parul Institute of Ayurved, Vadodara, Gujarat, India.<sup>2</sup>Assistant Professor, Department of Kayachikitsa, Parul Institute of Ayurved, Vadodara, Gujarat, India.<sup>3</sup>Associate Professor, Department of Kayachikitsa, Parul Institute of Ayurved, Vadodara, Gujarat, India.**\*Corresponding Author: Dr. Raghwendra Kumar Singh**

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**ABSTRACT**

Psychosomatic-psyche (mind) and soma (body)-Psychosomatic disorder is a disease that involves both mind and body. Some physical illnesses are thought to be particularly prone to a worsening of mental conditions such as stress and anxiety. Your current mental status can influence how bad a physical disease is, at any given time. Both mind and body are a single identity, so the involvements of one definitely affect the others. So the bidirectional approach should be done to proper diagnosis and management of psychosomatic disorders. In Ayurveda detail description is given about psychic (Manasika), Somatic (Sharirika) and psychosomatic disorders (Manodaihika Vyadhi), their mode of treatment, they are as follows.

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

Ayurvedists have followed the psycho-somatic treatment approach, where more emphasis is given to the integration aspect of these two factors. 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 (lustre), 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. Chakrapani the commentator of Charaka Samhita further clears the above as these Sharirika (somatic) and Manasika (psychic) disorders follows each other as somatic to somatic, psychic to psychic, and psychic to somatic vice versa. However, the term psychosomatic disorder is mainly used to mean... "a physical disease that is thought to be caused, or made worse, by mental factors".

Some physical diseases are thought to be particularly prone to be made worse by mental factors such as stress, anxiety and depression for example- psoriasis, eczema, stomach ulcers, high blood pressure, and heart disease etc. Psycho-somatic approach in Ayurveda. The history of psychosomatic problem is as old as the Ayurveda as

the history of human civilization. In Ayurveda Manas and Sharira are regarded as separate entities but not in the sense of separation, because an organism is the complex combination of mind, soul and body. So technically speaking the Ayurvedic theory cannot be regarded a dualistic approach, firstly because soul is also a part of the complex human organism, secondly the theory of Ayurveda is of integration and not of separate existence and the complex integration of these three factors is the human organism but for practical purpose,<sup>[1]</sup> Manas (psyche) and Sharira (soma) have been separately defined and their entity and doshas (humors) have been distinctly mentioned.<sup>[2]</sup> Sharirik and Manasika doshas are found to be affecting mutually each other.

It seems that Ayurvedists<sup>[3]</sup> have followed the psychosomatic approach where more emphasis is given to the integration aspect of these two factors. In somatic diseases the psychological aspect cannot be neglected, similarly in psychological diseases the organic (somatic) affairs have been given due consideration. We find a rich material in Ayurveda which establishes that the Ayurvedic approach to disease is definitely psychosomatic in nature. There are so many instances where it has been shown that somatic disorders also effect the psychic condition of a human being for examples, with the increasing of Vatika humors results Anidra (insomnia).<sup>[4]</sup> Pittaviridhi causes murchha<sup>[5]</sup> and Kapha vridhi causes Tandra and Nidra (sleep).<sup>[6]</sup> There are also so many somatic diseases where mental symptoms have been also pointed along with the physical symptoms of the disease.<sup>[7]</sup> The concept of Suddha Pitta appears to be

psycho-physiological in outlook. This Pitta may be a substance or a complex of substances which are deemed to be essential in connection with some of the higher mental faculties and emotional states.<sup>[8]</sup>

The effects of psychic or mental disorders on the body have been also mentioned. The emotions like anger, fear and pleasure etc., have their own effects on the healing process of the ulcer and the ulcers of the persons who are fearful are not easily healed.<sup>[9]</sup> The Pitta is deranged by Krodha (anger), Bhaya (fear) and Soka (grief) and blood is vitiated by anger.<sup>[10]</sup> Charaka hold that Vayu is provoked by Kama (lustre) Shoka (grief) and Bhaya (fear), Pitta is provoked by anger.<sup>[11]</sup>

The fevers are produced due to emotional causes like fear, grief anger etc. The emotions like grief fear etc. causes Vataja shiriroga.

There are so many somatic diseases in which mental symptoms have also been described, while somatic characteristics have been mentioned in the description of mental illnesses. It is therefore, Charaka who mentions the somatic and psychic disorders following one another occasionally occur together.<sup>[12,13]</sup> These Sharirika (Somatic) and Manasika (psychic) disorders in long term associated each other as somatic to somatic, psychic to psychic, somatic to psychic and psychic to somatic.<sup>[14]</sup> These references from Ayurvedic texts reflect that a great stress has been laid by Ayurvedists on the psychosomatic approach towards diseases.

#### List of disorders with psychosomatics

Psychosomatic disorders are listed here. It doesn't mean that everyone is psychosomatic, but inclusive; it may not be at all. Your family physician can diagnose it and also, it's sometimes difficult to separate between system nervous, cardiovascular, because, many disorders touch more than one organ.

#### Mental symptoms of disorders dominate

Unmad (psychosis), Apasmar (epilepsy) Mada (psycho-enuresis), Murccha (fainting), Anidra (insomnia) etc.

#### Somatic psychological disorders

Bhayaj, Shokaj Atisar (nervous diarrhea), Kamaj, Shokaj Jwar (nervous pyrexia).

#### Respiratory disorders

Tamaka swasha (bronchial asthma).

