

LITERARY RESEARCH

PATHO-PHYSIOLOGY AND MANAGEMENT OF

PSYCHOSOMATIC DISEASES ACCORDING TO

ANCIENT SCIENCES.

2 Ancient literary research

Title: Patho-physiology and management of psychosomatic diseases according to Ancient sciences.

2.1 Aim & objectives

2.1.1 Aim:

To understand the patho-physiology & management of psychosomatic disease according to yoga and Ayurveda

2.1.2 Objectives:

-) To understand the psychosomatic diseases according Ayurveda & Yoga point of view
-) To understand the causes and patho-physiology of psychosomatic diseases according Ayurveda & Yoga point of view
-) To understand the management of psychosomatic diseases according Ayurveda & Yoga point of view

2.2 Introduction

This chapter deals with the knowledge related to Patho-physiology and management of psychosomatic diseases according to Yoga and Ayurveda.

2.3 Ayurved

Ayurveda is one among the most ancient health care systems in the world. The term Ayurveda consists of two words “*yu*”, the life and “*veda*”, the knowledge, so *ayurveda* is a comprehensive science of life. It encompasses all the regimens to be followed from birth till death in order to have a healthy life. It also deals with treatment of different diseases.

According to *ayurveda* the purpose of the human life is to achieve the *puru ararthas* (the four human goals) Viz. *dharma* (righteousness), *artha* (resource of living), *kama* (desires) and *moksha* (liberation).

धमाथसुखसधनंआरोग्यंमोलमुत्तम्॥चसु१/२५

dharmārtha sukha sādhanam ārogyam mūlattamam | Ca Su 1/25

It is very important to have good health in order to achieve the four goals of life (*puru arartha*).

शरिरमाध्यमंखलुधमसाधनम्॥रघवुशमं॥

śarīramādyam khalu dharmasādhanam || Raghuvamśam ||

Maintaining the perfect health of the body (*arira*) is the primary requirement (*madyam*) to achieve this final goal (*sdhana*) of living in a righteous life.

2.3.1 Aim of Ayurveda

SvSwSy SvaSWy r][< AturSy ivkaràzmn<,

svasthasya svāsthya rakñāëam aturasya vikārapraçamanaà |

Protection of health of healthy person and to cure the disease of the diseased person is

2.3.2 Definition of Health according to Ayurveda

What is perfect health? It is not just the absence of diseases. WHO says ‘it’s not mere absence of disease, but it is a state of well being at physical, mental, social and spiritual level’.

ayurveda offers a broad perspective for the definition of health. It has a unique definition which encompasses all dimensions of human existence and relates to balance at all levels of existence.

समदोषसमाग्निश्चसमधातुमलक्रियाः।

प्रसन्नान्द्रेन्द्रियमनःस्वस्थ्यइत्यभिधीयते॥सुसू- १५.४१॥

samadoṣaḥ samāgniśca samadhātu malakriyāḥ |

prasannātmendriyamanāḥ svastha ityabhidhīyate ||Su sū - 15. 41 ||

S ma do a - equilibrium/balanced state of *trido a*, *s ma-n gni ca* - equilibrium in *pancha agni*, *s ma dh tu* - equilibrium condition in *saptadh tus*, *malakriya*-normal state of evacuation of *mala*, *prasann tmendriya mana* -blissful state of sense organs and mind is called *svastha* i.e. perfect health in which man is established in this inner being.

Let us look at each one of these aspects, *do a* (the humors), *dh tu* (tissues) and *mala* (waste products) in detail as portrayed in this science.

2.3.3 Do a:

According to *Yurveda* the body is composed of three main fundamental components derived from the five basic elements of the universe (earth, water, ether, fire and space). These are called *do as*.

2.3.3.1 Definition of do a:

दुश्यन्तिइतिदोषः।चसू५।२०

duṣyanti iti doṣaḥ | Ca Sū 5 | 20

Do a is that vital energy which can get vitiated (disturbed) and can vitiate other components of the body, the *dh tu* and *mala*.

Generally the term *do a* is used to translate as humor in English language, but it has a subtler meaning. It refers to an inner bioenergy system that controls all functions of the body.

Doshas refers to biological forces within the within individual consciousness which are responsible for all kinds of function and activities in the body such as movements, locomotion, speech, touch, respiration, circulation, immunity etc. and mental activates such as anger, depression, enthusiasm, etc.

2.3.4 Classification of dosha

वायुःपित्तकफश्चेतित्रयोदोषसमासत।

मनसःपुनरुद्धिष्टोरजश्चतमएवच॥चसू१।५७॥

vāyuḥ pittaṁ kaphaścoktaḥ śārīro doṣasaṅgrahaḥ |

manasaḥ punaruddiṣṭo rujaśca tama eva ca || Ca Sū 1 | 57 ||

Depending on their location the *do as* are divided into two main types viz. *sh ririka do a* and

Doshas – the biological forces or energies in the body are classified into three types depending on their functions. These are vata (responsible for movement & locomotion & all kinds of cellular transport etc.), pitta (responsible for all kinds of metabolic process), kapha (responsible for nourishment & cellular growth).

mānasika doṣa.

