

Ayurveda a Tested Elixir for Human Soul

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ABSTRACT

The main objective of this paper is to explore the understanding of Ayurveda as an ancient and celestial source of doctoring human soul. The idea of treatment of human soul with holistic medicine and repercussion on body, mind, spirit and emotions, has been prevalent from ancient times. Although the historical roots of Ayurvedic medicines is found in Indian subcontinent, but of late, it is observed that world beyond India is fast converging towards Ayurvedic therapies as an alternative and safe mode of treatment for general wellness and medical applications. The mention of medical benefits of the herbs and other earthly produce are distinctly mentioned at several places in the holy Qurān. Also, the most authentic Hindu scriptures the *Vedas* gives substantial knowledge of Ayurveda, linking it with the knowledge imparted by the creator of the universe, *Brahman* himself and preserved by *Rishis* as they practice treating different ailments for years, through oral transmissions. Gradually the horizon of Ayurveda has expanded by experiences; scientific thinking of many authentic doctors, scientist and philosophers like Dr. Bhushan Patwardhan, Prof. Subhash Ranade, Vd. Yogesh Bendale and others who have validated with substantial evidences the successful application of Ayurvedic therapies even at the final stage of most chronic ailment like cancer.

Various religious scriptures describe human being as unity of three components such as corporeal body, immaterial mind and spiritual soul. While these three components support each other throughout the life cycle, the basis of their cure, in the event of their physical or spiritual disorder lies in treating them with shrink of Ayurveda. As we know human body *-sarira* is constantly affected by internal factors like emotions and desires and external factors like environment and living conditions. These factors and its repetitive actions on the human soul are described by Ayurveda in detail. Application of Ayurvedic principles in daily life, not only prevent the occurrences of diseases but it enhance the preservation and promotion of quality of healthy living. According to Hindu belief the soul takes multiple cycles of rebirth.

Ayurveda describes that any type of suffering is identified by its attachment with body, mind or senses. This

attachment to desires and lust enables soul to connect again and again to the mind and body which keeps the cycle of repetitive rebirth. Ayurveda empowers to revoke the basis for such sufferings and the soul can be ultimately freed from the cycle of rebirth.

Whereas the mind is considered as centre of all thought processes, where information is stored and emotional impulses are processed. Ayurveda enables direct experience of human nature and things are perceived from its subjectivity and false identification. It is perceived that soul cannot exist without the body. The soul being immaterial is free from the property of pathogenicity and according to Ayurveda philosophy; the soul would always remain free from any disturbances provided the mind and body is in good control of its healthy physique.

Keywords: *Spirituality, human soul, religion, Ayurveda.*

Introduction: Ayurveda an ancient and natural system of medicine is derived from the conjunction of Sanskrit words *Ayus*, which means life and *Veda*, which means science. Thus Ayurveda literally means *life science*. The fundamental concept of Ayurvedic application is prevention rather than cure. It, therefore, focuses more on the healthy living and personalizing the process of healing. The core concepts of Ayurvedic treatment depend on maintaining the complex composition of the body which is a mixture of *dosha, dhatu, mala and agni*.

The existence of soul in a particular body depends up on the physical condition of the body. The soul leaves the body at stage it is unable to control the physical and biological processes within the body. Body in this stage is in the complete form of disorder which is mainly on account of malfunctioning of three types of dosha called as *Vata, Pitta and Kapha*. Doshas are instrumental in building the tissues of the body. They together control the anabolic metabolism and their main function is to carry residue of digested foods within the body. Dhatu, on the other hand, reinforce the tissue system of the body and consists of plasma, blood, muscle, fat tissue, bone, bone marrow and semen which provide basic nutrition to the body and mind. Another system that should function properly in the body is management of its waste products. There are mainly three types of waste products such as stool, urine and sweat. These are called as *malas* and their timely and proper excretion is essential to maintain disease free body system. Agni is the actual biological process that takes place within the body, together with different enzymes it provides energy to the body

cells. Ayurvedic prescriptions support the functioning of the entire body process by providing adequate herbal catalyst to keep its anabolic and metabolic process under control. The human soul under such healthy state of mind and body tends to be more spiritual and close to God.

