Ayurvedic Principles to Prevent & Management of Life Style Disorders

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Abstract

Background of Study: Ayurveda prapojnarn “Swasthasya Swasthya Rakshanam” Prevention & “Aturasya Vikar Prashmanan” manage the disorders for a healthy life. To follow the Panchakarma, Rasayan, Vajikaran for uttam santan, Ritucharya, Dincharya, Sadvrata satavayjaya. In the Present Era modern life style, Over stress, Lack of exercise, Heavy work load, viruddha ahar vihar, Smoking, Alcohol, Pollutions, Consumption of unhealthy and preserved food. Compeition to others reduces individual happiness, impaired digestive and metabolism, reduces immune system, dysfuntion of body affected human life and it turns to variety of life style disorders like Dyslipidemia, Hyperacidity, Khaliya, Paliya, Acne, Pigmentation, Hypertension, Paralysis, Strok, Cardiovascular disease, Hypothyroidism Diabetes, Haemorrhoids, Copd, Pcod, Infertility, Cancer etc. In word of Ayurveda dosha dhatu vaisamyata creates disorders so ayurveda play important role in promoting the health by establishing homeostasis between dosha-dhatu-mala with the help of three pillars Ahar, Nidra, Brhamcharya and following the proper life style advises, dietary management, panchakarma, rasayan etc.

Keywords: Ayurvedic principles, Healthy life, Life style disorders, Panchakarma.

INTRODUCTION

Ayurveda is recognize and ancient system which describes various way to make the healthy life. Ayurveda consist of two words Ayu means Life & Veda means knowledge that is complete knowledge of life, so that the Ayurveda is the only one system of science which learns to lives a healthy life. In ayurveda life is a fusion of body (sarir-panchmahabut), sense (indriya), satva (mind), atma (consciousness) [2]. There are four life paths like Hitayu is benefical life, Ahitayu is detrimental life, Sukhayu is content state of health and mind, Dukhayu is sorrowful state of health and mind. These four types of ayu [3] as described as a methodical way on how to live life & provides insights on what causes an imbalance for life to go out of balance there by causing suffering & misery. Life is concordance with the principles of right living and determine root causes of suffering & unhappiness. To fulfil the healthy life (hitayu-sukhyu) the theory of tri upstambha Ahar, Nidra and Bramhacharya [4] are three pillers of life & play a key role in the maintenance of health & long healthy life span. They support tri stambh Vata, Pitta, Kapha of body and also tri guna satva, raja, tama. But in present condition of era every people running in competitive race and no follow any rules of life no perfect time to eat food & sleep with modern life style, over stress aggressive to mind that affects to body as well as prakrati resulting Dosha vaisamyata. If continue unhealthy life style leads to Dosha-dhatu vaisamyata, Agni bala vaisamyata (impaired digestion and metabolism), Strot dusti (Dysfunction of body channels), harassment of satva (impaired mental condition) causing various types of life style disorders. Classical ayurveda texts having good intervention to prevent and manage of Doshadhatu vaisamyata, Dhatu dusti gat roga as life style disorders like dietary management by Ahar-vihar, Sansodhak upkrama by Panchakarma, sanshman upkrama by Rasayana, daivy vyapashraya and satuvajaya following with din charya, ritu charya, sadvrat, achar rasayan.

Aim

Ayurvedic principles to prevents & management of life style disorders.

Objective

1. To evaluate the Basic Principles of Ayurveda for healthy life.
2. To evaluate the Ayurvedic management of life style disorders.
MATERIAL & METHODS

Materials: Ayurvedic classical texts, journals, internet

Methods: Literary review

1. Nidan parivarjanam
2. Ahar-Vihar
3. Panchakarma (detoxification)
4. Rasayana(rejuvenation)
5. Vajikaran
6. Ritucharya
7. Dincharya

