



Research Article

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COMPARATIVE STUDY OF ANCIENT TEXTUAL AND PRESENT ETIOLOGICAL FACTORS IN PSYCHOSOMATIC DISORDERS

Ujwala Vamanrao Pawar*

Associate Professor, Department of Roga Nidana, Government Ayurveda College, Nanded, Maharashtra, India

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*Corresponding author

Dr. Ujwala Vamanrao Pawar, Associate Professor, Department of Roga Nidana and VV, Government Ayurveda College, Nanded, Maharashtra, India

E-mail: ujwalapawar.pawar2@gmail.com

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ABSTRACT

Ayurveda is the science of life. Today we are living in speed age where everybody is a button away and everybody wants to live this luxurious life. Therefore every person is sprinting. This race is a major cause of lifestyle change and everybody want to work without pause. It leads to pressure and tiredness. Competition in each and every field is another reason behind all these. Personal and family expectations are also very high due to competition. When a person is not able to thrive a competition he/she feels anxiety and stresses which gradually leads into psychosomatic disorders like depression and anxiety. The impact of manas bhavas: krodha, lobh, moha, irsha, dwesa, etc are huge in all aspects in modern life. We all are struggling not only for survival but because of high goals. Change in mood/emotions according to manas bhavas cause imbalance of hormones, resulting in not only psychic but also many another physical diseases. Ayurveda define health as a balanced state of the body (shareer), the sensory, motor faculties (indriya), the mind (manas) and the soul (atma). According to Ayurveda, disease manifests due to imbalances in this healthy state of body, faculties, mind and soul. Psychosomatic disorders are manifestations of physical imbalance in which emotional components have a strong influence.

Keywords: Psychosomatic, depression, luxurious life, competition

INTRODUCTION

The basic concept of Ayurveda is prevention of life in healthy individuals even after that if someone is diseased then the disease must be cured. Healthy body depends on healthy mind and healthy mind depends upon healthy body. So, balanced equilibrium in mind and our body is very important. Psychosomatic means mind [psyche] and body [soma]. A psychosomatic disorder is a disease which involves both mind and body. Psychosomatic disorders are manifestation of physical imbalance in which emotional components have a strong influence. There is a mental aspect to every physical diseases. There can be physical aspects from mental illness. It is well-known that the mind can cause physical symptoms for example: a fast heart rate (Tachycardia), palpitation, feeling sick, shaking (tremor), sweating, dry mouth, chest pain, headache, a knot in the stomach and a fast breathing (tachypnea). These physical symptoms are due to increased activity of nervous impulses sent from the brain to various parts of the body. Now a day's life is very busy and fast. There is a competition in every field. From school days the competition usually starts. Due to this competition there is a stressful life. People gets frustrated and may lead to suicidal tendency. Pranayama, Yogasana plays an important role in order to keep mind healthy. Healthy mind keeps body in healthy condition. In today's era psychosomatic disorders and diseases increased because of frustration, addiction and stress.

Aims and Objectives

- Comparative study of Ancient [granthokta] and present causes of psychosomatic disorders.
- To study the actual facts and relation about mental and physical causes.

- To prove that there is mental aspect to every physical disease and there can be physical effects due to mental illness.
- To prevent the psychosomatic disorders in today's era.

MATERIALS AND METHODS

50 patients of were selected from OPD and IPD of Manasrog, at Tarachand Hospital, Pune, Maharashtra, India during June 1997- Dec 1999.

Classification of manas rog- (classification of psychosomatic diseases)

- Roga- Nija and Agantuj
- Nija sharir, Nija manas/Agantuj sharer, Agantuj
- Nijamanas Rog - [Diseased caused by vitiated doshas]
- Aagantuj manas Rog- [Acquired manas Rog]
- Manas Doshjanya- Kama-Desire, Krodh-Anger, Bhaya -Fear, Lobha/Moha -Greed, Iirsha- jealous-Shok-Sadness, Mada-Ego, Chinta- Stress, Dina - Poor
- Sharirdojanya- ex- Unmad-Histeria, Apasmar-Epilepsy, Mada- Ego Murcha -Unconsciousness, Sanyas- Coma¹⁻⁴

