



HAPPINESS HELPS HEALING: AYURVEDA [INDIA] CONCEPTS

DR NEERAJ RAJINDER NAHAR, CMD, EDWARD EVAN LIFE SCIENCE, INDIA.

DR ANIL SHAH [M S ORTHO] ASSOCIATE PROFESSOR
DR KIRAN PATEL MEDICAL COLLEGE AND RESEARCH CENTRE. BHARUCH,
GUJRAT, INDIA.

DR NEEL SHAH [DNB ORTHO] DIRECTOR, ASHIRWAD HOSPITAL, VADODARA,
GUJRAT, INDIA.

DR SUMEET S KALYAN [BAMS]
PUNJAB GOVT, AYURVEDIC DEPARTMENT, PUNJAB, INDIA.

DR SURINDER KALYAN [BAMS] Ex DISST OFFICER,
PUNJAB GOVT, AYURVEDIC DEPARTMENT, PUNJAB, INDIA

THE KNOWLEDGE OF LIFE : AYURVEDA

The word "ayurveda" means knowledge of life, not just treatment of illness though it covers health and illness in considerable detail in its subject matter. Regarding this the overall opinion is that Ayurveda is a medical system that defines health and disease, their symptom, causes, and outline methods of therapy [1].

In Ayurveda, full health is defined as having the ideal balance of the mind, body, and spirit. The oldest and most traditional medical system in India, Ayurveda, has its own unique personality. According to Ayurveda, health is the result of the body's internal equilibrium in relation with its environment. Ayurveda acknowledges multiple perspectives on how people, their health, and illness might be understood and combines both scientific and spiritual methods of treating illness and maintaining wellness.

Ayurveda has taken a holistic approach to life and defines health as a condition of happiness that results from a life that is meaningful. On the other side, illness is characterised as a depressing emotion. The relationship between good health and happiness versus bad health and melancholy has been extensively discussed in traditional Ayurveda literature [1].



Being a vital element of good health, happiness is highly valued in Ayurveda. This essay aims to shed some light on the significance of happiness for preserving regular physiological processes and its advantages for health, as well as to offer guidance on how to lead a happy life in accordance with ancient spiritual scholars and researchers who have worked to find a pathway for happiness using the fundamental ayurvedic principles.

UNDERSTANDING HAPPINESS

To gather the data on the concept of happiness the Ayurvedic foundational books of the science were carefully scrutinised and on that basis, several conclusions about the science of happiness are drawn. A variety of physical, psychological, and social aspects of life play role in happiness. Happiness is a state of mind that is free of any threat and filled with satisfaction [2][3][4].

According to Ayurveda, being healthy means having normal Dosha, Dhatu and Mala conditions along with pleasurable state of Atma, Indriya, and Mana. This proves that having a happy mindset is necessary for someone to be considered healthy. The pursuit of happiness is correlated with positive health outcomes, as noted in a number of Ayurvedic writings. Vata of the body can be disturbed by emotional instabilities like sadness, desire, and worry, while Pitta of the body can be disturbed by rage, anger and fury [5].

We can deduce that Ayurveda recommends a particular lifestyle and tips for living a happy life based on references in the Ayurvedic literature.

1. Good amount of physical and mental strength is necessary for keeping the body free from diseases and to perform any function to its complete capacity. This gives zeal to life and also keep one happy and healthy [6].
2. Every cell in the body receives nutrition from the food, which makes them happy that means food nourishes all the “dhatus” in the body and the dhatus have the function of flourishing bliss, satisfaction, contentment, and passion, it is said that food brings happiness to the body. Balanced dhatus promote health, but unbalanced dhatus cause disease [7].



3. All bodily metabolisms require digestive fire, or Agni in Ayurveda. A body that digests and metabolises properly will function stronger and more efficiently. For any of a person's karmas to be fulfilled, proper replenishment and energy are required. With proper Agni you get proper energy with proper energy you karma and that leads to satisfaction and happiness [15].

4. Sleep is when the body repairs itself the most. To put the mind at ease, forget anxieties, and become less tired, one needs to obtain enough sleep. Without enough sleep, a person frequently feels dissatisfied and finds it difficult to appreciate the joy around him. Thus, getting enough sleep makes you happy [8].

5. According to Ayurveda, having excellent morals and conduct is essential to finding happiness. Being happy is impossible if you lie to someone since it would make you feel guilty. Only via the virtue of good deeds can happiness be brought [9].