Natural Remedies in The Holy Qurān: Human beings not only use plants and herbs for food and fibre but these have also been used as the perfect source to control and heal diseases. The mention of few remedial plants is cited in the Holy Qurān.

Basal: The Arabic name for onion is basal. It is mentioned in chapter 2; verse 61 in the Holy Qurān and it was used by all the prophets right from Adam to Mohammad as food and medicine. The bulb of onion, red, brown or white attracted attention of botanists, biochemists and other researchers, to find out health benefits of this natural, earthly produce. It is widely accepted that onion is used to prevent cardiovascular diseases and aging effect in blood vessels and improve appetite. It is also used to treat ulcers, wounds, asthma, high blood pressure, fever, jaundice and many more ailments caused due to bacterial infections.

Soom: Another medicinal herb mentioned in chapter 2; verse 61 of the Holy Qurān is Soom which is Arabic name for garlic. Garlic bulb is grown underground and has many medicinal properties such as cure for cough, asthma, tuberculosis, fatigue, swellings, dental caries and many more ailments.

Yakteen: It is mentioned in chapter 37; verse 146 of the Holy Qurān that Yakteen or Bottle grout was produced as immediate remedy to the ailment of prophet Yunus when he was ashore out of the belly of fish in a condition of weakness and sick. It is an excellent fruit in the nature having a composition of all the essential constituents that are required for normal and good health of human beings. In the current traditional medicines this fruit is used for cardio-protective and cardio-tonic applications. This fruit is rich in vitamin C and is also used to cure pain, ulcers and other bronchial disorders.

There are about 22 plants that are mentioned in the Holy Qurān. and about 50 plants in the books of Hadith with specific importance to their medicinal benefits. In chapter 17; verse 82 of the Holy Qurān., Allah gives instructions to mankind that “And We reveal of the Qurān. that which is a healing and a mercy for believers...” The above verse and similar other verses in the Holy Qurān. talks about the healing of the human soul. At many places in the Holy Book, “honey” has been mentioned as cure for many illnesses. Thus believing in the natural remedies and following the traditional treatment methods as in Ayurveda, will heal everything that ails mankind from as small as a fever to as large as cancer. In order to keep our soul devoted to the kindness of Almighty

who created us, we should understand these divine prescriptions and believe in His natural abundance and not be blind and deaf to the miracles which are hidden in the Ayurvedic treatments if explored and practiced religiously.

Ashtang Ayurveda and Hinduism: It is believed that Ayurveda has its history as old as the human civilization. In the primitive years, when the written script was not developed the knowledge of Ayurveda was preserved in the Gurukul for centuries until a written manuscript was fully developed. The knowledge of Ayurvedic treatment is found in the verses of the oldest spiritual books of Hinduism, Atharva Veda and Rig Veda which links this system of healthy living to many and many thousands of years ago. But since the system was practiced among the tribes much before the Atharva Veda and Rig Veda were written, the real beginning of this natural and divine treatment should be counted right from the beginning of human existence on this planet. The gradual advancement of its knowledge has taken good shape in a modern treatment of health care system, real trust of mankind in the supremacy and dominance of this mode of treatment is widely lacking till today though.

Although Buddhist did not believe in the existence of God per say, they practiced this divine Ayurvedic treatment right from the time of Gautama Buddha. Nagarjunna, a follower of Buddha was famous in preparing herbal mix medicine with mercury and sulphur. He was pioneer in inventing many new drugs with the combination of herbs and different metals. Modern scientist should explore this concept of investigating new medicines using different herbs with the combination of different types of metals available today to provide remedies to various critical ailments. Since the Buddhist concept of *Ahinsa* did not allow bloodshed the progress of Ayurveda in the treatment using surgery was not promoted and is seen neglected till today. Keeping this main aspect of surgery out of its scope of treatment, Ayurveda focuses on two main principles:

- Preserving and maintaining God given human structure in healthy condition so that it is protected from sickness.
- Systems and procedures to maintain normal body condition and to use Ayurvedic medicines to return to normal health in case of any ailment and suffering.