The five elements (panchmahabhut) and Tridoshas

The five elements, panchmahabhuta combine in pairs to constitute the three doshas- vata (earth and air), pitta (water and fire) and kapha (water and earth). The combination of these doshas inherited at birth indicates an individual's unique constitution. The dynamic balance of tridoshas creates health. Ayurveda defines mental health as a state of mental, intellectual and spiritual well-being. A complete and foolproof definition and interpretation of the mind is impossible to provide. Yet Ayurveda has attempted to examine every detail of the mind's attributes with fair success. The concept of health in Ayurveda

encompasses not only the physical and mental aspects but also the spiritual aspects, which is missing in the modern psychological discourse. The ancient classical Ayurvedic expert, Charaka, places the mind in the heart though other texts locate it at the head and the navel. These various views are considered complementary rather than contradictory. The mind is functionally divided into ahankara (ego), ichha (desire, will) and buddhi (intellect). Ichha directed by ahankara, controls the mind. Buddhi or intellect takes the decisions⁵⁻²³.

The relation between Tridoshas and three gunas

The three gunas (sattva, rajas, tamas) are connected to tridosha in Ayurveda. 'The three gunas together are responsible for the existential, experiential, evaluative and transactional dimensions, each of which may serve as a motivational source of stress. The ideal state of mind is sattvic, marked by equanimity. An agitated mind is in the rajasic state, while the lethargic and gloomy mind is in the grips of holding on to negative emotions and undigested experiences, tamas. The accumulation of toxins in the body is termed as ama. Psychologically, ama arises from holding on to negative emotions and undigested experiences. The mind exerts the deepest influence on the body and freedom from sickness depends upon contacting our own awareness, bringing it into balance and extending that balanced to the body.'²⁴⁻³²

Bhutavidya

Bhutavidya is the special branch of psychiatry in Ayurveda dealing with mental diseases. Some scholars interpret 'bhuta' to mean ghosts and spirits who cause abnormal psychological conditions. Other say 'bhuta' represents microscopic organisms like viruses and bacteria. Bhutavidya also examines past life karmic causes, which have no explanation in tridosha. Mental disorders are generally divided in doshonmada (physical basis) and bhutonmad (purely mental basis). The Basis of Ayurveda is an understanding of the energies that exist in the body and mind of man. These energies also exist in the world around us and in time and space. These Root energies are called Doshas, Vata, Pitta and Kapha in our body and are in the physical universe. They are further divided into five types. In the mind they have more subtle forms and are called Prana, Tejas and Ojas. Understanding the link between these energy forms is the key to understanding of how physical disease can be caused by the mind (psychosomatic illness) and how the conditions of the body can disturb the mind³³⁻³⁶.

Ubhayatmaka

Psychosomatic disease is a real physical disease that is related to a psychological process. This should not be confused with a somatic form disorder such as conversion hysteria that is a mental disorder but appears to be physical disease but not. Conversion hysteria is a particular kind of neurosis as there is no organic cause for the symptoms. A psychosomatic disease is a physical disorder with two major aspects: 1.) It is caused or made

worse by stress and 2.) It is characterized by an organic structural change in the body. Several Popular theories try to explain psychosomatic disease. While each has merits for some patients there is no universal explanation in modern western therapy. Ayurveda on the other hand has a completely different view. There are three mental/spiritual dispositions or qualities called Gunas that determine how an individual responds to 'Stress'. These are Satva, Rajas and Tamas, and are inherent in all aspects of life. Satva is responsible for mental equipoise and clarity. It is a quality of food, plants (medicines), environmental locations, and impressions that influence the lifestyle of everyone. Unfortunately it is often neglected and not emphasized in western system just as wisdom is not considered a priority. The other two: Rajas, the force of distraction and instability and Tamas, the force of confusion, darkness and ignorance and fear are the direct causes of disease both physical and psychological. Each type of physical (Vata, Pitta and Kapha) and mental (Prana, Tejas and Ojas) energy can change the quality of health of the person by increasing Satva and reducing Rajas and Tamas. This works from both the physical and psychological side³⁷⁻⁴².