<table>
<thead>
<tr>
<th>Dosa</th>
<th>Mahabhoot</th>
<th>Functions</th>
<th>Life style disorders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vata</td>
<td>Vayu + akash</td>
<td>Any type of movements in body, mobility, respiratory pulse, movements of communication like nervous system, thoughts etc</td>
<td>Paralysis, strok, Musculardystrophy, copd, depression</td>
</tr>
<tr>
<td>Pitta</td>
<td>Tej + jala</td>
<td>Brings transformative energy in body, chemical activities, metabolism like digestive system, blood circulation, skin heat etc</td>
<td>Hyperacidity, dyslipidemia, hypertension, hair fall, premature graying, acne, pigmentation, psoriasis etc</td>
</tr>
<tr>
<td>Kapha</td>
<td>earth + jala</td>
<td>Brings cohesion to the body &amp; is responsible for the muscles, connective tissue &amp; fat, anabolic activities</td>
<td>Diabetes, atherosclerosis, hypothyroidisminfertility, pcod etc</td>
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Triguna: Ayurveda as a holistic philosophy teaches us quite simply that ayurved psychological principles.

Table 3

<table>
<thead>
<tr>
<th>Dhatu</th>
<th>Functions</th>
<th>Updhatu</th>
<th>Related life style disease</th>
<th>Ayurvedic management</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ras (plasma &amp; lymphatic)</td>
<td>nourishment</td>
<td>Breastmilkmenstrual blood</td>
<td>Hypothyroidism, diabetes, hair fall</td>
<td>Langhan, pachan vaman, rasayan sevan</td>
</tr>
<tr>
<td>Rakta (blood)</td>
<td>life</td>
<td>Blood vessels Tendons</td>
<td>Skin disease Hypertension CVS disease</td>
<td>Raktamokshan stravelth, jalauskavcharan, virechn</td>
</tr>
<tr>
<td>Mansa (muscular tissue)</td>
<td>strength</td>
<td>Muscles Fat Skin</td>
<td>Goter, lipoma Arbud, granthi</td>
<td>Vaman, virechan Sastra kshar agnikarma</td>
</tr>
<tr>
<td>Meda (adipose tissue)</td>
<td>lubrication</td>
<td>Joints Ligaments</td>
<td>Acne, lipoma</td>
<td>Sodhan, varman, langhan.pachan, exercise,</td>
</tr>
<tr>
<td>Asthi (bony&amp;skeletal tissue)</td>
<td>support</td>
<td>Teeth</td>
<td>Osteoarthritis Teeth, nails, hair disorders</td>
<td>Sodhan, niruh anuvasan, tiktksheer basti</td>
</tr>
<tr>
<td>Majja (bone&amp;marrownervoustissue)</td>
<td>Generation filling</td>
<td>-</td>
<td>Giddiness, spinal disorders</td>
<td>Sodhan, virechan Basti, exercise</td>
</tr>
<tr>
<td>Sukra (generativ tissue)</td>
<td>reproduction</td>
<td>Ojas</td>
<td>Infertility</td>
<td>basti, virechan, rasayan, vajikaran</td>
</tr>
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</table>
Etiology: In ayurveda basically the three causes of any type of disease asatmendriyarth sanyog, pragapradh & parinam. In which pragapradh is main causative factor of life style disorders. Eating unhealthy food, preserve food, fast food, energy drinks, sedentary living, smoking, alcohol. stress, poor sleeping, urbanization added with altered eating habit, poor exposure to sun light & fresh air, & never detoxify body then dosh vata, pitta, kapha imbalance, khavaigunya nata are related dhatu dusti occur life style disease.

Synonyms: Disease of civilization, Disease of longevity.

AYUVEDIC MANAGEMENT OF LIFE STYLE DISORDERS:
The basic therapeutic approach is that alone is the right treatment which makes for health & be alone is the best doctor who free one from disease. Ayurveda has two aspect of treatment preventive & therapeutic. These are-

1. Nidan Parivarjan- Nidan parivarjan is to avoid the known disease causing factors in diet & life style of the patients. It inhibits the prognosis of disease like vata vardhak ahar vishar is restricted in vataj disease.

