



Positive effects of Ayurveda on Human health with Special reference to prevention of Stress related disorders

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Abstract: *Now a days with the growing rate of urbanization and industrial development, the human life is being more and more stressful. Among many modern scientists Hans Selye was one who drew the attention of workers towards the pathogenic role of psychological. Now it is fully established that psychological stress is one of the major causes of ill health in the modern society. It is well belived that in Ayurveda the Psychosomatic diseases are considered as a product of disturbed physiology of mind and body. The psychosomatic makeup of an individual may play an vital role in the determination of Psycho-somatic disorders. This paper reveals the positive effects on health of Ayurveda with the special reference to prevention of Stress related disorders.*

Key Words: urbanization, industrial development, stressful, modern scientists, pathogenic role.

Ayurveda in general and Acharya Charaka in particular attaches considerable importance to the intimate relationship between the mind (mental activities) and body (physical functions). Any disturbance in one affects the other and causes disease. So for the maintenance of positive health as well as cure of diseases, both the mind and body are required to be kept in proper condition. Keeping this view in mind. Ayurveda has defined Health as a state of physical and mental equilibrium. Acharya Susruta defines that a healthy person having dosha, dhatu, mala and agni in equilibrium state and indriyas and manas in happy condition. There is a description of Achara rasayana for the the maintenance of health. Mental activities like worry, grief, fear anger and sorrow are described as a causative factors for indigestion. Even if wholesome food is taken in prope quantity.

It is also established that a variety of psychological factors and similar other stresses, induce an abnormal bodily response reflecting in to wide range of psychological, physiological, neurological, endocrinal, and metabolic changes. This complex non-specific response of the body to any any kind of stimulus is called stress. Thus stress is an usual bodily response. The incidence of such stress and psychosomatic disorders are rapidly growing throughout the world. A continuous stress

causes significant disability in a person in his personal, social and occupational life. Thus Anxiety being the cause of a major class of disease i.e stress and psychosomatic disorders and also being the cause of a great disability in human life, need care for its prevention and cure.

The modern system of medicine has not been able to crystallize its approach towards the prevention and cure of psychosomatic disorders. On the other hand Ayurveda has already considered these problems in depth in the light of comprehensive psychosomatic approach towards the entire problems of health and diseases. Ayurveda conceives human life as an integral entity consisting of body, mind and soul. They believe that healthful living is the result of a joint living of healthy body and healthy mind. Similarly a disease is the result of an disorganization of the mind and the body. Accordingly the measures advocated for the preservation of health and cure of diseases. i.e meant to influence the body as well as the mind simultaneously. The Sadvritta, Achara rasayana, Suppressible and Natural urges as described in Ayurveda is an important approach towards the prevention of psychosomatic diseases.

Ayurveda postulates that the life is combination of the body, mind, senses and soul, means human being is the outcome of the mind, body



and soul. The combination of mind, soul and body is tripod of whole Universe including Purusha. Thus the Purusha or living being is a psychosomatic entity. The body and mind are the two complementary contents of living being. The Ayurveda accepts three Sarira doshas viz. Vata, Pitta and Kapha and two mano doshas namely Rajas and Tamas which are responsible for the health and their imbalance causing stress and conflicts of various kinds, which may arise from the Dharniya vegas like kama, krodha, lobha, moha, mada, irsya, chinta, bhaya and harsa, etc. For example lobha causes pain, distress, anguish, and worry causes emaciation. This has relevance to the statement made by Acharya Charaka that physical diseases are influenced by mental disorders. In Ayurveda all the pathological condition of the mind and body, even their degree of severity are direct results of morbid and aggravated humours. Sarira dosha may leads to disturbance in equilibrium of Rajas and Tamas manas dosha. For example Vayu possess Rajo guna, while Kapha and Pitta dosha has Tamas and Sattva guna type of manasika respectively.

An Over-view on Mind-Body Interrelation-

Ayurveda has defined Swasthya (health) as a state of physical and mental equilibrium. Acharya Sushruta refers that a person having dosha, Dhatu, Mala and Agni in equilibrium state and Indriyas and Manas in happy condition is called healthy.

According to Acharya Charaka the mind is controller of all the senses. The psychosomatic diseases are considered as a product of disturbed the physiology of mind and body. The Rajas and Tamas are considered to be Doshas in view of their susceptibility to vitiation leading to imbalance and causing stress and conflicts of various kinds., which may be arise from the Dharniya vegas like Kama, Krodha, Lobha, Moha, Irsya, Chinta, Bhaya and Harsh, etc. For example, Lobha causes pain, distress, worry causes emaciation.