2.3.4.1 Sharirika Doṣa

सवशरिरचरास्तुवातपित्तश्लेष्मनः।

सवास्मिन्शरिरेकुपिताकुपितःशुभाशुभानिकुवन्ति।चसू२०।९॥

sarva śarīracarāstu vātapittaśleṣmaṇaḥ sarvasmin śarīre

kupitākupitāḥ śubhāśubhāni kurvanti | Ca Sū 20|9

Trido as are present in the whole body and they are responsible for maintaining the health in their normal state; the same *do as* destroy the health when they become abnormal/vitiated.

2.3.5 CONCEPT OF AGNI

The term *agni* is generally used for digestive fire but in its broader aspect *agni* is the metabolic factor. *Agni* is also a form of life force or energy responsible and it is classified into *deh gni*, *j thar gni*, *k y gni* and *p cak gni*. It is stated that the endotoxins(*ma*)are generated by abnormalities in the functioning of *agni*. The root cause of all diseases is the accumulation of toxins due to weak *agni*. The function of *agni* is to digest the *ma* (the toxins generated in the process of metabolic activities in the body) and eliminate them from the body and help in maintaining the health.

K y gni refers to the fire/heat present in the body. Its site is *kos ha* (alimentary tract); it is also called *kos hagni*; *j hara* (stomach) being the seat for this *kos hagni* it is also known as *j haragni*. As it attends to the important function of *h ra p ka*, digestion of food, it is also called *p cak gni*. It cooks the food and prepares the nutrients required for all *dh tus*, the tissues; each one of the *dh tuhas* within it an *agni*, fire like vital energy, which is a component of the portion of the *j haragni*, because of their identical functions. This *agni* presents in the *dh tu(dh tv gni)* cooks the nutrient material prepared by the *j haragni* and transforms it so as to become suitable to the *dh tu*. In this function, the *dh tv gni* receives its strength from the *j haragni* and both work in union; if the *ja haragni* is very strong, the *dh tv gni* also becomes very strong, overcooks (increases BMR) the nutrients, thereby making very little nourishment available for other functions, which in turn leads to *dh tuk aya* (decrease or loss of the tissues, tissue wasting, cachexia). Very weak *agni*, on the other hand, fails to cook the food materials properly and allows *ma* to accumulate in the *dh tus* leading to *dh tuv ddhi* (abnormal increase of the tissues); both *v ddhi* and *k aya* (of the *dh tu*) are abnormal which give rise to systemic diseases as described in this sloka.

स्वस्थास्यकायाग्नेरंशधातुसुसंश्रितः

तेशांसादातिदिमिभ्यधातुत्रिधिद्योद्भवःःःृीणतिधमाञ्जसू११।३५

svasthasya kāyāgneramśā dhātuṣu samśritāḥ |

teṣāṁ sādātīḍītibhyāṁ dhātuvṛddhi kṣayodbhavaḥ ||

pūrho dhātuḥ param kuryādvṛddhaḥ kṣīṇaśca tadvidham | A Hṛ Sū 11 | 35

K y gni (metabolic fire) although present in its own place, has its portion in the tissues (*dh tu sa rita*) also. Decrease (in quantity or quality of functions) or an increase of the corresponding *agni* gives rise to increase and decrease of the functioning of the *dh tus*

respectively. The increased or decreased functioning of a preceding *dh tu* leads to similar changes in the succeeding *dh tu*.

2.3.6 CONCEPT OF ĀMA:

2.3.6.1 Definition of āma:

ma refers to anything that exists in a state of incomplete transformation. In particular, refers to the toxic by-product generated due to improper digestion.

2.3.7 Definition of *ma* according *Yurveda*.

उश्मणोलपबलत्वेनधातुंमाद्यमपचितं।

दुष्टमामस्यगतरसमामं प्रशच्छते।।अ सू१३।२४

ṣmaṇo'arpa balatvena dhātu mādyāmapācitam |
duṣṭamāmāsaya gataṁ rasamāmaṁ pracakṣate | | anye
doṣebhyaḥ evāti duṣṭebhyo'nyonyamūrchanāt |

kodravebhyo viśasyeva vadantyāmasya sambhavam | | A Hṛ Sū 13 | 24

The hypo-function of *m* (*agni*), results in incompletely digested food, yields immature *rasain m aya* (alimentary tract) which in turn undergoes fermentation. The resulting substance is called *ma*. This description of *ma* refers to that is produced in *m aya*;

The word *ma* also has a generalized meaning which can be applied to the endotoxins that are generated by the deficiency of any of the working *agni* in the body.

