ROLE OF AYURVEDA AND YOGA IN PSYCHOSOMATIC DISORDERS

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ABSTRACT

Psychosomatic term is known as relation between psycho (mind) and soma (body). So Psycho-somatic disorders are manifestation of physical imbalance in which emotional components have strongly influence. A psychosomatic disorder involves both the body and mind. Most common causes are stress, anxiety and depression. The psychic factors like Kama, Krodha, Shoka, Bhaya, Chinta, Lrshya, etc. in Ayurveda detail description of psychic (Manasik), somatic (Sharirik) and psychological disorders (Manodaihika Vyadhi). The Ayurveda recommended specific Dinacharya and Ritucharya along with Ahara and Vyayam to control mental illness. Ayurveda treatment of Manovikara involves approaches like; Shirodhara, Manasamitra Vatak, Nidanaparivarjana, Shodhana, Shirovasist, Tailam, Shiroabhyangam. And suggests Daivayapashreya, Yuktiyapashreya, and Satvavajaya Chikitsa. The normal functioning of Mana can be best achieved by Sadvritta and Achar-Rasayan which overall develops Sattvaparvritti and help in brain restoration process. The Yoga and the Ayurveda are the main branches based on Vedic spiritualism related to our mind and body. Yoga is related to the development of mind and through self – control, muscle and body control, breath control and meditation. This article summarizes role of Ayurveda and Yoga in psychosomatic disorders.

INTRODUCTION

Health is a complete state of physical, mental, and social well – being and not merely absence of disease or infirmity.1

According to Susruta – Man is said to be Svastha who’s Dosas, Agnis, Dhatus, Malas and their activities are normal, his saul, sense organs and mind are calm / clear, is called Svastha healthy person.2

The term psychosomatic is derived from the Greek word psyche and soma. “Psyche” in earlier times meant “soul or mind” which now also implies “behaviour” “Soma” refers to physical organism of the body.

Psyche (mind) and Soma (body) – A psychosomatic disorder involves both the body and mind. Psyche stands for mind and Soma stands for body, these diseases have physical symptoms originating from mental or emotional causes. Most common causes are stress, anxiety and depression.

The psychic factors like Mama (luster), Krodha (anger), Shoka (grief), Bhaya (fear), Chinta (stress), Lrshya (envy), etc. are regulated by the body itself within physiological limit, which is defined as Prakruta Manasika- Bhava, when these Bhava are crossed the physiological limit termed as Manasika –Vikara or psychic disorder. In Ayurveda detail description of psychic (Manasik), somatic (Sharirik) and psychological disorders (Manodaihika vyadhi).

Both body and mind are the locations of disorders as well as pleasures. The balanced use is the cause of pleasure.3

Ayurveda aims at curing the diseases as well as to prevent them forever in our body. Prevention is always better than cure for this Ayurveda recommends Pathyapalhya, Dinacharya, Ritucharya, Achara Rasayan, Sadvritta palana. Sadvritta and Achara Rasayan directly or indirectly promote physical, mental, emotional and spiritual health. Cessation mental modification or Chitta Vritis due to mind, intellect and ego.4

Yoga is related to the development of mind and body through self – control, muscle and body control, breath control and meditation.

Yoga for psychological disorders – Relaxation exercises that can cure psychological disorders. Yoga can help the relieve these mental issues. Simple breathing exercises and Asanas that will relax your mind can be practiced on a daily basis.

Yoga and Ayurveda based on the Indian philosophy- Indian philosophy is based on spiritualism, which is
known as Adhyatma in Sanskrit language. Adhyatma means the study of soul which is the base of our life.

The Yoga and the Ayurveda are also two different fields having one and the same origin of Vedic tradition, parallel but inter-related to each on their aiming at the same thing to enable individual, the highest aim of our life, through the perfect development of body, intellect and mind.

Man aim of Ayurveda is to attain pious acts (Dharma), wealth (Artha), desire (Kama) and salvation (Moksha) by health. III health takes away the health and happiness from life. [5]

Aim and objective
1. To assess the role of Ayurveda in psychosomatic disorders.
2. To assess the role of Yoga in psychosomatic disorders.
3. To study the concept of psychosomatic disorders as one of the Manodaihika Vyadhi.

MATERIALS AND METHODS
Classical text books of Ayurved, Text books of contemporary science, published articles from journals and authentic websites yoga books.

List of psychosomatic disorders
These diseases have physical symptoms originating from mental or emotional causes. Most common causes are stress, anxiety and depression.