According to Acharya Charaka all the pathological conditions of the mind and body even their degrees of severity are direct results of morbid

and aggravated humour. The formulation and combination of three humours in different degree may give rise to numerous pathological symptoms. Sharir doshas (body humour) that is Vata, Pitta, Kapha may provoke by Mithy Ahara Vihara while there is aggregation of a particular Sharir dosha may lead to disturbance in equilibrium of Rajas ad Tamas i.e. Manasika doshas for example Vayu possess Rajo guna while Kapha and Pitta. has Tama and Sattva guna type of Manas Prakriti respectively, Every Sharir Dosha has three types of guna i.e Bhautika, Rasayanika and 3. Manastika. For example Ruksha, sita are bhautika guna of Vayu. Yogvahi, Asukari etc, are the Rasayanika guna of Vayu. Rajo and Daruna guna are the Manasika guna of Vayu. If there there is a vitiation of any dosha gets vitiated and produces some psychic symptoms. Thus deranged Sharir dosha influences the manas. The somatic symptoms were thought to be result of psychological disorders. However mind and body can not be so distinctly separated. There is continuous two-way interaction between the psychological and physiological reactions of an individual to his environment. Disturbance in bodily humour affect the mind and vitiation of Manas doshas may causes bodily diseases.

Ayurveda classifies the disease mainly in two groups i.e. Sarira and Manas roga. Vitiation of Sarira dosha (Vata, Pitta and Kapha) is responsible for Sarira roga and aggravation of Manas dosha causes Manas roga. In due course of time Sarira roga afflicts mind and Manas roga afflicts body. In any type of disease, Ayurveda emphasizes the mind and body interaction. The somatic symptoms were thought to be result of psychological disorders. However mind and body can not be so distinctly separated. There is continuous two-way interaction between the psychological and physiological reactions of an individual to his environment. Disease can be induce both the psychological reaction of ear and physiological reactions of tachycardia, sweating and hyperventilation. Thus a patient who develops a physical disorder also



undergoes psychological changes. This interaction between body and mind is extremely sensitive. In the same manner any affection of body also affects the mind and affection of the mind affects the body also.

For the maintenance of total health i.e. physical, mental and spiritual, Ayurveda enjoins constant vigilance regular habits. The regimen are lying under the head of Sadvritta, Achara Rasayana, Dharniya and Adharniya vega.

Practices to prevent psychosomatic disorders :-

A. Code of general ethics-

1. One should pay respects to the Gods, cows, Brahmins, Elderly peoples, Teachers and those who accomplished spiritual perfections.
2. One should clean excretory passages and feet frequently.
3. One should have a hair cut, shave and nail cut every fortnight.
4. One should be happy, apply scent, wear good dress, allways apply oil to the head, ears, nostril and feet.
5. One should use an umbrella, stick, a turban and shoes and see six feet forward while walking.
6. Stop exercise before exertion.
7. Take initiative in wishing.
8. Have a delightful face.
9. Speak timely beneficial, measured sweet words.
10. Be self controlled and virtuous.
11. Be careful and fearless.
12. Have enormous enthusiasm.
13. Be friendly to all creatures.
14. Be merciful to poor.
15. Be controlled of intolerance.
16. Reconcile the angry.
17. Be clear, forbearing, virtuous.
18. Be of peaceful disposition and conquer the very roots of attachment and hatred.

B. Regarding Natural urges-

1. One should not sneeze or eat or sleep in prone position.
2. One should not attend to any other work

while under the pressure of natural urges.

3. Ne should not let out sputum, excreta ,or urine in front of the wind, fire, water, the moon, the sun, the brahmans and the teacher nor one should make water on the roadside or in a public place or at the time of taking food, nor should let out oral or nasal excreta during of recitation, religious rites, studies, religious offerings and auspicious acts.

C. Regarding Suppressible urges-

1. One desirous of his wellbeing during his life time and after, should suppress urges relating to rashness and evil deeds mentally, orally and physically. A wise person should refrain from satisfying the urges relating to greed, grief, fear, anger, vanity, shamelessness, jealousy,, too much of attachment and malice.
2. One should also refrain from letting loose the urges of speaking extremely harsh words, back biting, lying and use of ultimately words. Violence to others whatsoever, urges relating to such physical actions including adultery, theft and persecution are to be restrained.
3. The virtuous one, who is away from all vices relating to mind, speech and physical actions, is indeed happy and he alone enjoys the fruits of virtue (dharma), wealth (artha) and desire (karma).

D. Regarding to Achar Rasayana-

According to the scholars of Ayurveda, the foremost factors among those which promote longevity, strength, nourishment, delightfulness and happiness and lead to salvation areas follows :-

1. Non-violence among the promoters of longevity of human beings.
2. Semen among the promoters of strength.
3. Knowledge among the promoters of nourishment.
4. Self control among the promoters of delightfulness.
5. Understanding of truth among the promoters of happiness .
6. Obstinence from the sexual act among those leading salvation.



Conclusion- It is concluded that the individual can prevent themselves from psycho-physio-social stress caused by wrong actions. The basic idea of a good life is that a life should be so regulated that the body and mind may be free from physical and mental disorders. The General ethics, Natural urges, Suppressible urges and Achara Rasayana can help in to prevent in Stress related disorders.

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