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## Review Article

### AYURVEDA AND YOGA: AS EFFECTIVE REMEDIAL FOR THE PREVENTION AND MANAGEMENT OF PSYCHOSOMATIC AILMENTS

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*Correspondence	Abstract
<p>Shital O. Chavan Assistant Professor, Department of Swasthivritta, Government Ayurveda College, Vazirabad, Nanded, M.S, India</p> <p>DOI: 10.7897/2321-6328.01424</p> <p>Article Received on: 22/10/13 Accepted on: 20/11/13</p>	<p>Ayurveda is the science of life with the primary aim was maintenance of health have been discussed in detailed. In the present scenario most of the diseases are multi-factorial disease, where involvement of mind is invariably present at one or the other stage of the disease. Desires are the root causes for all miseries. There are some maladaptive coping strategies that reduce a person's stress in short time, but lead to greater difficulties in the long term. Smoking, drinking, using drugs, sex, self harm and aggressive behaviour are some examples. Yogic concept of disease gives a detailed account on how the mind is involved in bodily ailments. This gives a clear indication that the pathogenesis of psychosomatic ailments was well known to our ancient seers. Whereas, stress induced diseases, psychosomatic diseases and psychoneuro immunology are recent introductions in Modern medicine. Recent studies on stress came out with minute details of its physiology and pathology. It is widely accepted with evidence that Ayurveda and yoga is an effective remedial measure for the prevention and management of psychosomatic ailments.</p> <p><b>Keywords:</b> Mental health, Aachar rasayana, yoga, psychosomatic disorders.</p>

## INTRODUCTION

Ayurveda is the science of life with the primary aim was maintenance of health have been discussed in detailed. In the present scenario most of the diseases are multi-factorial, where involvement of mind is invariably present at one or the other stage of the disease. Desires are the root causes for all miseries. Sacrifices of all desires are the factors to vanish all miseries. As the silkworm waves itself with suicidal threads in the same way desire makes person suffer from miseries. Detachment is ultimate peace eternal and supreme. It is the right path to attain salvation. Pantanjali Yogasutra uses the term klesh to denote stress. Ignorance, egoism, attachment, aversion and clinging to life are the five reasons for klesh. As a result of Ignorance we find pleasure in material objects. We become more attached when it gives pleasure and shows aversion followed by painful experience. Once we attach to some object, we yearn to possess them. This leads to abhinivesha, a subconscious, hidden instinct to possess and cling to the objective world. Abhinivesha triggers many actions. They are the basis for many stressful environments. When the stress occurs, speed of body and mind increases. As a result body is spending large amount of energy. Gradually the efficiency is deteriorated and quality of life is reduced. Mental health is not mere absence of mental illness. Good mental health is the ability to respond to the many varied experiences of life with flexibility and a sense of purpose. More recently, mental health has been defined as, "a state of balance between oneself and the surrounding world, a state of harmony between oneself and others, a coexistence between the realities of the self and that of the other people and that of the environment"<sup>1</sup>

## Aims and Objectives

- To prevent Psychosomatic and somatic disorders through Ayurveda.
- Promotion of positive health in society.

## Causative factors

### Ancient Causes of Psychosomatic disorders<sup>2</sup>

#### Effects of bad company on health

Person who indulges in sinful act, speech and mind, back biter, those who quarrel, indulge in old remarks, greedy, are jealous about others property, cruel, always blame others, fickle minded, who serve the enemies, those devoid of kindness, those who are not follow virtuous rules of life are considered as bad company. Interaction with them will have adverse effects on mind which may lead to psychological disturbances and many psychosomatic disorders<sup>3</sup>.

#### Pradnyaparadha (intellectual errors)

The person who performs actions, which are harmful to the body with impaired intellect, patience and memory, is known as intellectual error. Forceful creation of urges, suppression of manifested urges, indulges in activities where more strength is needed than ones capacity and excessive sexual act are considered under intellectual errors<sup>4</sup>.

#### Features of impaired intellect

If one consider harmful as conductive things, conductive things as harmful and eternal as non-eternal and non-eternal as eternal is considered as impairment of intellect<sup>5</sup>.

### Impairment of memory (smruti bhramsa)

The memory of the person will be affected by Rajas and Tamas guna. This condition is known as impairment of sustenance (dhruti bhramsa); Not treating the diseases at proper time, improper treatment i.e. purificatory processes, atiyoga, mithyayoga, not obeying the codes of conducts with respect to sadvritta, disrespecting elders, enjoyment of harmful objects, indulging into factors which<sup>6</sup>.