The psychic factors like Kama, Krodha, Shoka, Bhaya, Chinta, Irshya, etc. mental symptoms like Unmad, Apasmar, Mada, and Murccha Anidra.

- Mental symptoms dominant disorders
Unmad (psychosis), Apasmar (epilepsy) Mada (psychogenic enuresis), Murccha (fainting), Anidra (insomnia) etc.

- Somatic disorders due to psyche
Bhayaj,Shokaj Atisar(nervous diarrhea), Kamaj, Jwar(nervous pyrexia).

- Respiratory disorders:- Tamaka swasha(bronchial asthma).
- Gastrointestinal disorders:- Peptic ulcer, Grahan(Irritable bowel syndrome), Colonic disorders as Vivandha (constipation) or Atisar (diarrhea), Bhuktdawsha(Anorexia nervosa).
- Skin disorders:- Anutjata (Urticaria), Ekakusghtha (Psoriasis).
- Disorders of muscles and joints:- Amavata (Rheumatoid arthritis),
- Endocrine disorders:- Hyperthyroidism, Madhumecha (diabetes mellitus)

Role of Ayurveda in Psychosomatic disorders
Ayurveda is the science of life with the aim of attaining health and curing diseases of ill. [6]

Charaka emphasises on the importance of maintenance of health of healthy person and curing the disease of the ill. [7]

Chikitsa Sutra
The former type of morbidity is quieted by medications, spiritual and physical and the latter by religions, philosophy, fortitude, remembrance and concentration. [8]

Traumatic diseases fall into two categories –some affecting the mind and others the body, their management is also done in two ways. The bodily trauma is to be managed on the lines of other somatic diseases and mental trauma is to be managed by the provision of desired objects as pleasant word etc. [9]

The best treatment procedures to cure Manodosa (psychological diseases) are Dhriti(ability to separate good from bad, real from unreal) Dhairyya (courage or capability to face any unwarranted situation) and Atmadi Viznana (spiritual knowledge). [10]

Ayurveda has kept the treatment schedule of almost all Manasika (psychiatric disease), and Sharirika (somatic) diseases under the three main categories:-
1) Daivavyapashreya Chikitsa,
2) Yuktiyapashreya Chikitsa, and
3) Satyavajaya Chikitsa [11]

I) Daivvyapashreya Chikitsa (Spiritual therapy/Divine therapy)
This mode of treatment depends upon faith. The word “Daive” refers to non physical causes i.e. those relating to divinity or a deity or Devine or celestial derived from the root “Dv” i.e. to shine. It also means destiny, fate or fortune- i.e. that is not known- Adrsta. The term Daivvyapashreya therefore relates to all the unknown circumstances i.e. existing human knowledge. Daiva also relates all that which is acquired before birth by the descent in the long course of natural evolution. [12]

Daivvyapashreya Chikitsa includes Mantra, Aushadi, Mani, Mangala, Bali, Upahara, Homa, Niyama, Upavasa, Pranipata, Yatraagama etc. [13]

- a. Mantra (incantation):- Use of sacred hymns or words having spiritual potency.

Example:- In Indian society it is in practise that use of mantra in the people bitten by snakes or scorpion or wall lizards or like poisonous animal. [14]

b. Aushadi (tying of herbs):- Contact with or mere touch of some potent herbs ambulates. [15]

Example:- Tyting Sahadeva mula to the head in Visma jwara rogi.
c. **Mani (wearing gems)**

The touch of precious stones and gems – influence of actinic rays of radioactive substances is probably indicated here.

**Example:** Immersion of precious stone in the *Chandana Jala* wherein *Jvara Rogi* has been directed to touch this water to abate the temperature.[16]

d.) **Mangala** (propitiatory rights): The influence of auspicious ceremonies invoking the blessings and good wishes of others.

e.) **Bali** (oblations): Practise of self denial and sacrifice.

f.) **Upahara (offerings):** Feeding of lower animals and poor feeding etc as a symbol of mercy and comradeship with the helpless and distress.

g.) **Homa** (sacrifice): Sacrifice of ghee and fragrant substances accompanied by auspicious prayers. Fire is considered as a visible symbol of god.

h.) **Niyama** (vows): Practice of healthy habits and religious observances conducive to cleanliness and self control.

i.) **Prayachitta** (ceremonial penitence): Atonement for evaded committed in the past either knowingly or unknowingly.

j.) **Upavasa** (fasting): Fasting as a means of self purification of mind the body.

k.) **Swasthayana** (prostration): Benediction after presentation of offerings.