2.3.8 CONCEPT OF DISEASE

There are two kinds of diseases, physical and mental, as there are two principal locations or sites for the disease to manifest, the body or the mind. The assessment of normality and abnormality of the components of the physical body (*do a, dh tu, mala, agni etc*) gets the

preference in diagnosis and management of a disease in *ayurveda* and that of the mind is important in *yoga* therapy.

According to Ayurveda is a result of imbalance dosha.

vikāro doṣa vaiçamyāà | doṣa
sāmyamārogyaà | |

imbalance in the dosha leads to disturbed functioning of doshas and dhausa and results in physical disease.

kalÉuxeiNÔyawRnaMyaegaeimWya na c Ait c,
ÔVyaïyana< iÇivxae hetus<g>.

k labudhendriy rthan yogomithy n c ti ca|

dravy ray n trividho hetu sangraha || 1/55

K la buddh ndriy rth n yogomithy na c ti ca|

dvay r y vy dh n trividho hetusa graha || Ca S 1/55

Both body and mind are the locations of disorders as well as pleasures. The balanced use of application of time, intelligence and sense objects is the cause of pleasure which basically provides, maintains and bestows good health and pleasurable life. Diseases occur by perverted, negative and excessive utilization of time, intelligence and sense objects. Thus, it appears that these abnormalities in lifestyle contribute to both psychic and somatic disorders.

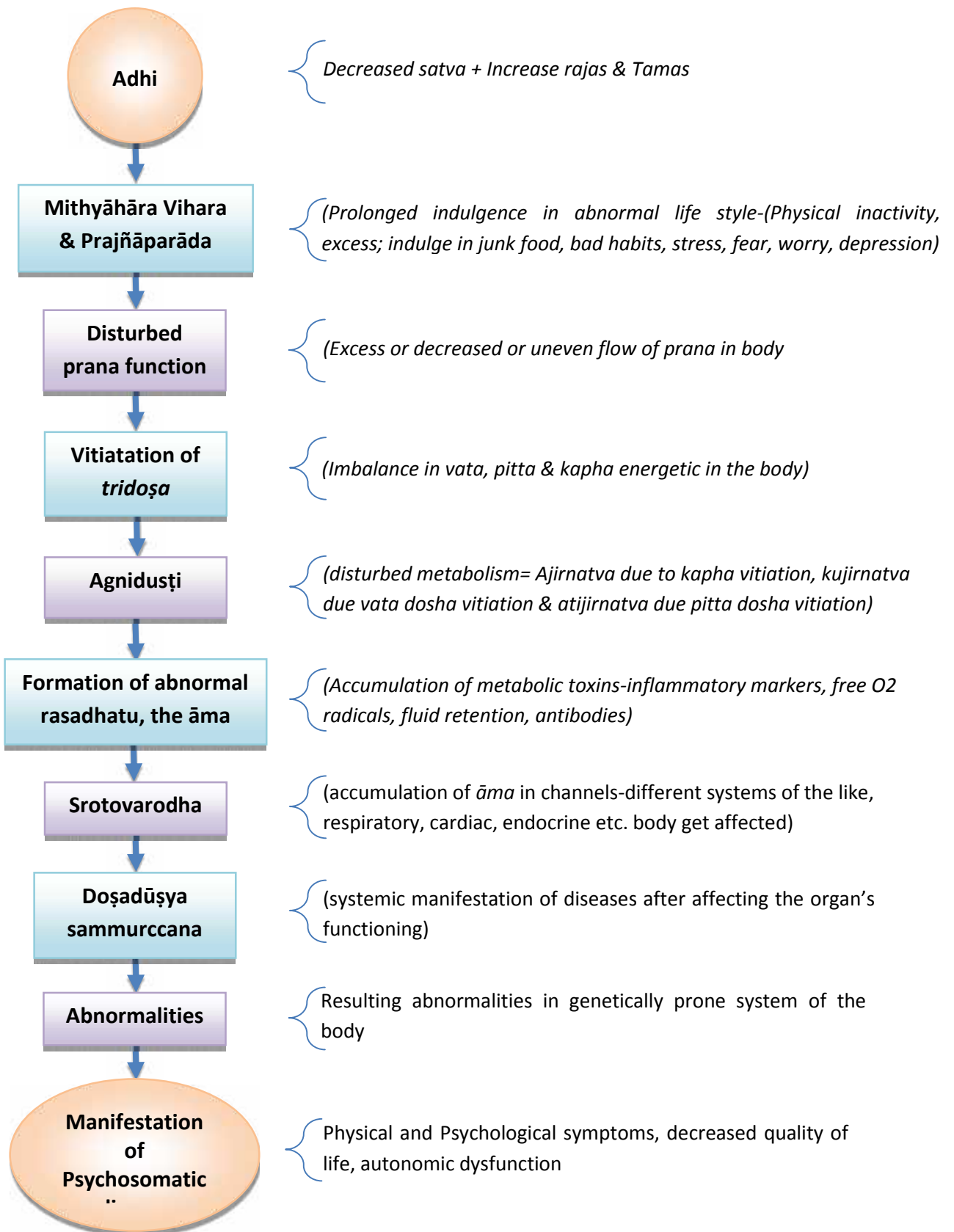
Mental illnesses are thought to originate from aggravation of the mental *doṣas* i.e. *rajas* and *tamas guṇas*; while the physical diseases originate from the aggravation of bodily *doṣas* of *vata*, *Pitta* and *Kapha*. Thus, the root cause of any disease in the human body, whether it is a physical disease or mental illness, can be treated by identifying the underlying imbalance in

