

**ROLE OF AYURVEDA IN PREVENTION OF PSYCHOSOMATIC DISORDERS****<sup>1</sup>Dr. Bhaskar M. Perke and <sup>2</sup>\*Vd. Suraj V. Birajdar**<sup>1</sup>Asst. Professor, Dept. of Swasthavritta & Yoga, Government Ayurved College, Vazirabad, Nanded.<sup>2</sup>P.G. Scholar, Dept. of Swasthavritta and Yoga, Government Ayurved College, Vazirabad, Nanded.**\*Corresponding Author: Vd. Suraj V. Birajdar**

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**ABSTRACT**

Psychosomatic - psyche (mind) and soma (body) -A psychosomatic disorder is a disease, which involves both, mind and body. Both mind and body are a single identity, so the involvements of one definitely affect the others. It is the outcome of the modern way of life, hence their incidence is rapidly increasing. In Ayurveda, detail description has given about psychic (Manasika), Somatic (Sharirika) and psychosomatic disorders (Manodaihika Vyadhi). The scope of practice of Yoga, Medhya rasayana, Satvik ahara, Dinacharya palan, Rutucharya palan and Sadvritta palan, are the major ancient health measures, which can be used in the prevention and treatment of psychosomatic disorders.

**KEYWORDS:** Yoga, Medhya Rasayana, Sadvritta, Dinacharya, Rutucharya etc.**INTRODUCTION**

The term psychosomatic which involves both mind and body. It is termed psychosomatic because the initial cause of such a disease centers on the psyche and the manifestations are obviously somatic. In somatic diseases the psychological aspect cannot be neglected, similarly in psychological diseases the somatic affairs have been given due consideration. Manasikabhava (psychic factors) plays an important role in etiopathogenesis & symptomatology of psychic and psychosomatic disease conditions. These Manasikabhava (psychic factors) are 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. In recent years, the incidence of psychosomatic diseases has shown a tremendous increase throughout the world, and hence attention has drawn to Ayurveda and Yoga for their utilization in promotive, preventive and curative care of psychosomatic ill health.

**AIM AND OBJECTIVE**

To elaborate study of role of Ayurveda in prevention of psychosomatic disorders.

**MATERIALS AND METHODS**

**Selection of study material:** For this study the basic and conceptual material are collected from following sources.

- 1) Ayurvedic classics- Bruhatrayi.
- 2) Ayurvedic literature and texts.

**Method of Study**

**Research study design-** Literary study

**DISCUSSION****Psychosomatic approach in Ayurveda**

In Ayurveda, while defining 'Ayu, it is said that life is the combined state of *Sharir* (body), *Indriya* (senses), *Satva*(mind) and *Atma*(soul).<sup>[1]</sup> The psychosomatic approach is so much fundamental to the Ayurveda system of medicine that in the definition of health, *Acharya Sushruta* said, a man whose *Atma*(soul), *Indriyas*(senses), and *Mana*(mind) are happy and whose *Doshas*, *Dhatus*, *Mala*, *Agni*(digestive capacity) are in balanced state is said to be a healthy.<sup>[2]</sup> Similarly, *Sukha* (a feeling of well-being) and *Dukha* (a feeling of ill-being) has described as the features of health and disease respectively<sup>[3]</sup>, this *sukha dukha* terms indicates psychosomatic approach. The fundamental causes of disease in Ayurveda system of medicine are *Pradnyaparadh*, *Asatmyaindriyarthamyoga*, and *Parinama*.<sup>[4]</sup> This statement again shows that every disease has some or other type of psychosomatic factor with causal relationship. To understand the concept of these causative factors of disease would indicate the basic factor involved is one or other type of stress caused to the body and mind through different types of events. The term *Asatmyaindriyarth samyoga* is all types of physical incompatibilities in terms of deficient, excess, or altered use of different *indriyas*. For example, the use of eyes, exposure of the eyes to excessive light for long time, non-utilization of eyes, looking the undesirable objects can lead to the *Asatmyaindriyarth samyoga janya vyadhi*. Similarly, other events in relation to other

*indriyas* can lead to the diseases of that organ or senses. Disease is not the direct effect of stressful condition but the failure of the adaptation of stressful condition. The *Asatmyaindriyarth samyoga* in minimal degree is usual affair, it is essential to develop the biological adaptation in the human but beyond the limit of the *Asatmyaindriyarth samyoga* produces the stressful condition to which body fail to adapt, and this leads to development of disease.