l.) **Pranipata** (surrender): Falling prostrate on the ground as a symbol of humanity and self surrender.

m.) **Yatragamana** (pilgrimage): Visiting sacred places in order to divert the attention of the patient towards pious thinking and also to promote the influence of the change of climate change of scenery and physical exercise. In fact, all pilgrimage places are really health resorts, with their beautiful scenery and pure water from springs or reverse for bathing and drinking.[17]

This mode of *Chikitsa* is recommended in mental disorders, where the cause in invisible or idiopathic origin. In such condition it advocates to be faithful to god and praying the super natural pourers to get heals. All these measures cause effect by virtue of their *Prabhava*. [18]

2) **Yuktiyapsraya Chikitsa**

Measures undertaken, keeping in the *Dosa Dushya Samurchan* of any disease can be considered as *Yuktiyapsraya Chikitsa*. Means that it deals with appropriate administrations of Ahara, Aushada and Vihara.[19]

For practical purpose *Yuktiyapsraya Chikitsa* can be classified into-

1) **Dravyabhuta chikitsa** 2) **Adravyabhuta Chikitsa**.[20]

**Ahara:** Foods like *Kshira, Ghrita, Draksa, Panasa, Mandukaparni, Bhramhi, Kapitta* (wood apple), *Matulunga, Kakmachi, Mahisha Mansa, Kurma Mansa, Brahi Mans* (peacock meat) and other are recommended for beneficial in various mental disorders.

**Aushada:** Under drug therapy, is it said that most of the mental disorders where tridoshas are deranged along with *Manasika Doshas* viz *Rajas* and *Tamas*. That is the reason why *Sodhana* therapy is strongly recommended in *Manasika Vikaras* since they play vital role in maintaining internal environment, buffer systems (blood and tissue fluids) and in homeostasis of the body. Hence *Vamana, Virechana, Vasti Karma* and nasya are strongly recommended according to doshas.

After *Sodhana*, *Siro Vasti, Pichu Dharana, Siro Dhara, Nasya Karama Chikitsas* are more important in treating *Manasika Vikara*.

- In sleeplessness, irritability, hypertension, *Pichudharana* with *Bala or Bhrahmi Taila* is more effective.

- *Sirovasti* with *Ksira Bala and Bhrahmi Taila* are mostly useful in improving memory, mental stability, in reducing mental irritability and induces sleep apart from other neurological disorders.

- *Nasya Karma* is also highly effective as *Sajna Proabodaka* and for it *Medhya effect* (*Navana, Pratimarsa*) because the medicine in *Nasya* directly enters to CSF via olfactory roots. *Anjana* is also the best method of *Sajna Prabodhakara* in the CSF of hysterical disorders.

- When *Sodhan* is properly done, *Samana Aushada* and *Rasayana* are given.

**Vihara:** Different Viharas are prescribed under *Chikitsa* of many diseases to promote the satva guna for example:-

- **Chandra Darsanam** (Exposure to moon light), *Manoamukulakata* (listening to stories and music), these special measures mentioned under *Rakta Pitta Chikitsa* causes *pitta Samakam* as well as *Ahladanam* to the mental faculty there by promoting *Satva Gunas*.

- **Musical therapy, Meditation (Tapasya)** etc in *Rajyakshma chikitsa, Manoohladakara Vihara, Mano Prasannakara* measures like using scented perfumes etc in *Priyanari Sparsa* (touching the beloved lady). *Smarana* of *Himalayas*, flowers, moon light etc in *Trasana Chikitsa*, listening to devotional stories (*Prasastha Katha*), *Mega Garjana* etc in *Madatyaya Chikitsa* are the different psychotic aspects in the treatment of many diseases.[21]

**Adravyabhuta chikitsa**

The drugs are generally not prescribed under this mode of treatment. Specific measures or *upayas* are employed in this *Chikitsa* for both *Saririka* and *Manasika* disturbances.
The Upayas are: 1) Bhayadarsana (Causing fright), 2) Vishapana (causing surprise) 3) Visharanana (obligation of memory) 4) Kshobana (Administration of Shock) 5) Harsana (causation of elation of spirits) 6) Bharthsana (threats), 7) Vadhan (thrashing) 9) Bandhan (bindings), 10) Swapna (induction of mind massage).

