



# SOUVENIR

2<sup>nd</sup> INTERNATIONAL  
SEMINAR ON  
AYURVEDA

5 - 7, JANUARY 2001



GUJARAT AYURVED UNIVERSITY  
JAMNAGAR, GUJARAT - INDIA  
(City of Ayurveda)



# **SECOND INTERNATIONAL SEMINAR ON AYURVEDA**

**WORKSHOP ON GLOBALIZATION OF AYURVEDIC EDUCATION**

**SYMPOSIA ON INTERNATIONAL ACCEPTANCE OF AYURVEDIC  
FORMULATIONS**

**SEMINAR ON IATROGENIC, CHRONIC DEGENERATIVE & METABOLIC  
DISORDERS VIS-A-VIS AYURVEDIC APPROACH**

**JANUARY 5-7, 2001**



**GUJARAT AYURVED UNIVERSITY,**

**JAMNAGAR - 361008 (INDIA)**

**(CITY OF AYURVEDA)**

## AN AYURVEDIC APPROACH TO STRESS

Vaidya Asvin Barot (London)

Dr. N. G. Kostopoulos (Greece)

As the millennium starts medicine is faced with an interesting challenge and question.

How is it possible to have all this progress in the field of neuroscience and at the same time to have such an increase in chronic, psychosomatic, stress related disorders?

The challenge is to try to treat these disease in a way that the benefits from the treatment are not outnumbered by the side effect of the medications we are using.

The American Psychological Association states that :

43% of all adults suffer adverse health effects from stress and 75 to 90% of all physician office visits are for stress related ailments.

Stress is linked to the six leading causes of death; heart disease, cancer, lung ailments, cirrhosis of the liver and suicide.

In terms of lost hours due to absenteeism, reduced productivity and workers Compensation benefits stress costs American industry more than \$ 300 billion annually.

Recent progress in the main research areas in medicine, the genome and the brain projects as they are called, shows why medicine finds difficult to treat stress.

We find much more difficult to really understand the control systems of the human life than the mechanistic components of it. We find that genes are like switches that regulate extremely diverse functions and the brain is not just a fixed predetermined organ as we thought in the past. It will take much longer to understand how these systems are working and the practical use of this knowledge will not be as simple as we think.

Ayurveda has a much more dynamic model of health by using terms that encompass

both the physical and mental levels and creating a scientific foundation of the spiritual level.

When in Ayurveda they describe the three *doshas* they are really talking of innate qualities (genetics) that give the amazing biodiversity and individuality. The *pancamahabhutas* concept might find a mirror meaning in the homeotic genes and the Hox genes that are found in all species.

In the mental level cultivation of *sattva* and control of *rajas* and *tamas* is a very practical way to prevent stress and has immense implications in the way our immune system responds by creating a shift in the Thelper 1/Th2 lymphocyte populations and altering the type 1 to type 2 tokine production.

The term of *bala* as a function of *udana vayu* unifies the brain areas of Broca and Wernicke that regulate the speech with the immune system.

So this approach is a much more holistic approach that in reality deals with the Brain and Genome aspects in a more synthetic and practical way and can be used as a very effective tool in the understanding of the pathogenesis, management and prevention of the disease process.

Stress is created by the modern lifestyle. Ayurveda provides practical information that can reduce this stress and can keep the person happy, healthy, and creative in his own life.

Conclusively this presentation will try to link the Ayurvedic and the modern approach to stress, creating links and correlations between terms that look superficially far apart but in a closer look they are much closer than what we think.

Ayurveda has put the principles of genetics and neuroscience as a start point and with the modern neuroimaging techniques, and genetic discoveries we find that its principles are based in a deep understanding of the human being.