6. Ayurveda places a strong focus on maintaining control over your sense organs since any sense organ that has been misused or overused might develop addiction or exhaustion. Happiness will be hampered by either of these. Any physical or mental addiction brought on by unhealthy habits dampens happiness and contributes to illness [10].

7. According to Ayurveda, karma is essential to happiness. Everyone has their own unique karma depending on their background, education, occupation, family, status, etc. One feels satisfied and cheerful when they have completed their obligations towards everything above [11]. Happiness is bad for the body if it doesn't stem from good karma or is mindless [12].

8. Disease or pathology is regarded as suffering, while a normal physiological state of the body is regarded as wellness. Several obstacles will prevent each organ from operating as it should in a body that is unwell. To perform a Karma or function in a faultless manner, requires a healthy body and mind. A person will not be able to experience happiness in the optimal way if their mind and body are not in good health. So, being healthy brings happiness is not a wrong statement [13].

9. According to Ayurveda, desires are the primary source of sadness while



detachment from these wants is progressive way towards happiness. More desires you keep lead to more expectations in life, which means more disappointments. A persons general wellbeing and happiness will improve if he keeps control over his desires [14].

FEW SCIENTIFIC VALIDATIONS : happiness heals...

1. Lets first understand Hedonism and Eudaimonism

Hedonism : theory saying pleasure is the highest good and proper aim of human life.

Eudaimonism : theory saying highest human good is the proper aim of life.

A significant investigation was done on the notions described above. The goal of the study was to determine how a person's level of happiness affects their overall health. Based on their hedonism or eudaemonism ideologies, about 80 persons had their physiological well-being evaluated. Pro-inflammatory genes were found to be highly expressed in people with hedonic well-being and to be significantly less expressed in people with eudaimonic ideology [16]

“SUKAM AYU” and “HITAM AYU” which means happy life and helpful life has always been the goal of Ayurveda [17]. Ayurveda has always recommended to have balance between the two pursuit that is hedonism [self pleasure] and eudaimonism [human welfare].

2. According to a 2011 study, people live longer when they experience good emotions, optimism, happiness, and life satisfaction. Positive emotions are better for health and longevity than negative ones [18].

3. There is mounting evidence that happiness improves psychological wellness which further reduces the risk of disease and lengthens life, acting as a clear health protector [19].

4. Another study sheds light on a different aspect of happiness, namely the connection between happiness and mental health and how the improved mental strength can deal with physical disease. According to the study, older adults who are happier have considerably stronger minds, which gives them more endurance and ease in dealing with physical health issues [20].



5. Studies show that religion and spirituality raise happiness, which is crucial for surviving. The formation of a religious or spiritual outlook on life, or what Ayurveda referred to as the “astikya buddhi,” has long been encouraged [21].
6. A study published in 2013 shows how negative emotions have proved to elevate interleukin 6 levels in the body [22].
7. According to a study, cultural factors have an impact on a person's happiness, which has an effect on how rapidly they age biologically, much like psychological factors do. This study compared Japanese and American populations and discovered that the Japanese exhibited slower indications of ageing than Americans and also had lower levels of pro-inflammatory markers[23].

A NOTE TO THE STUDY

Happiness according to Ayurveda can be achieved with certain principles in life and happiness has a large role to play in an individual’s health and the health of the surrounding society. All of the above studies link happiness with mental and physical health, which of course is influenced by righteousness, sociocultural views and religiousness, and a positive outlook on life.

Ayurveda goes into great detail on how to achieve happiness in a number of areas in life. This does open potential field for scientific research for analysis of the Ayurvedic concept of wellbeing and happiness.



References

1. Acharya JT, editor. Varanasi: Chowkhamba Surbharati Prakashan; 2008. Caraka Samhita; page 8. 9
2. Malmir M, Khanahmadi M, Farhud D. Dogmatism and Happiness. Iranian Journal of Public Health. 2017;46(3):326-332.
3. <https://www.merriam-webster.com/dictionary/happiness>
4. Tabers cyclopedic medical dictionary, Jaypee brothers medical publishers new delhi 21 st edition 2010;p.1006
5. Acharya JT, editor. Varanasi: Chowkhamba Surbharati Prakashan; 2008. Caraka Samhita; p. 406. 407.
6. Agnivesha, Charaka Samhitha, revised by Charaka and Dridhabala edited by Acharya vidyadhar Shukla and Ravidutt Tripathi, Choukambha SanskritSansthan, Varanasi, Vth Edition, 2013. shareerasthana 6th chapter 13 quotation,p.755
7. Agnivesha, Charaka Samhitha, revised by Charaka and Dridhabala edited by Acharya vidyadhar Shukla and Ravidutt Tripathi, Choukambha SanskritSansthan, Varanasi, Vth Edition, 2013. Sutrasthana27 chapter348 quotation,p.434.
8. Agnivesha, Charaka Samhitha, revised by Charaka and Dridhabala edited by Acharya vidyadhar Shukla and Ravidutt Tripathi, Choukambha SanskritSansthan, Varanasi, Vth Edition, 2013. sutra sthana 21st chapter 36th quootation,p.305.
9. Agnivesha, Charaka Samhitha, revised by Charaka and Dridhabala edited by Acharya vidyadhar Shukla and Ravidutt Tripathi, Choukambha Sanskrit Sansthan, Varanasi, Vth Edition, 2013. sutrasthana 1th chapter 41 quotation,p.11.
10. Agnivesha, Charaka Samhitha, revised by Charaka and Dridhabala edited by