#### Gastrointestinal disorders

Peptic ulcer, Grahani (Irritable bowel syndrome), Colonic disorders as Vivandha (constipation) or Atisar (diarrhea), Bhuktadwasha (Anorexia nervosa).

#### Skin disorders

Anutjata (Urticaria), Ekakustha (Psoriasis).

#### Disorders of muscles and joints

Amavata (Rheumatoid arthritis).

#### Endocrine disorders

Hyperthyroidism, Madhumeha (diabetes mellitus).

#### Cardiovascular disorders

Ucharaktachap (Essential hypertension), Hridayaroga (Coronary diseases and Cerebro-vascular disorders, Shirahshula (migraines).

#### Menstrual and reproductive-related disorders

Amenorrhoea, Menorrhagia, Premenstrual tension, Menopausal disorders, premature ejaculations.

#### Child psychosomatic troubles

Chronic Abdominal Pain, Enuresis, appetite troubles.

#### Psychosomatic disorder treatment by Ayurveda

Psychosomatic therapy demonstrates the harmony and connection between mind and body. Generally, the hypothesis is that psychological factors play an important role in the development of all diseases; either in the initiation, progression, aggravation or exacerbation of a disease, or in the predisposition or response to a disease. Here we described the various treatments which are given in Ayurveda for psychic, somatic and psychosomatic disorders.

The former (pathogenic factors of the body) are reconciled by treatments based on religious rituals and physical properties (proper treatment, proper diet and proper diet); the latter by spiritual knowledge, endurance, memory and medication (pathogenic factor of the mind).<sup>[15]</sup>

Diseases can be prevented by using intellectual error avoidance; restraint of sensory organs: good memory: knowledge of place, time and capacity and good behaviour. This should be followed up well in advance once he desires his own well-being.<sup>[16]</sup>

Knowledge of authoritative sages' recommendations and assimilation of such guidelines can only aid in disease prevention and treatment (psychological and somatic).<sup>[17]</sup>

Therapies are of three kinds, viz., Daivavyapashrya (spiritual therapy), Yuktivyapashrya (therapy based on reasoning i.e. physical properties) and Satvavajaya (psychotherapy-treatment by self-control). Spiritual therapies are incantation of talisman mantras, wearing jewels, gifts of auspicious offerings, oblations, observance of the laws of the scriptures, expiation, pace, singing of auspicious hymns, obedience to deities, pilgrimage, etc. Removal from harmful objects is psychological therapy.<sup>[18]</sup>

In case of vitiation of body doshas (Vata, Pitta and Kapha), it is generally necessary to apply three types of therapy to the body, i.e., internal cleaning, external

cleaning and surgical therapy. Medicines intended for internal cleaning are used to eradicate diseases caused by improper diet, etc. The cleansing therapy which has its curative effect by external contact with the body such as massage, fomentation, unction, affusion and kneading is the external one. Surgical therapy comprises excision, incision, puncturing, rupturing, scraping, uprooting, rubbing with a substance having rough surface, suturing, probing, application of alkalies and leeches.<sup>[19]</sup>

A person (even if) suffering from the mental should very carefully consider again what is useful and what is harmful for health; he should strive for discarding the harmful or unwholesome regimens and adopt the wholesome ones in regard to virtue (dharma), wealth (artha) and desire (kama), for no happiness or unhappiness can occur in this world without these elements. So one should try to serve world without these three elements. So one should try to serve persons well versed in the nature and cure of psychic diseases. One should also try to acquire knowledge of the self, the place, family, time, strength and the capacity.<sup>[20]</sup>

The unhappy fusion of the sensory organs with their objects (Asatmendriarthasanyoga), mental blasphemy (Pragyapradha) and transformation (Parinama) are three fold causes of illness (psychic, somatic and psychosomatic). Proper utilization of the objects, action and time is beneficial to the maintenance of normal health.<sup>[21]</sup>

Both sensations of pain (psychic or somatic) cease to exist in the state of Yoga (union with the self) or with separate regime of exercise) and liberation of Moksha.<sup>[22]</sup>

In the event of vitiated doshas (somatic and psychic) brought forth by Snehana (oleation) and Swedana (fomentation) therapies, a physician should administer those five elimination therapies-Panchakarma i.e. (Vaman-therapeutic emesis, Virechana-therapeutic purgation, Vasti-medicated enemas, and Rakatamokshan-bloodletting) paying due regard to the dose and time.<sup>[23]</sup>

Besides the above Panchakarma, in Ayurveda the following six Up-karmas have been also described as six method of treatment of diseases as Brimhana (promotion growth or encouraging plumpiness, Langhana (effectives reduction), Snehana (increasing the fat contents of the body.), Rukshana (promoting dryness or removal of the fatness), Svedana (promoting the sweating) and Sthambhana (promoting contraction). Charaka further emphasized the person who know above Upkarmas is real physician.<sup>[24]</sup>

## CONCLUSION

Many other therapies are described in detail in Ayurveda for healthy people to maintain their health and disease person to be healed, as Rasayana therapy in particular Achara Rasayana (follow all the code and conduct of

living, Sadvrita (good behavior based on personal cleanliness of mind and body, Swathavrita (follow up code of hygiene), Medhya Rasayana (mental health promotion drugs). The desire for disease prevention should not inhibit any of the natural urges and should suppress desires surrounding rashness and evil deeds-mentally, verbally and physically.

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