### Impairment of sustenance (dhruti bhramsa)

The weak mind which is oriented towards worldly enjoyment and person indulges into the acts, which are harmful to the body is known as impairment of sustenance (dhruti bhramsa)<sup>7</sup>.

### Asatmendriya samyog (impaired function by sense organ)

Impairment in intellect, courage, memory power, time factor action and unwholesome contact with sense objects are the causes for unhappiness or disease<sup>8</sup>.

- Chinta (strain)
- Atichintan (excessive negative thoughts)
- Tanav (stress)
- Parinam<sup>5</sup> (time)
- Dharniya vega adharan
- Wrong work and function of mind<sup>9-10</sup>
- Following wrong regimen of day, night and seasons
- Wrong habits of food intake
- Wrong habits of sleep i.e. excessive sleep, wrong timing of sleeping, or insomnia,
- Ignorance of codes of conducts
- Wrong uses of sense organs<sup>11</sup>
- Wrong thinking habits<sup>12</sup>
- Janapadodhvans (epidemiology)<sup>13</sup>

### Prevention

Ayurveda is the science of life with the primary aim of maintenance of health. For the promotion of mental health will be discussed Sadvritta, Achara Rasayana and Dharaniya Vega in different aspects.

### Effect of good company on health

The person has experienced by intelligence, learning, age, conduct, patience, memory and meditation. Who are matured and educated and have humanitarian values, without anxiety, those are behave well with everyone, those who are adopt good conduct, peaceful, those who follow the path of truth, those who are auspicious by name and virtue are consider good company. One should interact with good people will be endowed with Satvika qualities. By the mental peace person will be devoid of stress and mental disturbances, thus helps in prevention of psychological and psychosomatic diseases<sup>14</sup>.

### Codes of conducts (Sadvritta)

Sadvritta comprises of two words Sat meaning good and vritta meaning regimen.<sup>15</sup> association with good behaviour which can be consider as Sadvritta. For maintaining health of sense organs and the mind one has to observe following rules:

- Proper interaction of sense organ i.e. Samyakyoga of indriya,

- Performing of different actions after proper thoughtful analysis by his intelligence,
- By acting in contradistinction to the qualities of place, season and ones constitutions i.e. Prakruti (own physics).<sup>15</sup> always one should act in such a way that he will be always healthy by remembering all the things mentioned in Sadvritta.

### Principles of Sadvritta (codes of conducts)

In Charaka Samhita word of noble persons is considered as best among the adoptable behaviours. Happiness is best among nourishing things, Detachment is best among enhancers of nourishment so these have been mentioned in Sadvritta.

- The person who have does not believe in god should be boycotted,
- Greed is prime among trouble makers,
- Words of the wicked are primes among the factors leading to harmful effects.

So these have to be abandoned. Sadvritta not only included mental faculties but also rules related with general hygiene, religion, food consumption, sexual intercourse and exercise. Following which leads to prevention of psychological and physical and psychosomatic disorders. Similar principles are described in Achara Rasayana and Dharaniya Vega. Ayurveda believes that mind, soul and body are like the pillars of life. The combinations of these three are responsible for purusha as well as the world. Even the disease occur either in the body or mind.<sup>16</sup> One should avoid intellectual errors (Pradnyaparadha), take care of sense organs, by avoiding excessive; improper or disuse of sense organs, knowledge about place, time and oneself; adopt codes of conducts mentioned in ancient texts to prevent diseases.

- Practicing the regimen which are wholesome for sense organs,
- One should good memory power can remember rules well and prevent disease,
- Knowledge about time, place and himself; one who has proper knowledge about his place of residence can follow different regimens related to food and habits accordingly and prevent disease. Time factor is very important whether it is the season, time of day or age of the person in prevention of diseases.
- Knowledge about himself i.e. Prakruti, agni are must for following any regimen properly.

### Dharaniya vega (suppressible urges)

One desirous of his well being has to suppress certain urges like doing work which is more to his capacity, which will lead to unwanted effect on the body and bad deeds mentally, orally or physically. Similarly one should control of greed, grief, fear, anger, ego, shamelessness, jealousy, excessive attachment and desire for things possessed by others.<sup>17</sup> one should avoid speaking harsh words, back biting, lying and use of untimely words. The action of violence against others, desires for others women and stealing should be controlled. All these aspects mentioned under suppressible urges aim towards mental harmony. Lord Buddha considers desires as the root cause of unhappiness. These mental faculties are considered as six enemies in the path of yogi. Desires (kama),

anger (krodha), greed (lobha), attachment (moha), ego (mada) and jealousy (matsara). One should conquer these will be happy. One who fails to do it will always be unhappy and will be afflicted with many diseases. Achara Charaka considers grief as aggravating factor of diseases, worry as emaciating, and detachment among nourishing, greed as prime factor responsible for mental troubles.<sup>18</sup> So these show the importance of suppression of suppressible urges. Similar things have been mentioned under yama and niyama in yoga.