Acharya vidyadhar Shukla and Ravidutt Tripathi, Choukambha Sanskrit Sansthan, Varanasi, Vth Edition, 2013. Shareerasthana 1st chapter 133 quotation,p.697.

11. Agnivesha, Charaka Samhitha, revised by Charaka and Dridhabala edited by Acharya vidyadhar Shukla and Ravidutt Tripathi, Choukambha Sanskrit Sansthan, Varanasi, Vth Edition, 2013. shareerasthana 1th chapter 130th quotation,p.697

12. Agnivesha, Charaka Samhitha, revised by Charaka and Dridhabala edited by Acharya vidyadhar Shukla and Ravidutt Tripathi, Choukambha Sanskrit Sansthan, Varanasi, Vth Edition, 2013. Sutra sthana 28 chapter 40th quotation,p.443

13. Agnivesha, Charaka Samhitha, revised by Charaka and Dridhabala edited by Acharya vidyadhar Shukla and Ravidutt Tripathi, Choukambha Sanskrit Sansthan, Varanasi, Vth Edition, 2013. sutra sthana 9th chapter 4th quotation,p.150.

14. Agnivesha, Charaka Samhitha, revised by Charaka and Dridhabala edited by Acharya vidyadhar Shukla and Ravidutt Tripathi, Choukambha Sanskrit Sansthan, Varanasi, Vth Edition, 2013. Shareerasthana 5 chapter 13th quotation,p.744.

15. Agnivesha, Charaka Samhitha, revised by Charaka and Dridhabala edited by Acharya vidyadhar Shukla and Ravidutt Tripathi, Choukambha Sanskrit Sansthan, Varanasi, Vth Edition, 2013. chikitsasthana 15th chapter 3rd quotation,p.359.

16. Fredrickson BL, Grewen KM, Coffey KA, Algoe SB, Firestine AM, Arevalo JM, et al. A functional genomic perspective on human well-being. Proc Natl Acad Sci U S A. 2013;110:13684–9. [[PMC free article](#)] [[PubMed](#)] [[Google Scholar](#)].

17. Acharya JT, editor. Varanasi: Chowkhamba Surbharati Prakashan; 2008. Charaka Samhita; p. 186. 187. [[Google Scholar](#)].

18. Diener E, Chan MY. Happy people live longer: Subjective well-being contributes to health and longevity. Appl Psychol Health Well Being. 2011;3:1–43. [[Google Scholar](#)]



19. Ryff CD. Psychological well-being revisited: Advances in the science and practice of eudaimonia. *Psychother Psychosom.* 2014;83:10–28. [[PMC free article](#)] [[PubMed](#)] [[Google Scholar](#)].
20. Wiesmann U, Hannich HJ. A salutogenic analysis of the well-being paradox in older age. *J Happiness Stud.* 2014;15:339–55. [[Google Scholar](#)]
21. Acharya JT, editor. Varanasi: Chowkhamba Surbharati Prakashan; 2008. Caraka Samhita; p. 68. 69. [[Google Scholar](#)].
22. Miyamoto Y, Boylan JM, Coe CL, Curhan KB, Levine CS, Markus HR, et al. Negative emotions predict elevated interleukin-6 in the United States but not in Japan. *Brain Behav Immun.* 2013;34:79–85. [[PMC free article](#)] [[PubMed](#)] [[Google Scholar](#)]
23. Coe CL, Love GD, Karasawa M, Kawakami N, Kitayama S, Markus HR, et al. Population differences in proinflammatory biology: Japanese have healthier profiles than Americans. *Brain Behav Immun.* 2011;25:494–502. [[PMC free article](#)] [[PubMed](#)] [[Google Scholar](#)]