Ancient Ayurvedic treatment which was practiced in eight sections was called as Ashtang Ayurveda Practice which dealt with; 1. **Shalya Chikitsa**. This was mainly practiced in **assisting** women at the time of child birth. This treatment was also administered using the surgical tools. 2. **Shalaky**. This treatment was confined to diagnosing the problem in eyes, nose, ears, throat mouth, teeth and neck. 3. **KayaChikitsa**. The diagnosis and treatment of body ailments was covered under this section. 4. **Bhut Vidhya**. Treatment for Psychological disorders and human behaviour aspects were addressed using these Ayurvedic principles. 5. **Kaumaryabhritya**. Any ailment deals related to gynaecology & obstetrics was covered under this section. 6. **Agad Tantra**. This section dealt with treating patients suffering from toxins and poisons. 7. **Rasayana**. This section actually focused on the maintenance of body, focussing on healthy life style and improving conditions of living by exercise etc.8. **Bajikaran**. This tantric dealt with promoting and strengthening body vigour and sexual powers.

Basic Principles followed in Ashtang Ayurvedic treatment: Treatments based on Ashtang Ayurveda, practiced in all the above areas of disorders are based on few basic principles such as:

- A. Dosh:** Basically Doshas are of three types namely Vata, Pitta and Kapha. Vata is a created as a stew of space and air whereas Pitta is akin of fire elements and Kapha is a mixture of water and earthly elements. Human soul remains in good condition if the body in which it is caged is healthy. This is possible only by a balance of these three types of Doshas. If any Dosh goes out of control or in the state of dominance the physical changes takes place in the body and such changes influence to insane the soul. For instance, if Vata or Vayu which is combination of space and air dominates in a body, it would lead to cramps and constipations. It is responsible for controlling flow of blood and controlling nervous system by controlling the impulses across the mind. Speech and hearing is also governed by Vata. On the other hand if Pitta which is analogous to fire and controls the functions of metabolism of body dominates, it would lead to acidity and ulcers. Soul in a state of balanced Pitta remains healthy and depicts warm personality of an individual. At the same time balanced Kapha which is a mixture of water and earth elements provides lubricant to joints and skin and restructure the diseased wounds. Soul in such a body with balanced Kapha is calm, steady, stable and devoted to the almighty.
- B. Dhatu:** There are seven types of Dhatu and according to Ayurveda these different types govern the pathological condition of the body as follows:

Ras : This Dhatu is maintained by digested foods and it nourishes every tissue of the body and is analogous to plasma.

Rakta : Rakta Dhatu or blood cells are responsible nourishment of body and provides physical strength and vigour to body.

Maans: This dhatu is responsible for strengthening the muscle tissues of the body.

Med: This dhatu provides lubrication to all parts of the body

Asthi: It comprises of bone tissues and it supports serum formation and maintaining calcium in the bones.

Majja: It supports Asthi and control bone marrow tissues

Shukra: responsible for maintaining quantity of serum, maintaining conditions of fertility and menstrual cycles.

C. Mala: The katabolic and waste products of the body such as urine, stool and sweat are governed under the digestive system of the body and covered under Mala.

D. Agni: In Ayurveda the digestive fire called Agni is very important and it should be maintained in all physical structures particularly in the sick persons.

Ayurveda preaches to maintain these systems of body in good condition. It demonstrate the process of cleaning the internal body system through the process called Panchakarma which follows five steps in purifying and cleaning the system of the body. A clean internal physical Ayurvedic body cages a purified soul which communicates with divine energy blessed accordingly.