the *gu a*, *do a* or the *mah bh tas*, the five subtle elements. Increased and/or decreased functioning of any of the five elements. Results in illness and balancing their functions is the aim of therapy. The eternal truth of the *vedic* science allows every human being to experience *nanda* (pure joy) by maintaining the highest level of physical, mental and spiritual health. *nanda* is experienced by maintenance of balance of *do as* and by careful controls of the proportion of the five elements that are taken in through all the senses organs.

The imbalance in the tridosha is a result of wrong lifestyle in terms of taking incompatible food, excess or inadequate physical activity and mental domains such as anxiety, depression, anger and stress. Such causes leads to accumulation of ama and accumulated ama brings the obstruction in doshas functioning leading to manifestation of the disease.

Figure 3: Ayurveda & Yoga based module for pathophysiology of psychosomatic disease

PATHO-PHYSIOLOGY OF PSYCHOSOMATIC DISEASES



2.4 YOGA

Yoga is also one among the ancient sciences such as Ayurveda. The system of yoga is a systematic study of mind and potential energies hidden within the mind.

2.4.1 DEFINITION OF YOGA

The *patanjali* defines in his second *patanjali*'s aphorism as 'yoga is process of gaining mastery over the modifications of the mind'³⁸.

yaeg> icÄ luiÄ inraex> ,

yoga citta v ttinirodha ||Pa Yo S 1/2

Then goes on to describe the result of such mastery in the next sutra: 'The seer establishes himself in his causal true state'.

tda Ô,Squ> Svépe AvSwan<.

tadä drusöuè svarupe avasthänaè|| Pa Yo S 1/3

In *patanjali yogasutra* the essence of *yoga* is beautifully portrayed as: 'Yoga is a skillful trick to calm down the mind'. It is an *up ya*, a skillful subtle process and not a brutal, mechanical gross effort to stop thought in the mind.

mn> àzmnaepayae yaeg>.

manaù praçamanopäyo yogaù||

In *yoga vasistha* defines *yoga* as balance or equity.

smTv< yaeg %½te.

samatvaè yoga uccate||ha. G .2/48

Krishna goes on to say that *yoga* is a capacity to function in a relaxed state: 'yoga is dexterity in action'. dexterity refers to maintaining relaxation and awareness during work. Relaxed action is the process. Efficiency in action is an outcome. Action in relaxation is the skill.

yaeg> kmRsu kaEz|<.
yogaù karmasu kauçalaà|| G .2/50

Gita defines *yoga* as the state in which all our sense organs (*indriya s*) are beheld steadily; i.e.this isa state of mastery over all senses including the mind.

tm yaegimit mNyte iSwr< #iNÔy xar|<.
tama yogamiti manyate sthiram indriya dhâraëaà|| ka hopani at 2|54

Thus, the subtler state of mind featured by ‘steadiness’ is referred to as *yoga*. *Yoga* is a state of great steadiness at emotional level; balance of concentration and detachment at mental level and homeostasis at body level. It integrates the personality by bringing body-mind coordination in a well balanced way.

2.5 Understanding of Human being from Yoga point of view

According to yoga philosophy every being is consist of five layer of consciousness called panchakoshas. Each layer in panchakosha is exhibit different functions and characteristics.

These five layers are: Annamaya Kosha, Pranamaya Kosha, Manoamya Kosha, Vijnanamaya Kosha & Anandamaya Kosha

2.5.1 ANNAMAYA KO A

It is the grossest part of consciousness. It comprises the physical body which includes, different kinds of genes, cells, tissues organs, systems etc. dhatus mentioned in Ayurveda are the part of annamayakosha. This physical body follows the nature’s laws. According to Ayurveda different kinds of external factors including diet, physical activity, seasonal changes, have tremendous influence on the physical body. In order to prevent the health Ayurveda prescribes daily and seasonal regimens to follow. Similarly Yoga also recommends a lifestyle to maintain this annamaya kosha healthy and fit for yogic practices.