These upayas are successfully employed in many psychological disorders for Example:-

Bhayadarsana - Unmada, Vishapana - Hicca roga
Visharanana - Vishama jwara, Harsana - Ksaya
Bandhana - Snake bite etc. [22]

<table>
<thead>
<tr>
<th>Ayurvedic Drug Spectrum in manasa roga [23]</th>
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<tbody>
<tr>
<td><strong>Rasovshadis</strong></td>
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<tr>
<td>1) Smriti sagar ras</td>
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<tr>
<td>2) Unmada gojakesari ras</td>
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<td>3) Brihat custari bhairava has ras</td>
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<td>4) Chintamani chaturmuka ras</td>
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<tr>
<td><strong>Gutika/ Vati</strong></td>
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<tr>
<td>1) Manasa mitra vatakam</td>
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<td>2) Bramhi vati</td>
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<tr>
<td><strong>Asavarishta</strong></td>
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<tr>
<td>1) Saraswatarista</td>
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<td>2) Dhanwantararista</td>
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<td>3) Drakharista</td>
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<tr>
<td><strong>Ghritam</strong></td>
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<tr>
<td>1) Kalyanaka ghritham</td>
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<td>2) Bramhi ghritham</td>
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<tr>
<td>3) Saraswati ghritham</td>
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<td><strong>Tailas</strong></td>
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<td>1) Chandanadi tail</td>
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<td>2) Bramhi tail</td>
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3) Satvavajaya Chikitsa

The term ‘Satvavajaya’ implies therapeutics for mental or emotional disturbances. [24]

It means that restrain mind from desire for unwholesome objects. This is the achieved by increasing Satva to subdue the exaggerated rajas and tamas. [25]

The body is like a chariot. The senses are like horses and mind is like the reins. Only by holding firmly to the reins one can keep control. If we do not control these senses i.e. horses, they will drag us away. Satvavajaya like of therapy enables one to have control over his senses.

Mental disorders caused by Kama, Shoka, Bhaya etc. the principles described under Satvavajaya Chikitsa are the key for modern psychotherapies or psycho-behavioural therapies.

All psycho therapeutic principles described in Ayurveda can be summarized as follows

- Asvasana
- Manobuddhi smriti samyojana
- Mana prasada kriyas
- Yadartha jnana samyojana
- Udwegakari kriyas
- Bhaya vishmayadh
- Sanjana prabodana
- Prati dwandwa chikitsa
- Preeta manasa
- Matagrandha patina
- Satsangal [26]

- Bhodhana (Educating the patient/counselling)
  - Dhyana, Samadhi and finally for keeping mental health and prevent from further episodes. Dinacharya, Riyucharya, Sadavritta and Achara Rasayan as prescribed.
  - Pratidwandwa Chikitsa is rewarding and punishing where as Udwegakari Kriyas, Bhaya, Vishmaya, Trasana any severe trauma to the brain produces, a loss of memory for immediately preceding events on which electro convulsive therapy (ECT) is originated.
  - Keeping all these principles in view Satvavajaya Chikitsa can be directed.
  - To divert the mind and make the person to involve with commitment in other activity.
  - To initiate Bhakti or regard/ strengthen his believes in Ishta Daivam and advice him to leave upon the god to look after things for the benefit of him by which he doesn’t rethink frequently. [27]
Rasayana drugs

Rasayana drugs such as Amalaki, Haridra, Guduchi etc. May act antioxident agents and can cure various kinds of Manashik rogas caused by senility.

Medhyyarasayana drugs (Sankhapusi, Guduchi, Yastimadhu, Mandukaparni) and other rasayana drugs (Bala, Nagbala, Shilajit etc.) may be very much effective. Rasayana is the seventh branch out of the eight branches in Ayurveda.

Medhya Rasayana drugs have a definite role in the treatment of psychiatric and psychosomatic diseases. Improvement in physical qualities: Rasayana can also help to regain youthfulness, longevity, complexion, voice, strength, etc, and cure fatigue, Intolerance and excess sleep.

Role of yoga in psychosomatic disorders

Role of yoga is all-round personality development in physical, mental, emotional, spiritual and intellectual level.[28]

Yoga techniques are more beneficial without causing any side effects.

Relaxation Techniques

- Relaxation technique, Yoga, Autohypnosis, Meditation. Individual psychotherapy, Yogic Relaxation Techniques,
- Asanas (Physical postures), Pranayama (Breath control), Nadi Shodhana, Ujjayi Pranayama, Yoga Nidra (Technique of Yogic Relaxation) Dhyana (Meditation).

