

Role of Ayurveda & Yoga in Manas Roga – A Conceptual Review

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Abstract

The history of Psychosomatic Diseases is as old as the Ayurveda in the history of human civilization. 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 include high blood pressure, heart diseases, psoriasis and eczema. “Dosha dhatu mala moolam hi shariram.” Dosha, dhatu and mala are the basic constituents of human body. If the Manas Doshas are imbalanced beyond a limit, they start influencing the Vatadi Sharira Doshas, thus precipitating psychosomatic diseases. There are so many instances where it has been shown that somatic disorders also affect the psychic condition of human being for example with the increase of Vatika humor, results in Anidra (insomnia). The psychological factors play an important role 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.

Panchkarma shows excellent results. Besides the Panchkarma in Ayurveda, the six Up-Karmas have been also described as six methods of treatment of diseases as *Brimhana*, *Langhana*, *Snehana*, *Rukshana*, *Svedana* and *Sthambhana*. One desirous for preventing the diseases, should not suppress any of the natural urges. *Yogabhyasa* has a number of beneficial effects on mental and physical health of an individual.

Key words: 6 Upakarms, Panchkarma, Sadvrutta, Medhya Rasayana.

Introduction

Psychosomatic disorder, also called psycho physiologic disorder, condition in which psychological stresses adversely affects physiological (somatic) functioning to the point of distress. As stated by Acharya Charaka in *Janapadodhvansa* (epidemic diseases) Manas Vikaras are the cause of beginning of all diseases. *Manasa Roga* causes vitiation in *sharirika doshas* resulting in development of various diseases. When weak *sattva* and high *rajas* and *tamas* comes in contact, it leads to recollection of negative thoughts, fearful memories, irrelevant thinking, failure to restrain from negative memories and thoughts. This

sequence of events repeats and may result into minor to major illness. Anger and fear, excitement and anxiety triggers the body's 'fight or flight and fright response. The adrenal glands flood the body with stress hormones, such as adrenaline and cortisol. As a result the blood gushes towards the muscles, in preparation for physical exertion. Constant flood of stress chemicals the associated metabolic changes can eventually cause harm to many different systems of the body.

Ayurveda describes three categories of etiological factors viz. 1. *Asatmyendriyarthasamyoga*, 2. *Pragyaparadha* 3. *Parinama*. '*Pragyaparadha*' or erroneous judgment or lack of discernment is at the root of all illness directly or indirectly by causing vitiation in all doshas (*sharirika and mansika*).

Susruta's concept of *sat-kriyakalas* also been recently studied for the same.

The mentioned four phases of psychosomatic disease can be included in the following.

- ❖ Psychic phase – *Sanchaya*
- ❖ Psychoneurotic phase - *Prakopa and Prasara*
- ❖ Psychosomatic phase - *Sthana Samsraya and Vyakt*
- ❖ Advanced organic phase – *Bhedavastha*

Therapies are of three kinds, namely *Daivavyapashrya* (spiritual therapy), *Yuktivyapashrya* [2] (therapy based on reasoning i.e. physical properties) and *Satvavajaya* (psychotherapy-treatment by self-control). Spiritual therapies like incantation of mantras, wearing of gems, chanting of auspicious hymns, administration of proper diet and medicinal drugs can show significant results. Withdrawal of mind from harmful objects constitutes psychic therapies.

Diseases caused by the improper diet, etc. are eradicated by medicines meant for internal cleansing. External cleaning methods include abhyanga, fomentation, unction, affusion and kneading. Surgical therapy comprises of excision, incision, puncturing and application of alkalis & leeches. Ayurveda also describes a special class of promotive agents called *Medhya Rasayanas* which promote mental health. *Medhya Rasayanas* possesses considerable degree of anti-anxiety effect besides their classical mental health promoting role. *Sankhapushpi* (*Convolvulus pluricaulis*), *Brahmi* (*Bacopa monniera*), *Mandukaparni* (*Hydrocotyle asiatica*), *Asvagandha* (*Withania somnifera*) show significant anti-anxiety and adaptogenic

i.e. anti-stress effect and thus appear to be the potential source for developing medicinal

therapy for Psychosomatic diseases. Following *Sadvritta* along with yogic practices like Om pranayama, meditation, laughter exercises can bring a great relief. Herbal remedies are ultimate therapeutic hope for such patients. Many synthetic drugs because of many unwanted but unavoidable side effects have poor patient compliance. Ayurvedic medicinal plant products and formulations are most convenient and have greater acceptance amongst the users due to their easy availability, easy biodegradability, easy to handling, economic cost, mankind and environment friendly nature and minimum side effects. Presently, 78 single Indian medicinal plants and 50 classical ayurvedic formulations are in use for psychosomatic disorders.

Result

It is a type of review article, so any result cannot be drawn.

Conclusion

Ayurveda has considered the mental and physical diseases as two separate specialized subjects. It can be co-opted as a compulsory part of children and public education at every level, so that we can hope fewer incidences of psychosomatic disorders in future. This education will not only improve the physical, mental, social and spiritual health of an individual but also the society as a whole and render the happy and healthy life while living in this world.

Healthy mind + Healthy body = Happy Life.

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