



## A CONCEPTUAL APPROACH OF PSYCHOSOMATIC DISORDERS (MANODAHIC VYADHIYAN)

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### ABSTRACT

Psychosomatic means 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 factors such as stress and anxiety. Your current mental state can affect 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 (Manasic), Somatic (Shariric) and psychosomatic disorders (Manodahic Vyadhiyan), their mode of treatments. Here detailed will be described about Ayurveda as well modern point of view with their treatment.

**Keywords:** Mansic, Psychic, Shariric, Somatic, Manodahic, Psychosomatic, Vyadhi, Diseases.

### INTRODUCTION

The psychosomatic diseases are those which touch at the same time mind and body. Body and mind are in single identity so it is natural that diseases interact between body and mind as well as mind and body. The relation between mind and body depends in fact upon the relation between nervous central system and the rest of the body or between emotional, intellectual fields and physical organs or yet, between subconscious unconscious mind and the body. There are many ways to approach this link. In fact, there are different approaches of psychosomatic diseases, because each one may have a different dynamic process. For instance, headache can be caused by different psychosomatic way: aggressiveness against others turned back to self, loss of rhythm activity / rest (weekend headache) and excess of concentration.<sup>1</sup> In Ayurveda Manasikabhava (psychic factors) plays an important role in etiopathogenesis and 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 Manasikbhava whereas crossing the physiological limit these are termed as Manasikvikara 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. Chakarapani the commentator of Charaka Samhita further clear 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. The personality of an individual; whether introvert or extrovert has also a role in pathogenesis of a disease.<sup>2</sup> Psychosomatic disorders are those disorders which pertaining to the relationship of the brain and body or the disorders that have a physiological components but are thought to originate in the emotional state of the patient. When so used, the impression is created that the brain and body are separate entities and that a disease may be purely somatic in its effect or entirely emotional. This partitioning of the human being is not possible; thus no disease is limited to only the brain or the body. A complex interaction is always present even though in specific instances a disease might on superficial examination appear to involve only the body or

mind.<sup>3</sup> The psychological factor affecting the somatic conditions and somatic factors affecting the psychological factors i.e. the major depressive disorder adversely affecting the prognosis of myocardial infarction, renal failure, or hemodialysis or symptoms of anxiety or depression affecting the course and severity of irritable bowel syndrome and peptic ulcer like this the chronic somatic disorders like psoriasis, leprosy etc. directly effect the psychological condition of the patient. So the psychosomatic diseases are those which touch at the same times both mind and body. Mind and body are in single identity so it is natural that diseases interact between body and mind as well as mind and body. The relation between mind and body depends in fact upon the relation between central nervous system and the rest of the body or between emotional, intellectual fields and physical organs or yet, between subconscious, unconscious mind and the body. There are many ways to approach this link. For example, the rash of psoriasis may not bother some people very much. However, the rash covering the same parts of the body in someone else may make them feel depressed and more ill. There can be physical effects from mental illness. For example, with some mental illnesses you may not eat, or take care of yourself, very well which can cause physical problems. 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 and anxiety. For example, psoriasis, eczema, stomach ulcers, high blood pressure and heart disease. It is thought that the actual physical part of the illness (the extent of a rash, the level of the blood pressure, etc) can be affected by mental factors. This is difficult to prove. However, many people with these and other physical diseases say that their current mental state can affect how bad their physical disease is at any given time. In fact, there are different approaches of psychosomatic diseases, because each one may have a different dynamic process. For instance, headache can be caused by different psychosomatic way: aggressiveness against others turned back to self, loss of rhythm activity / rest (weekend headache), and excess of concentration.. conclusion does anything, but do something. Fortunately, doing sports, for

instance, is a very good way to do "anything" besides the problems we have to solve. After stress, another cause is depression. Depression may induce symptoms even if the subject doesn't seem depressed. We call that hidden depression. But, there are yet other less important causes of psychosomatic disorders.