Annam ya ko a practices are healthy *yogic* diet, *kriy s*, loosening excises & *yog sanas* are used to cooperate at the *annam ya ko a* level.

2.5.1.1 *Kriy s*:

These are *yogic* processes described in *ha ha yoga* to cleanse the inner organs of the body. They produce the following effects (1) Activating & revitalizing the organs (2) Toning up their functions,

(3) Desensitization and (4) Development of deep internal awareness.

2.5.1.2 *Sithilakara a vy y ma*:

Very simplified physical movements to mobilize and activate the affected part of the body are used. Some easy physical exercises are adapted to satisfy the needs for the particular ailments to (a) loose the joint (b) stretch and relax the muscles, (c) improve the power and (d) develop stamina.

2.5.1.3 *Yog sanas*:

Yog sanas are physical posture often imitating the natural positions of the animals meant to reach the mind tranquil. Through these postures, the physical revitalization and deep relaxation and mental calmness are achieved.

2.5.1.4 *Relaxation techniques*:

The literature on the use of relaxation or relaxation-like procedures (relaxation therapy) in the treatment of hypertension was critically reviewed. Relaxation therapy resulted in greater reduction of blood pressure⁴⁶.

The various relaxation methods, such as *yoga*, transcendental meditation, progressive muscle relaxation, and others have shown more promise. With varying degrees of

experimental vigor, many of these techniques have been associated with long-lasting changes in blood pressure⁴⁷.

2.5.1.5 *S tvic food:*

S tvic food is those that make the mind *s tvic*, *s tvic* food makes man pure & happy, gives vitalitystamina to the mind & promotes positive health. This includes simple vegetarian diet containing sufficient proportions of nutrients with minimal spices & fats. It should also be cooked fresh & serve with good heart. Here the concept of moderation in quantity & quality is very important.

rSy> iōGx> iSwr> iÿ*> Aahr> sivTk ià> yh.

rasyaù snigdhaù sthiraù hridyaù äharaù savitka priyaù yaha|||Bha G 17/8

Those food which increases the *yu* (Life & vitality), *sattva* (purity), *bala* (strength & stamina), *rogya* (Health), *sukha* (Happiness) and *priiti* (Cheerfulness), those foods are *rasyaha* (Savoury), *snigdha* (oleaginous), *sthira* (Substantial), *h idya* (*agreeable*) and are liked by the *sattviks*.

2.5.2 *Vy dhi according to yoga*

In *nandamaya ko a* a man is healthier with perfect harmony and balance of all these faculties. At *vijñ namaya ko a* there are movements, but are channeled in the right direction. As such, it is at the *manomaya ko a* level the imbalance start, say the *yoga* texts. Likes and dislikes have come to play at this level. They start governing our actions; often they are in the wrong direction. The liking of Sweets in a diabetic may lure him to eat the same against doctor's advice. Thus going against what is right causes imbalances. These imbalances amplify themselves resulting in the mental illness *dhis*. At this stage there are no symptoms at the physical level. Prompted by the perpetual growth of desires, these mental diseases concealed in us, begin to manifest themselves externally and gradually they percolate to the physical frame. Preponderance of *ajñ na* (ignorance about one's real state of bliss) leads one

to perform wrong actions such as eating of unwholesome food, living in unhealthy dwellings, doing things at untimely hours, the association with the wicked, evil thoughts, inflict injuries, etc. These breed physical diseases called *vy dhis* or secondary diseases.

The *dhis* (primary diseases): are two-fold-*s m nya* (ordinary) and *s ra* (essential). The former includes the diseases incidental to the body while the latter is responsible for rebirth to which all men are object. The *s m nya* are normally produced during the interactions with the world. These may be termed as psychosomatic ailments. When dealt with by suitable techniques and congenial atmosphere, *dhis* of the ordinary type will vanish. Along with it are destroyed the physical

Adhija vyadh is are the psychosomatic disease it is state of increased rajas and tamas

ailments i.e., the *vy dhis* caused by these *dhis*, *nadhij h-vy dhayah*. The subtler *dhis* of the essential type (*s ra*) which cause the birth of the physical body can be destroyed only by the realization of the causal state of mind and a corresponding ability to live in *vijñ namaya* and *manomaya ko a*. In that state, man transcends the cycle of birth and death.

The *nadhij h* (Secondary): Are those not originated by the mind. These would probably include the infections and contagious diseases. The text says that *nadhij h vy dhayah* can be handled through conventional medicine (the chemotherapy of modern medicine and *yurveda*), *mantras* (with their natural vibrational characteristic) and good actions. These bring about the purity of mind, the *pr a* flowing freely in the body and the food getting digested better and assimilated properly allowing the diseases to vanish.