2. Ahar Vihar- In ayurveda ahar vihar (pathya-apathy) is very important to prevents and manage of life style disease. Ahar is considered as prana (basis of life) in ayurved charak samhita. The importance of diet can be understood with the fact that it has been called is mahabhaishjya. In kasyap samhita. In ayurveda it has been clearly mentioned that food should be taken understanding in mind & the rule that one part of stomach should be filled up with solid food, the second part with liquid & third part should be left empty for proper actions of dosha. The asta ahar vidhi vishesayan is prakrti, karan, sanyog, rashi, desh, kal, upyog sanstha & upyokta which determine the utility of food.


Pathya vihar-Atap sevan (expose to sun), mridu saiayaa (soft bed), ushnodak sann (bath with lukewarm water, meditation, pranayam, dhyan

Apathy ahar-Ayurveda also describe eighteen types of dietary incompatibilities (viruddha ahar) which should be avoided to maintain health. hot, spicy, oily food, un ripe food, preserved food, viruddha ahar, fastly, slowly eat food, adhyasan, ghishman, ajernenas, pramitans etc.

Apathy vihar-night awakening, day sleep, anxiety, etc

3. Panchakarma (Detoxification)- Ayurveda is only science which has incorporated different detoxification methods in daily routine. this works as preventive as well as curative.

Panchakarma is a collection of five active procedures of bio purification. These are 1.vaman therapeutic emesis (mainly kapha disorders) 2.virechan-therapeutic purgation (mainly pittaj) 3.asthapan basti-therapeutic decoction enema (mainly vataj & kaphaj disorders) 4.anuvasan basti-therapeutic oil enema(vataj) 5.nasya-nasal medication (mainly kaphaj & tridosaj) In sushrut samhita mention raktamokshan-blood letting by siravedh, leech therapy (for toxic blood mainly pittaj, rakta disorders).

Supportive & others main procedures-1.snehan (oiling) its two type 1.internal-intake of medicated ghee duration 3 or 5 or 7 days before planning of vaman & virechan, 2.external- Massage with medicated oil according to dosha. It include in daily routine to prevent disease and mange to special vata vyadhi, muscular disorders.

2.sweden- medicated decoction steam to dissolving toxins in body & eliminate out side by sweat. It preventing and managing role to life style disorders.

3.sirodhara- medicated oil constantly the duration of 15 min on forehead. It prevents psychosomatic disease and relaxing in mind.

Panchakarma used in order to cleans the body channels (dhatu ghat stroti suddhi) to eliminate toxins (ama vish) out of body & brings homeostasis of bio humors tridosha(vata, pitta, kapha) & manos dosha (raja, tama) to obtain psychosomatic beneficial effect which further leads to chemical balance inside the bio system thus provides the normal chemical & electrical environment in all over body system like digestive, excretory, nervous, reproductive, circulatory, lymphatic system etc. & ultimately restore the dosa dhatu samyata.when its done properly these gives rejuvenate the body & increase the longevity of healthy life.

4. Rasayan (Rejuvenation)- It is a Sanskrit word consist of Rasa (nutrition) & ayan (path) which refers to nutrition and its transportation in body channels (strotro prasadhan). Rasayan therapy essentially refers to the process of tissue nourishment & rejuvenation. “Labhopayo hi sastadinam rasadinam rasayanam” rasayan has comprehensive scope to positive nutrition, immunomodulator, longevity & sustenance of mental & sensorial control by promotion of mental & physical health also rejuvenation activity. Many rasayan describe in ayurveda according to essentiality like medhya rasayan for developing brain, bridya rasayan for being a good cardiac activity, twachya rasayan for healthy skin as well as good cosmetic etc. Rasayan karma affords a preventive role against all range of life style disease through improved metabolism, promote immunity, improve endocrine, exocrine secretion, antioxidant action, anti aging, haemopoetic effect, adaptogenic action, anabolic action & neuroprotective action at molecular level.