### **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 can not 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>4</sup>Manas (psyche) and Sharira (soma) have been separately defined and their entity and doshas (humors) have been distinctly mentioned. <sup>5</sup>Sharirik and Manasika doshas are found to be affecting mutually each other. It seems that <sup>6</sup>Ayurvedists have followed the psychosomatic approach where more emphasis is given to the integration aspect of these two factors. In somatic diseases the psychological aspect can not 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 psycho-somatic in nature. Charaka has mentioned so many instances where it has been shown that somatic disorders also affect the psychic condition of a human being for examples, <sup>7</sup>like Jwar (fever) Atisar (diarrhea), Vatika Shiroroga (neurological headache), Chhardi (vomiting), Ama (undigested free radicals), Ajirna (indigestion), Dhvajabhanga (erectile dysfunction) and Klaihya (impotency) in males, Akamta (loss of sexual entrust) in females and delayed healing of ulcers are produced due to emotional disturbances <sup>8</sup>with the increasing of Vatika humors there happiness Anidra (insomnia). <sup>9</sup>Pittaviridhi causes murchha and <sup>10</sup>Kapha vridhi causes Tandra and Nidra (sleep). There are also so many somatic diseases where mental symptoms have been also pointed along with the physical symptoms of the disease. <sup>11</sup>The concept of Sudda 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 stats. <sup>12</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>13</sup>The Pitta is deranged by Krodha (anger), Bhaya (fear) and Soka (grief) and blood is vitiated by anger. <sup>14</sup>Charaka hold that Vayu is provoked by Kama (luster) Shoka (grief) and Bhaya (fear), Pitta is provoked by anger. <sup>15</sup>The fevers are produced due to emotional causes like fear, grief anger etc. The emotions like grief fear etc. causes Vatajshiroga. There are so many somatic diseases in which mental symptoms have been also described, whereas in the description of mental diseases somatic characteristic have been mentioned. It is therefore, <sup>16,17</sup>Charaka who mentions the somatic and psychic disorders following one another occasionally occurs together. <sup>18</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. These references from Ayurvedic texts reflect that a great stress has been laid by Ayurvedists on the psycho-somatic approach towards diseases.

### **List of Psychosomatic Disorders**

Here is a list of psychosomatic disorders. It doesn't mean that each is exclusively psychosomatic, but inclusively; it may not at all be. 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.

#### **Respiratory disorders**

- Asthma
- Vasomotor rhinitis
- Hay fever

#### **Lungs diseases**

- Cough
- Dyspnoea

#### **Gastrointestinal disorders**

- Peptic ulcer
- Irritable bowl syndrome
- Colonic disorders as constipation or diarrhoea
- Anorexia nervosa
- Boulimy

#### **Skin disorders**

- Urticaria
- Psoriasis
- Eczema

#### **Disorders of muscles and joints**

- Rheumatoid arthritis
- Fibrosis
- Lumbago

#### **Endocrine disorders**

- Hyperthyroidism
- Diabetes mellitus

#### **Cardiovascular disorders**

- Essential hypertension
- Coronary diseases
- Cerebrovascular disorders
- Migraines

#### **Disorders associated with menstrual and reproductive functions**

- Amenorrhea
- Menorrhagia
- Premenstrual tension
- Menopausal disorders
- Premature ejaculations

#### **Nervous system**

- Headache,
- Twitchings,
- Neurovegetative disorders

#### **Child psychosomatic troubles**

- Chronic Abdominal Pain,
- Enuresis,
- appetite troubles

#### **Mental symptoms dominants disorders**

- Unmad (psychosis)
- Apasmar (epilepsy)
- Mada (psychoneurotic)

- Murccha (fainting)

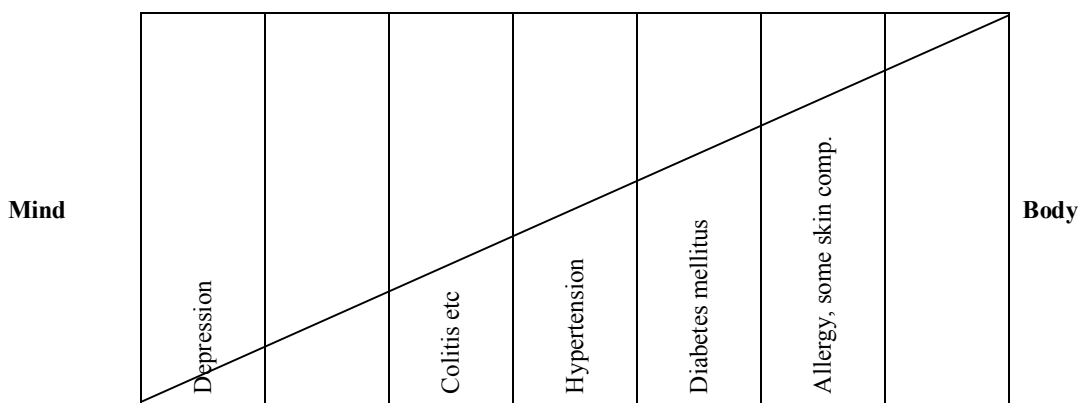
#### Somatic disorders due to psyche

- Bhayaj, Shokaj Atisar (Nervous diarrhoea)
- Kamaj, Shokaj Jwar (Nervous pyrexia)