Ayurveda and Modern Practitioners: It is very important to put this ancient traditional method of Ayurvedic treatment into modern day practice that uses scientific equipment and methodology. It is true that modern medicinal equipment could trace microbiological inputs by using minute microscopic equipments but it will be misleading to assume that modern system is superior to the traditional knowledge which infers its finding based to mere looking by eyes. Many diagnostic methods, such as the reading of the pulse in Ayurveda, are considered high arts that require perhaps decades to perfect, but could potentially have incalculable value for a practising biomedical physician, should they be able to incorporate it into their practice. Ayurveda and modern day biomedicines should explore each other and complement these concepts to enrich both sets of

knowledge. Any system however best it may be can only be relied upon if substantial evidence based records and documents are maintained. Sadly many modern day Ayurvedic practitioners lack this practical approach and scientific rigour in converting the proto science which is confined to their individual clinical practice to a more defined practical and scientific system that may supplement today's health needs. Ayurvedic treatments depend upon the physician's sensual experience. All methodology and diagnostic techniques by Ayurvedic practitioners are based on insights gained from touching, seeing, smelling, both to patients and the medicines involved. However it is important to gel these concepts with modern day scientific equipment get benefited from 'extension' of senses. The creation of human body and breathing of soul into it is well explained in the Holy books Quran and Bible. The body is believed to have been created from the mixture of earth and water. Any disorder in this created structure should be treated using the same materials with which it is created. Ayurveda believes that every earthly material like vegetables', metals, minerals has some medicinal properties having inert power to cure or to restore the physical disorder to normal. Modern day physician should understand that Ayurveda is a science of life not only in its nomenclature but in its methodology too. Because of its tested results, it is not only accepted as Ancient system of Indian medicines but is accepted world over as a best source of treatment for many chronic ailments including cancer. It is the duty of the physicians to promote and preserve this divine treatment for the benefit of human soul.

Ayurveda and Human Soul: We have seen that Ayurveda considers natural healing system in curing the disorders related to physical body. However the main aspect of Ayurvedic treatment is to promote the well being of the human soul. Human soul in a well maintained, free from illness and disease body will communicate closely with divine forces and remain loyal to Almighty God and in doing so it conquers the divine spirit thereby ultimately freeing itself from the course of rebirth and attains divinity. There are some diseases which cannot be cured by any modern day medicines. Such diseases are on account of corrupt soul and can only be cured using natural spiritual therapies described in Ayurveda. According to Ayurveda there is a specific purpose and goal for Life. Each and Every physically and mentally healthy soul should work hard to achieve this. Failing to do so, soul may end up with physical and mental stress and disorders. There is no disease called cancer in Ayurveda but it is the creation of human soul that is developed as a result of suppressions of things that the body ought to have maintained in the course of following divine laws and spiritual principles of life.

Today we are living in highly mechanized world and like all other machine this God made human machine which consist of mind and body also needs servicing from time to time. It is a known fact that the cause of any disorder is due to the physical and mental toxins which are produced continuously in our complex structure. The toxins can be expelled out of the physical body by administering the Ayurvedic treatments and medicines. However the mental toxins can be repelled only through spiritual therapies. Proper life style and spiritual inclination will definitely keep the physical body and mental condition of human being in perfect order which is the first principle of Ayurveda. Thus Ayurveda is truly a tested elixir for human soul for all times.

Conclusion: Ayurveda, a traditional, ancient Indian health care system practiced since the birth of human civilization is based on the principles of human creation, its prakriti and on the basis of each individual constitution personalized medicine system is administered to cure the illnesses or disorders. According to Ayurveda, there are three primary phenotypic groupings, called Doshas. Taking conscious steps to change individual lifestyle through diet, exercise, herbs, and system of purification will relieve many health conditions. Choosing self awareness in life journey toward enlightenment supports spiritual healing there by elevating the spiritual status of the soul bringing it closer to Almighty God and ultimately relieving it from the realm of rebirth as believed in Hinduism.

Ayurveda a life science in itself has to be promoted by modern day researchers and Physicians by integrating and combining western allopathic therapies and utilize the modern methods and systems to demonstrate the real evidences and effectiveness of this ancient divine practice for the benefit of human kind. Prevention is ultimately the best medicine and Ayurveda through its first principle promote this aspect not only in physical body but also in mind and spirit. The human soul in the physically healthy body is more inclined to God and free from corruptions of lusts and desires. Ayurvedic approach to wellness supports the prevention of illness with a lifestyle of good nutrition, appropriate exercise and spiritual fulfilment. Thus, Ayurveda is a science in the sense that it is a “quantitative, holistic system of health and longevity, it is a truly a tested elixir of human soul.

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