Asana

Stable and comfort table posture is asana.[29]

The Asanas are the method to achieve perfect mental and physical relaxation. Asanas help to reduce stress, and some give strength to body against triggering factors. So, Stress releasing Asanas are meditative Asanas give mental relaxation, such as-

- Sukhasana, Swastikasana, with Chin or Gyana Mudra and chanting of Om Kara. Even relaxing postures like-
- Shithil Tadasana, Shithil Dhandasana, Shavasana and Makrasana help to reduce the physical and psychological stressors.
- Pavamuktasana, Vajrasana, Shashankasana, and Paschimottan Asana, Vajrasana, Tadasana (Stress releasing remedies).

The practice of these Asanas brings about a number of physiological and biochemical changes in the abdominal viscera and endocrinal glands.

Pranayama

Pranayama is imparis benefits by enhanced blood supply and oxygen supply to the brain, balance the sympathetic and parasympathetic nervous system there by restore the homeostasis and reduce anxiety and stress level.[30]

- Nadi shodhana, Shitli Pranayama, Bhranaram Pranayama, Ujjayi Pranayami. (It helps in body and mind relaxation by increase oxygen supply to brain)

Meditation

“Om” Kara meditation is helpful in breathes awareness.

Deep concentration in a particular thought or region like heart the seat for chakras in which, mind is in state of complete concentration Ekagra is called as Dhyana (meditation).[31]

It is of 2 types- 1. Saguna dhyana 2. Nirguna dhyana

1. Saguna Dhyana- Meditation by concentrating over idols or symbol is Saguna Dhyana.

Controlling breathing and concentration over desired god in the mind for sixty ghatika. This will endow the practitioner with Astaisvarya like Anima, Mahima etc. It is known as Saguna Dhyana.

2. Nirguna dhyana

Meditation by concentrating over soul (Atma) is Nirguna Dhyana.[32]

Effects of Meditation on the body and mind – Oxygen consumption level drops to 16 – 18% within first few minutes of meditation. After meditation it comes to normal level. Comparing oxygen consumption level between sleep and hypnosis, it can be concluded that, meditation produces a state of rest, deeper than sleep relaxation during hypnosis. The reduction in the consumption of oxygen and excretion of CO2 is due to reduced metabolic activity air breathed and also the rate of breathing.[33]

Yoga Nidra

Yoga Nidra is a systematic method of inducing complete physical, mental and emotional relaxation which has been derived from Tantric classics.

It has been found extremely effective technique for the prevention and management of hypertension, Diabetes Mellitus, Coronary Artery Disease and other lifestyle disorders and is being practiced in the various clinical sat ups with fruitful results.

DISCUSSION

Prevention is better than cure, and according to Ayurveda Nidana parivarjan is best option for prevention.

Ayurveda is based on the principle of promotion of psychosomatic health by reducing the psychosocial stress and via the process of Immune modulation. Non-pharmacological Rasayanas as described in Ayurveda boost immunity and help to keep the body and mind in the best of its health.

Various other treatments are described detail in Ayurveda for healthy person to maintain his health and disease
person to be cured, as *Rasayana* therapy specially *Achara Rasayana* (follow up all the code and conduct of living, *Sadrvrita* (good conduct-based on personal cleanliness of the mind and body, *Swasthavritta* (follow up code of the hygiene), *Medhya Rasayana* (mental health promoting Promotion of total health, happiness, harmony and four human intellects i.e. rational, creative, emotional and spiritual are major benefits of Yogic practices. Relaxation is most common *Yogic* practice that most patients need in order to improve their physical condition. *Yoga* is an India's oldest scientific and perfect spiritual discipline and is a method of training the mind and body for discovering spiritual truths.

*Yoga* is science of life which offers us simple, easy remedies, techniques and methods of health and hygiene to assure physical and mental fitness with a minimum of time, effort and expense.

**CONCLUSION**

The aim was to identify underlying cause of disease and the management through *Yoga* and *Ayurveda*. These diseases have physical symptoms originating from mental or emotional causes. Most common causes are stress, anxiety and depression. The effect of stress over these diseases can be taken care by variety of relaxation and stress reduction activities. They include: *Daivavyapashreya Chikitsa*, *Yuktivyapashreya Chikitsa*, and *Satyavajaya Chikitsa*, Meditation–*Yoga asana & Pranayama*, Prayer, listening to music, looking at pleasant scenes or art, body scan exercises, guided imagery. These exercises need to be practiced regularly to be effective. *Yoga Nidra* is a very useful procedure for taking care of the variety of stressors. Its effectively can be enhanced by combining it with Life style modification technique.

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