#### Cancers

- In fact we cannot say that the cancer is a psychosomatic disorder; there are genetics pathology, surroundings factors and psychosomatic factors:

#### Psychosomatic Disorders Diagrammatic Presentation



#### Mechanism of Psychosomatic Disorders

Psychological states influence body organs through a combination of three interrelated mechanisms: neural, hormonal and immunologic. Voluntary movements (for example, clenching the teeth) are mediated through the motor neurons by the conscious command of the brain. In stress, clenching of the teeth, mediated by the same motor neurons, may also occur, but the act may not be voluntary and conscious. Stress usually causes an activation of the sympathetic nervous system and the hypothalamo-pituitary-adrenal axis followed by a decrease in immunocompetence. Immune mechanisms may be suppressed in part through corticosteroid activation, but a decrease in T-lymphocyte activity in stress may not be mediated by hormones. Individual specific, but inadvertent, conditioning of specific conflict or stress to specific bodily malfunction may be an important psychosomatic mechanism. Conversion disorders refer to physical symptoms referable to the somatosensory nervous system or special sensory organs that cannot be explained on the basis of a medical or neurologic disease. Common symptoms include paralysis, blindness, ataxia, aphonia and numbness of the feet (stocking anaesthesia). The symptoms may represent a psychological conflict or may be a form of body-language communication. The treatment of choice is psychotherapy.

#### Treatment of Psychosomatic Disorders by Ayurveda

Psychosomatic medicine emphasizes the unity of mind and body and the interaction between them. Overall, the conviction is that psychological factors are important in the development of all diseases; either the role is in the initiation, progression, aggravation or exacerbation of a disease, or in the predisposition or reaction to a disease. Here we described the various treatment which are given in Ayurveda for psychic, somatic and psychosomatic disorders-

- The former (pathogenic factors of the body) are reconciled by therapies based on religious rites and physical properties (proper medicine, proper diet and proper regimen); the latter ones (pathogenic factor of mind), by spiritual knowledge, patience, memory and medication.<sup>19</sup>
- Diseases can be prevented by taking recourse to the avoidance of intellectual errors; restraint of sense organs:

good memory: knowledge of the place, time and ones capabilities and good conduct. Once desirous of his own well-being should follow this up well in advance<sup>20</sup>.

- Knowledge about the prescriptions of authoritative sages and assimilation of such instructions can only help in the prevention and treatments of the diseases (both psychic and somatic)<sup>21</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 mantras talisman, wearing of gems, auspicious offerings gifts, oblations, observance of scriptural rules, atonement, fast, chanting of auspicious hymns, obeisance to the gods, going on pilgrimage, etc., administration of proper diet and medicinal drugs comes under the second category. Withdrawal of mind from harmful objects constitutes psychic therapy<sup>22</sup>.
- In the event of vitiation of bodily doshas (Vata, Pitta and Kapha) generally three types of therapies are required to be applied to the body, viz., internal-cleaning, external cleaning and surgical therapy. Diseases caused by the improper diet, etc. are eradicated by medicines meant for internal cleansing. The cleansing therapy which has its curative effect by external contact with the body such as massage, fomentation, unction, effusion 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>23</sup>.
- A person (even if) suffering from the mental diseases 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>24</sup>.

- The unwholesome conjunction of the sense organs with their objects (Asatmendriyarthasanyoga), intellectual blasphemy (Pragyapradha) and transformation (Parinama) –these are three fold causes of diseases (psychic, somatic and psychosomatic). Proper utilization of the objects, action and time is beneficial to the maintenance of normal health.<sup>25</sup>
- All sensation of pain (psychic and somatic) cease to exist in the state of Yoga (union with the self) or with various exercise regimen) and Moksha emancipation<sup>26</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>27</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>28</sup>.

## CONCLUSION

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, Sadvrita (good conduct-based on personal cleanness of the mind and body, Swathavrita (follow up code of the hygiene),<sup>29</sup> One desirous for preventing the diseases, should not suppress any of the natural urges,<sup>30</sup> and should suppress urges relating to rashness and evil deeds- mentally, orally and physically.

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