### The Etiopathogenesis of Psychosomatic Diseases

Whenever the body is exposed to a stressor, it may be a real or just imagined a response is given by organism to overcome it. The response is not uniform; it varies with individuals and with intensity and duration of stressor. There are three stages of stress response, 1 Alarm, 2. Adaptation and 3. Recovery.<sup>[5]</sup>

Alarm is the first stage, which involves various reactions in the body such as release of stress hormones: cortisol, adrenaline and nor-adrenalin from adrenal gland which results in increased heart rate, rise in blood sugar level, increase in blood pressure, etc.

Adaptation is the stage in which the body adapt the stressful situation. If the stressful condition id not resolved, body uses all its resources to overcome it that is continuous secretion of stress hormone to provide the energy to overcome the situation. This results in various types of physical (sleep problems, general tiredness, muscular pains, indigestion, allergies, minor infections like common colds etc), mental (lack of concentration), emotional (impatience and irritability) and behavioral problems (smoking and drinking).

Recovery is the stage in which body's compensation mechanisms succeeds to overcome the stressor's effect. If the body uses all its resources and compensation mechanism and unable to maintain the normal functioning of the body leads to exhaustion stage.

If this exhaustion stage persists for long time it leads to long-term effect in which individual is at high risk of suffering more serious health condition and thus one can get the disease hence, we can say psychosomatic disease.

### List of psychosomatic disorders

- 1) Mental symptoms dominants disorders  
*Unmad* (psychosis), *Apasmar* (epilepsy) *Mada* (psycho-enuresis), *Murccha* (fainting), *Anidra* (insomnia) etc.
- 2) Gastrointestinal disorders  
Peptic ulcer, *Grahani* (Irritable bowel syndrome), Colonic disorders as *Vibandha* (constipation) or *Atisar* (diarrhea), *Bhuktadweshha* (Anorexia nervosa).
- 3) Endocrine disorders  
Hyperthyroidism, *Madhumeha* (Diabetes mellitus).
- 4) Cardiovascular disorders  
*Ucharaktachap* (Essential hypertension), *Hridayaroga* (Coronary diseases and Cardio-vascular disorders, *Shirahshula* (Migraines).

- 5) Respiratory disorders: *Tamaka swasha* (Bronchial asthma).

### PRINCIPLES OF MANAGEMENT

The, psychosomatic disease is a preventable problem. Prevention can be done by following ways,

- 1) Yoga.
- 2) Medhya rasayana.
- 3) Sadvritta palan.
- 4) Satvik Ahar sevan.
- 5) Dinacharya palan.
- 6) Rutucharya palan.

#### 1) Yoga

The word yoga means union. It gives peace of mind and body. Yoga stimulates individual's concentration. It releases the toxins from the body. Pranayama is the breathing process and it maintains the balance of the body with nature. Similarly, dhyana is the premeditation to keep the mind in peace.

According to *Patanjal yoga dasrshan*, rules are given to follow the yoga are as follow

- 1) *Yama*: These are self-restrictions to individual.
- 2) *Niyam*: These are principles of social well being
- 3) *Asana*: These are the different yogic postures. It gives the control over the body and mind. One can get control over mind by controlling body and can get relief from the psychosomatic disorders.
- 4) *Pranayama*: It is the control over the process of expiration and inhalation and it help to maintain the balance between body, mind and nature.
- 5) *Pratyahara*: Thinking about self is Pratyahara. By the practice of Pratyahara, sense organs are controlled by mind and hence, one can get balance state between mind and body.
- 6) *Dharana*: to concentrate the mind on one thing is Dharana.
- 7) *Dhyana*: The mind in complete self-concentration is Dhyana.