2.6 The psychosomatic illness according to yoga

Among the two types of *dhis* described the *s m nya* (ordinary) type corresponds to the modern psychosomatic ailments. When the mind is agitated during our interaction with the

world at large, the physical body also follows in its wake. These agitations cause violent fluctuations in the flow of *prāna* in the *nādis*. The *prāna* flows in the wrong paths flying from one to the other without rhythmic harmony. The *nādi* can no longer, in this condition, maintain stability and steadiness, but quiver. Due to these disturbances of the *prāna* and unsteadiness in the *nādis*, the food does not get properly digested.

2.6.1.1 *Kujir atvam* :

Abnormal metabolism of food due to imbalance in flow of *prāna* in *annamaya kośa* level. According to Ayurveda *Kujirnatva* is called as *vishamajirna* this condition is due to imbalance on the *vaata dosha*. Increased *vaata dosha* affects the normal functioning of *agni* causing the

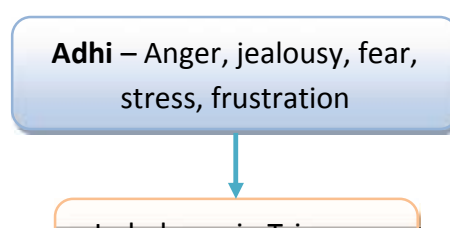
2.6.1.2 *Ajir atvam* :

Indigestion /or non-digestion of food because of imbalance flow of *prāna*. According to Ayurveda this condition is due to increase *kapha dosha*.

2.6.1.3 *Atijir atvam* :

Over digestion of food in *annamaya kośa* level because of imbalance flow of *prāna*. This condition is due to increase *pitta dosha* in the body.

Figure 4: Pathophysiology of NCD's
According to Ancient Sciences of **Yoga** and **Ayurveda**



2.7 Pathophysiology module for psychosomatic disease according to yoga and Ayurveda

Ayurveda, emphasis more on Adhi (exist in mind) as a basic cause of all kinds of psychosomatic problems whereas Ayurveda emphasizes more on tridosha imbalance as a basic cause of psychosomatic disease. But both system recognize the influence of mind on physical body and vice versa. According to Yoga vashistha Adhi from manomaya kosha cause the disease in annamaya kosha by disturbing the prana flow in the physical body.

As we discussed earlier vaata one among the tridoshas mentioned Ayurveda is a form of subtle energy in the body which similar as that of prana according to yoga. Infact the while mentioning

Table 6: Types of vattas Ayurveda describes five kinds of vaata which are similar as that of panchapranas mentioned in yoga.

| Panch vatas (Ayurveda) | Panch pranaya (Yoga- Prashnopanishad) |
|------------------------|---------------------------------------|
| 1. Prana | 1. Prana |
| 2. Udana | 2. Udana |
| 3. Vyana | 3. Vyana |
| 4. Samana | 4. Samana |
| 5. Apana | 5. Apana |

ipÄ p<gu k) p<gu pg<vaemlxatv> vvu> yÇneyiNt tÇ gDiÄ me"vt!,
pitta paigu kapha paigu pagaàvomaladhâtavaù vayuù yatraneyanti tatra gachatti meghavat|

According to Ayurveda vaata is the most important dosha than pitta and kapha as later two can't function independently without the help of vaata. This indicates that the prana mentioned by yoga is nothing but vaat mentioned in Ayurveda.

Similarly manasic doshas mentioned in Ayurveda are rajas and tamas. Ayurveda also accepts the concept of strong influence of mind in causation of physical disease.

Raagadi rogas are nothing but raga dvesha abhinivesha which are mentioned as adhi according to yoga are nothing but the qualities of doshas in the mind such as rajas and tamas.