5. Vajikaran ( Aphrodisias)- Vajikaran or virsha chikitsa is one of a eight major speciality of astang ayurved. It is concerned with aphrodisias, virility & improving health of progeny. As per charak samhita by proper use of these formulation one becomes endowed with good attractive physique, potency, strength & complexion & sexually potent. This is helpful in many common sexual dysfunction, infertility, premature ejaculation & erectile dysfunction. Vajikar drugs are also used for high potentate bija (sperm & ovum) being a uttam santhi (healthy baby) after detoxify of body.

6. Sadvrat – Ayurveda is an ancient science there are many secrets in ayurvedic knowledge for the happy living. There is a separate chapter that is good conduct or ethical regimen for the balance of life to prevent various life style disorders. There are simple moral principle & the right conduct that is applicable to all people of all the times & place. If we violate or ignore these guideline we are going to suffer ultimately. In short sadvrat is good mental conduct, good social conduct, good personal conduct, good moral conduct & good religious conduct. It gives “aroagy indryavijay” means achieve good health & self control

7. Aachar Rasayan- It is unique concept in ayurveda that implies moral ethical & behavioural conduct. Truth nonviolence personal & public cleanliness, mental & personal hygiene, compassion & yoga life style. These behaviour brings about rejuvenation in the body mind system. Like as truthfulness, freedom from anger, non indulgence in alcohol, nonviolence, calmness, sweet speech, engaged in meditation, cleanliness, charitable religious, respectful to others, loving, compassionate balance in wake fullness & sleep, using ghee regularly, knowing the measure of time & place, controlling the senses, keeping the company of elders & positive attitude, devotion to vedic scriptures. One who adopts such conduct gain all benefits of achar rasayan therapy. It behavioural rasayan is most important to current life.

8. Dincharya (Daily Routine)- There are several things to implement in daily life that make to feel healthy, happy & full of energy. Ayurveda describe the rule of conduct to be daily life style after leaving bed seeking perfect health & sound body. Daily routine in shortly 1 morning- waking up at brhma muhurt (2 hrs before sun rise) due to a lots of satva (purity) 2.Tooth brushing- tooth brush should be made of a fresh twig of nimb, khadir, karanj due to prevent dental disorders. 3.scraping of coated tongue by gold, silver, copper or wood. 4.gurgles with medicated oil to being healthy gums. 5.Eye & mouth wash with trifala decoction to prevent eye disease, wrinkles, pigmentation. 6.Collurry with strotajana T. Tumbal sevan to cleanes mouth. 8.Head massage to make strong hair roots & relaxing brain. 9.Pouring oil in ear cavity 10. Body massage 11.parishesh- affusing the body removes fatigue. 12.Physical Exercise to make body
9. **Ritucharya**- Ritu the season classified by different features expresses different effects on the body as well as environment. As adaptation according to the changes is the key for survival, the knowledge of ritucharya (regimen for various seasons) is important. People do not know or ignore the suitable type of food stuff, dressing & other regimen to be followed in particular season this leads to derangement of homeostasis & causes various life style disorders. Ritucharya in shorts-1-adal kan (jan to june) consist of shisir, basant, grishm.body strength decreasing in manner.2-visarg kal (july to dec) consist of varsha, sharad, hemant body strength increasing in manner. Knowledge of ritucharya is also need to detoxification of body according to aggravation of dosha in different ritu like in basant (feb-march) for vamam in kapha prakop, sharad (oct-nov) for virechan in pittaj prakop & varsha (july-aug) for basti in vata prakop.

10. **Daivy Vyaparyya Chikitsha**- It include mantra, ausdhi & different mani dhanar according to jyotish, spiritual use of ayurvedic herbs & gems, mangal literally (proprietary), bali (offering oblations), homa (yagya), prayashit (ceremonial penances), upvas (fast), swasttayana (ritual social activity) mention in ayurveda classics. All these activities directly or indirectly generate a positive energy on mind (manas). It promotes psychosomatic health and prevent various type of life style disorders related to mind like as Depression, Anxity etc.