#### Asanas (posture)

Asanas is third part of Yoga, which includes different yogic postures, it helps to attain further steps of yoga, control over physical body later to control over mind, which enhance all over development of being. One can control his mind efficiently, only when he controls his body properly. This is brought about by asanas and thus helps in attaining the ultimate goal the salvation. By practicing asanas one can develop mental equilibrium, balance, endurance and great vitality.

#### Pratyahara

Thinking about self is known as Pratyahara, it is the act of self control and is the bridge between Antaranga and Bahiranga yoga. In other words it is a step to attain ultimate goal, the Salvation<sup>19</sup> (Moksha). As the sense organs are not in contact with objects, they mimic features of mind. The sense organ becomes introvert. Mind wavers due to union with sense objects like sound etc. By the practice of pratyahara the sense organs are under the complete control of mind. Here the control over the mind has been achieved. The person starts to look internally about self. This is the initial stage of thinking about self.

#### Dharana

Process of withdrawal of mind from the sense and its blending with the soul is Dharana. After remembering the goal, concentrating over it and blending with soul is Dharana. After gaining control over the body through practice of Asanas controlling movement of prana by process of Pranayama, withdrawing of sense objects from sense organs by Pratyahara, the practitioner reaches to Dharana, one among the antaranga yoga. Here the mind is in concentrated stage, with concentration on desired objects, which is most essential to attain self knowledge (atma jnana).<sup>20</sup>

#### Dhyana (Meditation)

Mind is in state of complete concentration is called as dhyana. Here there is continuous thought about same object and there is no deviation even for a fraction. It is very much effective on body as well as mind. The reduction in the consumption of oxygen and excretion of carbon dioxide is due to reduced metabolic activity.<sup>21</sup>

#### Achar Rasayana

One should always speak truth; refrain from anger, alcohol, sexual act and violence. One should be peaceful, avoid exertion, speak sweetly, practicing of chanting of god names and cleanliness, generous, perform penance, respect god, Brahmin, preceptors and elders, be away from cruelty and always kind to all. One should sleep and get up at proper time, take milk and ghee every day, have knowledge about place, time, should have proper planning with intelligence,

not egoistic, have good conduct, be devoid of wrong thoughts, inclined towards philosophy, have belief in god, serve elders, read religious books. He always will be endowed with qualities consumes rejuvenation. If person having above said qualities consumes rejuvenating drugs, he will be endowed with all qualities of rejuvenation.<sup>22</sup>

#### Naisthiki Chikitsa

Nishta means liberation from miseries i.e. in the form of salvation and the means for salvation is naisthiki. It is the way for the ultimate aim of life, one among four objects of human life, the salvation.

#### Nature cure

Natural cure is a treatment modality, where natural measures are used in curing the diseases. It is a way of life in which man lives in harmony with nature. Body and mind should be treated as a whole is a basic principle of nature cure. Human being are governed or maintained by the existence of a life force called as vital force. Some factors are responsible for vital force they are sleep, sunlight, air, water, food, mental makeup and way of life. Sleep provides relaxation, it is necessary for body and mind. It also helps to conserve the energy. Sunlight enhances the vital force, gives energy, helps in synthesis of vitamin D and also has antimicrobial and antibacterial property. Air gives life by supplying oxygen, pressure and breathing gives vital energy. Fresh water is most essential for life. Food is naturally available substance. Always positive foods should be consumed for preservation of vital force. Mental peace enhances vital force. Busy life, smoking and alcohol adversely affect vital force and health. For maintenance of health five important guidelines given by Venkata Rao in nature cure. Two meals a day, 8-10 glasses of water daily intake, daily exercise for one hour, fasting once a week, pray twice a day.<sup>23</sup>

#### CONCLUSION

Health is a balanced state of dosas, dhatus, malas and agni along with the strotases devoid of abnormality. Yoga helps in the maintenance of balance in health and establishment of balance in the ill. The control of vayu through pranayama leads to stability of mind. Following Yama, Niyama, Dharana, Dhyana result in increase of satva quality, which leads to attainment of salvation. Dharaniya vega, achar rasayana, sadvritta are based on similar principles which help to control mind and prevent psychological disturbances. Thus these not only prevent them, but also help to treat psychosomatic diseases.

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