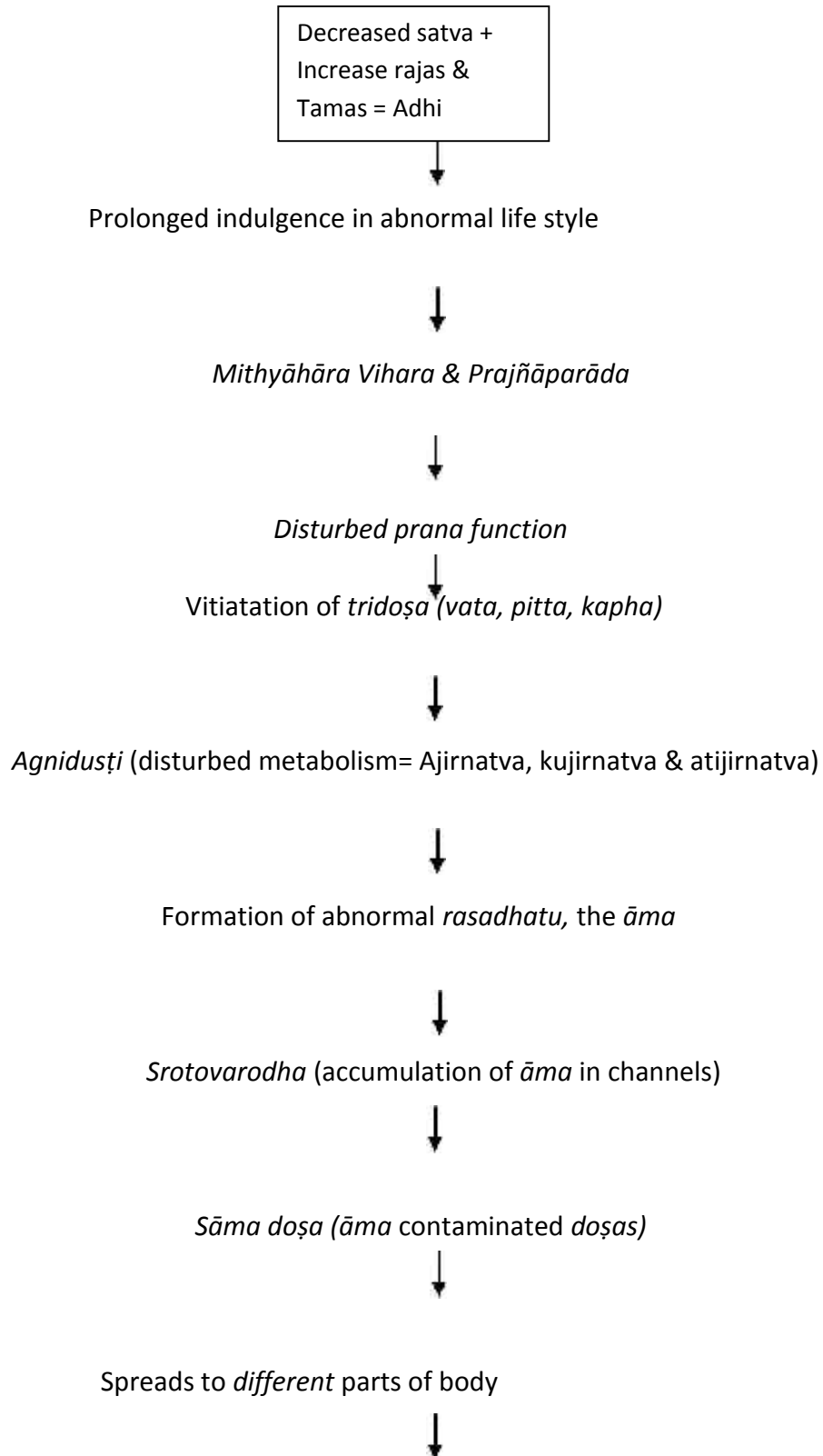
The comprehensive pathophysiology of psychosomatic disease according to Ayurveda & Yoga sciences can be as follows.

At the manomayakosha when satva is decreased and rajas and tamas increase causes the manifestation of adhi in the manomaya kosha.

This adhi in the manomayakosha causes disturbance in the pranamaya kosha leading to the dysregulation of prana flow in the annamayakosha. Deregulated pranafLOW in the annamayakosha brings the imbalance in tridosha. Disturbed tridosha can be either excess of vaata dosha which leads to kujirnatva, or excess of pitta dosha which leads to atijirnatva or excess of kapha dosha which is ajirnatva. All these forms of metabolic imbalances in the body lead to formation of ama (metabolic waste). Accumulation of ama in the body causes further obstruction in the srotas (channels in the body) disturbance in the movement of doshas and nourishment of body.

Pathophysiology of psychosomatic problems according Ayurveda and Yoga

Patho-physiology of psychosomatic diseases



Doṣadūṣya sammurccana (systemic manifestation of diseases)



Resulting abnormalities in genetically prone system of the body



Manifestation of psychosomatic disease



Samagni (disturbed metabolism= Ajirnatva, kujirnatva & atijirnatva)



Formation of *rasadhātu*



Nurishment of Srotovarodha (accumulation of *āma* in channels)



Spreads to *different* parts of body



Doṣadūṣya sammurccana (systemic manifestation of diseases)