11. **Satvavaya Chikitsa**- “Dhi dhiya aatmadi vigyanam manodhi param” [14] & “mano nigra” is the treatment of mind.In ayurveda clearly mention “shariendriya satva aatma samoyge dhari jivita” in definition of life. And even in the definition of swasthya a person is called healthy not only when his dosha, dhatu, mala and agni are in equilibrium condition but also his manas like prasannatendriya manah should be in normal condition. In the presence of atma for proper & healthy functioning of sarir (body) & indriya (sens) with manas satva (mind) play a major role. So satvavaya chikitsa is most important to live a healthy life. It essential to have a line of treatment of mental disease also psychysomatic life style disorders.

**RESULTS**

A faulty life style is proved to work at multiple levels to influence susceptibility to many life style disorders. Ayurvedic intervention is targeted towards complete physical, psychological & spiritual [13] wellbeing which makes it a wonderful option in treating life style disorders.

**DISCUSSION**

Every individuals constitution has its own unique balance of the tri dosha. This balance of dosha indct the healthystate of body. The wrong diet, habits, lifestyle, incompatible food combination, seasonal changes repressed emotions & stress factors can allact either together or separately to change the balance of tridosh. According to the etiological factors tridosha undergo vitiation leading hypo function of agni (responsible for digestive & metabolic process) & as a result it produce Ama (improperly metabolized toxic component). This ama being sticky in nature blocks the circulatory channels (srotas), there by inhibits nourishment of tissue by the nutrient fluids. This ama gets mixed up with the dosha to causes different morbidities, the further production of ama can be prevent & cure by adopting modified life style & various panchakarma procedures. Some lifestyle disease to control by panchakarma such as 1.Vaman- hyper acidity, hypothyroidism, copd, chronic rhinitis, acne, pigmentary, dandruff, obesity etc 2. Virechan- hypothyroidism, diabetes, obesity, anaemia, skin disease, hair fall, infertility, infective pathology etc 3.Basti – hemplegia, paralysis, ankylosing spondylitis, all vata disorders, infertility etc 4. Nasya – headache, depression, insomnia etc 5. Rakta mokshan – skin disease, pittaj disorders, any obstructive pathology in blood circulation, primary cancer etc. In the factors involved in pathogenesis of these life style disorders are reviewed on the basis of ayurveda. The symptoms shows ras dusti, kapha dusti, agni mandta, rakta dusti, mansa, meda dusti etc.

**CONCLUSION**

There is a great need of time of globalization of ayurvedic principles of Charak, sushrut, vyaghatta in the references to prevent and cure the life style disorders. In charak samhita section suta shrih fully describe “swastha chatuski” [14] personal hygiene for maintenance positive health including matrasitiya chapter (ahar description), tasyasiyta (ritucharya), naveganda dhara ( should not suppress natural urges ) & indriyopkramneeya (sadvat) are completely related to healthy life style its most important to ayurvedic physician. Charak in its section chikitsa starts with an exhaustive chapter on rasayan therapy dealing with physiological, pharmacological, therapeutical & clinical aspect of rasayan. Charak appears to have correlated this with the fundamental principle of ayurveda as related to concept of ras samvahnt, concept of dhatu, agni, bala, srotas etc. Charakkalpa & siddh sthan is completely for detoxification of body through panchakarma. In sushrut samhita also describe two type of rasayan kamaya for prevent and naimittik rasayan for cure of disease. Sushrut chikitsa anagat badha pratistedha chapter is fully describe daily routine for healthy life style. Vagbhatta also says in astang sangrath & hriday to the same. It is now considered that most of the chronic disorders like diabetes, bronchial asthma, hypertension, copd, obecity, chronic liver disease, psoriasis, arthritis, dyslipidemia, cancer etc are occurring due to pragyapradh refers to faulty life style

So ayurveda texts play an important role in promoting the health & prolonging the life span by establishing homeostasis between dosha dhatus mala. It helps to keep disease free. With ayurvedic system of medicine to promote the psychosomatic health to reduce the morbidity and reduce burden society.

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