#### 2) Medhya rasayana

Medhyarasayana drugs play an essential role in the treatment of psychosomatic diseases. The mode of action of medhya rasayana is, it gives sedation, calmness, tranquility or a stimulation of activities of brain. Based on clinical research these drugs has proved as having antidepressant, sedative and tranquilizing action. These drugs promote the Dhi (Intellect), Dhriti (Retention power), Smriti (memory). Medhya Rasayana drugs are known to have specific effect on mental performance by promoting the functions of "Buddhi" and "Manas" by correcting the disturbances of "Rajas" and "Tamas".<sup>[6]</sup>

#### 3) Sadvritta palan:(Rules of good conduct)

Ayurveda prescribes certain rules for maintaining healthy mind. These are principles of right conduct that are applicable to all people at all times and places. Practicing them gives balance and harmony to the mind. These are,

- Always speak the truth.
- Do not lose your temper under any circumstances.
- Do not get addicted to sensory pleasures.
- Do not harm anyone.
- As far as possible, do not expose yourself to hardships.
- Try to control your passions.
- Endeavor to speak pleasant and sweet words.
- Meditate every day for tranquility of mind.
- Observe cleanliness in all things.
- Be patient.
- Observe self-control.

#### 4) Satvika Ahar sevan

The foods with the qualities like good color, good smell, good taste and touch can be pleasing to the sense organs and improve the health if taken in accordance to the rules is the very life of living beings. If proper, it improves the digestive fire, promote mental as well as physical strength, complexion, and strength of tissue elements and is pleasing to the senses; otherwise, they are harmful.<sup>[7]</sup>

**Sakavarga [vegetables]:** Patola, Bramhi, Kakamachi etc.

**Dhanyavarga [cereals/pulses]:** Raktha/Aruna-Shali, Godhuma/Yava, Mudga etc.

**Phalavarga [fruits]:** Draksa, Narikela, Kushmanda, Dhatri etc.

#### 5) Dinacharya palan

Ayurveda promotes a lifestyle that is in harmony with nature. The individual can get physical and mental strength by following this daily schedule given by acharyas as follows;

Bramhamurtoutthan, Shauchvidhi, Dantadhavan, jivhanirlekhan, Anjan, nasya, Gandusha, Dhumpana, Abhyanga, Vyayama, Mardana, Udvartana, Snana, etc.

#### 6) Rutucharya palan

In Ayurvedic classics, there has been a thorough consideration for seasons. Whole year is divided into six seasons and detailed regimen for these seasons is prescribed.

Shishir	Mid Dec to Mid Feb	
Vasant	Mid Feb to Mid-April	Adankala/ Uttarayana
Grishma	Mid-April to Mid-June	
Varsha	Mid-June to Mid Aug	
Sharad	Mid Aug to Mid Oct	Visargakala/ Dakshinayana
Hemant	Mid Oct to Mid Dec	

Dosha	Guna	Sanchaya	Prakopa	Shaman	Shodhan	Shamandravya	Shodhankrama
Vata	Ruksha, Sheeta	Grishma	Varsha	Sharad	Varsha	Taila, Snigdha	Basti
Pitta	Ushna	Varsha	Sharad	Hemant	Sharad	Ghruta, Sheeta, Mrudu	Virechana Raktamokshana
Kapha	Snigdha, Kleda	Shishir	Vasant	Grishma	Hemant	Madha, Ruksha	Vaman

#### CONCLUSION

From above discussion, we can conclude that individual can be prevented from any psychosomatic disease by following Ayurveda and one can remain free from disease.

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