Resulting abnormalities in genetically prone system of the body



Manifestation of psychosomatic disease

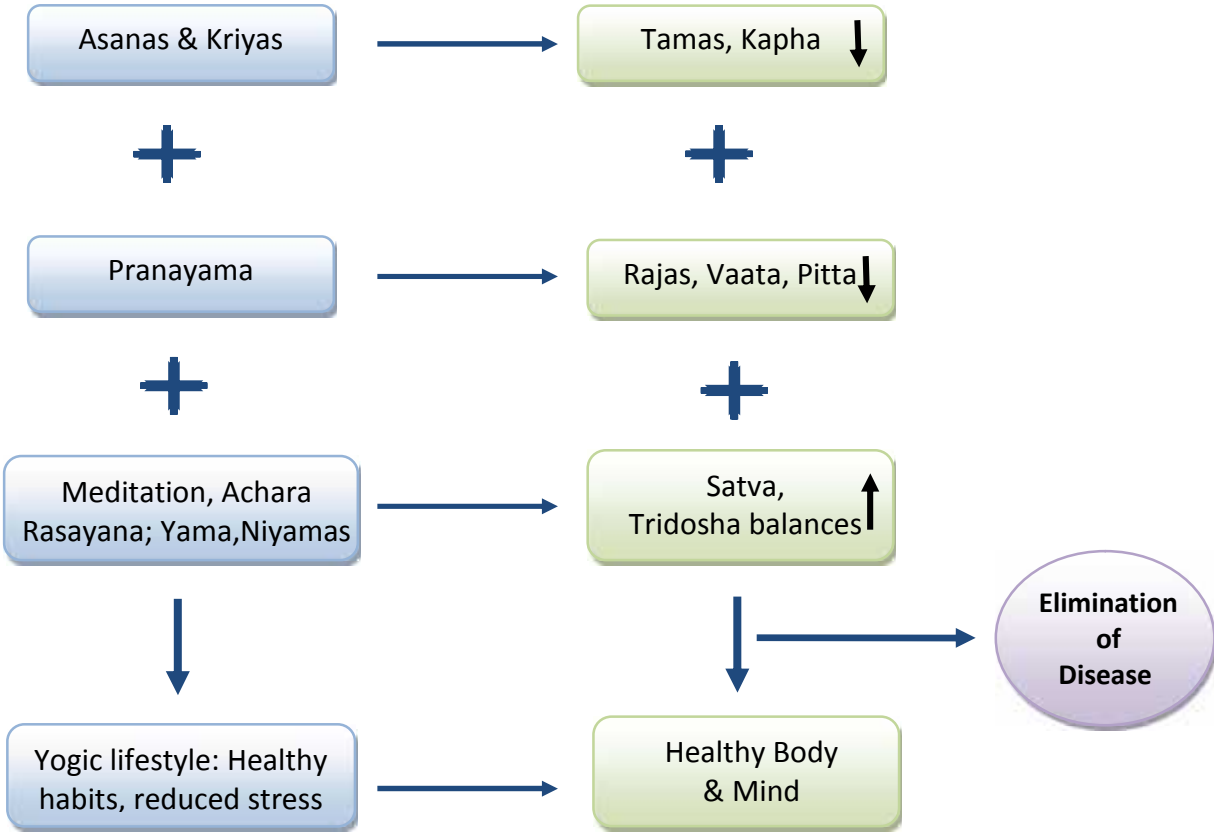
2.7.1 Management of psychosomatic disease according to Ayurveda and Yoga

According to yoga adhi in manomayakosha is source for psychosomatic diseases at physical level and according to Ayurveda disease is the imbalance in subtle energy principle i.e. Tridoshas at physiological level and cause of the imbalance in tridosha is unhealthy lifestyle.

Hence, the treatment approach of psychosomatic medication should include the interventions which can correct the imbalance both at mind and body.

Combining the concept of both sciences cause of the psychosomatic disease is imbalance in mind and body principles i.e tridosha & trigunas. Ayurveda and yoga have mentioned several techniques and therapeutic interventions to maintain the health and to prevent the disease. Following the ancient methods we have proposed the following ancient technique based module to control and prevent the psychosomatic problems.

Flow chart 4 : Yoga and Ayurveda based remedy for psychosomatic medication.



Ayurveda and Yoga, emphasis healthy lifestyle to prevention of diseases.

yu´aharivharSy yu´ceSQSy kmRsu,
yu´ SvßavbaexSy yaegae Évit Éo>.
yuktähäravihärasya yuktacesöhasya karmasu |
yukta svapnävabodhasya yogo bhavati dukhaù | | (*Bhagvat Gita 6/17th verse*)

One can destroy the pain completely from one's life by following moderation and appropriate

Food habit, activity, sleep and actions (kaya, manasa, vacha)

Practice of asanas and kriyas and application of vamana karma helps in mitigates the tamas at mind level and kapha dosha. Practice of pranayama and virechana helps in mitigating pitta and rajasa. Practice of meditation enhances satva and maintains the balance in tridosha.

Yoga prescribe practice of asanas, kriyas, pranayama, self and social code of conduct and meditation and Ayurveda have both procedures of detoxification called pancakarma medication and healthy diet.

Asana and kriyas of yoga and vaman karma of Ayurveda helps mitigating kapha and tamas. Pranayama and virechan karma & basti helps in mitigating rajasa and pitta and vaat. Achara rasayana and meditation enhances the satva and helps in maintaining balanced the tridoshas.

Correction of triguna imbalance at mind and tridosha imbalance at body levels health in elimination of the disease and enhancement of health.