Ancient causes of mental disorders

- Strain
- Stress
- Excessive negative thought
- Asatmendriarth sanyog
- Pradynaparadh [Intellectual errors]
- Parinam [Time]
- Pain
- Dharniya vegodharan
- Wrong work and function of mind
- Following wrong regimen of day, night and seasons (Dincharya, Ratricharya, Rutucharya)
- Wrong habits of food intake (Vishamashan)
- Wrong habits of sleep, wrong timing of sleep or Insomnia (Anidra, Atinidra)
- Ignorance of cods of conducts (Sadvritta)
- Wrong uses of sense organs (Asamyakyog of indriya)
- Wrong thinking habits (Avichar)
- Janapadodhvas (epidemiology)⁴³⁻⁶⁴

Etiological factors of psychosomatic diseases in today's era

Mansic (psychic)

Strain, Stress, Giddiness, Insomnia, Tiredness, Anger, Fear of death, Family history, Manobhighat (accidental history on mind), Depression, Anxiety

Shariric (physical)

Agnimandya (loss of appetite), Ananabhilasha (no desire of eating), Weakness, Palpitation, Bad food habit (dushtanna sewan), Jwara (temperature), Delayed delivery, Shirobhighat (head injury), Family history⁶⁴⁻⁷²

Table 1: Age Wise Distribution of Patient

S. No.	Group	No. of patients	%
A	01-10	4	8
B	10-20	13	26
C	20-30	9	18
D	30-40	12	24
E	40-50	4	8
F	50-60	7	14
G	60-70	1	2

Table 2: Sex Wise Distribution

S. No.	Group	No. of patients	%
A	Male	26	52
B	Female	24	48

Table 3: Occupation wise distribution

S. No.	Group	No. of patients	%
A	Student	4	8
B	House wife	13	26
C	Servant	9	18
D	Business Man	12	24
E	Other	4	8

Table 4: Mental Causes in Present Era

S. No.	Causes	No. of patients	%
A	Stress	16	32
B	Depression	2	4
C	Insomnia	22	44
D	General Debility	2	4
E	Exertion	2	4
F	Manobhigat	8	16
G	Irritation	4	8
H	Fear of Death	2	4

Table 5: Major Psychological Etiological Factors

S. No.	Causes	No. of patients	%
A	Stress	16	32
B	Insomnia	22	44
C	Manobhigat	8	16

Table 6: Major physiological etiological factors

S. No.	Causes	No. of patients	%
A	Agnimandya	8	16
B	Loss of appetite	9	18
C	General debility	6	12
D	Palpitation	4	8

Table 7: Percentage of Satwa

S. No.	Satva	No. of patients	%
A	Less (heen)	45	90
B	Medium (avar)	2	4
C	Good (Pravar)	3	6

Table 8: Etiological causes of Hysteria

S. No.	Causes	No. of patients	%
A	Manobhigat	6	60
B	Family History	1	10
C	History of Trauma	1	10
D	Steal Food	1	10

Table 9: Etiological Factors of Epilepsy

S. No.	Causes	No. of patients	%
A	Fever	4	40
B	Head Injury	3	30
C	Prolonged Delivery	1	10
D	Decreased Immunity	1	10
E	Steal Food	1	10

RESULT AND DISCUSSION

Ancient causes like stress (chinta), depression (audasinya), insomnia (nidranash), anxiety (bhram), etc are find in today's era also. In fact there are 26 % patients find in 10 to 20 age group. 24 % patients were found in 30 to 40 age group, 52 % female and 48 % male patients were found which were surfing from psychosomatic disorders. 34 % students, 24 % housewife and 22 % in service having some psychosomatic disorders. Main factors were found in 32 %, insomnia in 44 %, 4 % patient having death of fear, Manobhigat were the cause in 16 % patients. The causes like insomnia, stress, manobhigat were found in 44 %, 32 %, 16 % respectively. Actual physical causes like loss of appetite, no desire of eating food, palpitation, weakness were found in 16 %, 18 %, 08 % and 12 % respectively. 90 % patients were of awar (hin) satwa. Due to awar satwa mind is very weak. In Unmad vyadhi 60 % patients were of manobhigat. 10 % patients have family history. 10 % patients have accidental history. That means manobhigat is very important cause in ancient days and today also. In Apsmar vyadhi 30 % patients have head injury.

CONCLUSION

There were more patients of stress, strain, insomnia and manobhigat in mansic hetu (mental causes) and Agnimandya (loss of appetite), Ananabhilasha (no desire to eat in shariric hetu (physical causes). 90 % patients were of hine satwa (weak mind). Satva is responsible for

mental equipoise and clarity. It is a quality of food, plants (medicines), environmental locations and impressions that influence the lifestyle of everyone. Ignorance and fear are the direct causes of disease both physical and psychological. Each type of physical (Vata, Pitta and Kapha) and mental (Prana, Tejas and Ojas) energy can change the quality of health of the person by increasing Satva and reducing Rajas and Tamas. This works from both the physical and psychological side.

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