



SCOPE OF AYURVEDA IN LIFESTYLE DISORDERS

¹*Dr. Shailza Bhatnagar, ²Dr. Manu Verma and ³Dr. Mukti Manki Mita Singh

¹Assistant Professor, P.G. Deptt. of Maulika Siddhanta, NIA Jaipur.

²Assistant Professor, Department of Basic Principle, SRS Ayurvedic Medical College and Hospital, Agra.

³MD Scholar, NIA Jaipur.

***Corresponding Author: Dr. Shailza Bhatnagar**

Assistant Professor, P.G. Deptt. of Maulika Siddhanta, NIA Jaipur.

Article Received on 08/01/2018

Article Revised on 28/01/2019

Article Accepted on 18/02/2019

ABSTRACT

Life style disorders refer to diseases associated with the way a person or group of people lives. Diet and lifestyle are major factors thought to influence susceptibility to this kind of diseases. With rapid economic, technical development and advancement in every field and especially increasing westernization the lifestyle of common man has completely changed which is leading to many common health problems notably stress, obesity, hypertension, diabetes, allergic disorders and thyroid disorders and many more. Lack of exercise, use of preserved and junk food, smoking habits, and alcohol intake also increase risk of developing these types of diseases esp. later in life. The *pragyapradha* which has been mentioned as one important causative factor for the production of diseases is mainly responsible for lifestyle disorders. *Ayurveda* being science of life describes the basic things like *dinacharya*, *ritucharya*, *aahara* and *vihara* for the maintenance of health and prevention of diseases. It also explains therapies like *shodhana*, *rasayana*, *vajikarana* beside the *shamana* therapy for prevention and cure of diseases. The *Sadvritta* and *aachara* rasayana are of utmost importance to maintain healthy and happy psychological perspective i.e. *hitayu*. The treatment modalities of this great science have miraculous effects on lifestyle disorders.

KEYWORDS: Life style disorders, *ayurveda*, *shodhana*, *rasayana*, *vajikarana*.

INTRODUCTION

Life style disorders refer to diseases associated with the way a person or group of people lives. These disorders are the outcome of unhealthy choices made by the people. The important causative factors of the lifestyle disorders are malnutrition, poor physical fitness, lack of sleep, fast food habits, stress, worry and poor health habits like smoking and alcohol. All these have bad impact on health. The common lifestyle disorders are Alzheimer's disease, arthritis, atherosclerosis, asthma, cancer, chronic liver disease, chronic obstructive pulmonary disease, Type-2 diabetes, heart diseases, osteoporosis, depression and obesity.

All the Lifestyle disorders are preventable if principles of *Ayurveda* are understood and followed. *Acharya Caraka* has described the *siddhanta* of regular intake of the type of *ahara* dravya which maintain the health and prevent the diseases to occur.^[1] *Acharya Sushruta* has also advocated the *siddhanta* of *nidan parivarjana*.^[2]

The Causes of Lifestyle Disorders

The main causative factors for production of diseases and maintenance of health are unwholesome and wholesome diet.^[3] Classically *Ayurveda* describes three major causes of illness.^[4] i.e.

1. Kala Parinama- It refers to the *samyaka* and *asamyaka yoga* of different seasons. It is not directly related with the lifestyle disorders but it has got a great significance in relation to the advancement of technology. Due to excessive use of the machinery and increasing industrialization and pollution in modern times, the environment is getting disturbed leading to changes in seasons.

2. Pragyapradha- It is the demolition (*vibhransh*) of *dhi* (intellect), *dhriti* (patience) and *smriti* (recalling power) which is responsible for vitiation of all the *doshas*.^[5] It is entirely applicable in production of life style disorders. It has been further associated with actions of body, speech and mind. The person does the things which he should not do.

3. Asatmendriyartha Samyoga- The *atiyoga* (over use), *hina yoga* (less use) and *mithya yoga* (misuse) of the sense organs are responsible for production of many diseases esp. mental disorders. The *asamyaka yoga* of *rasnendriya* is directly related with lifestyle disorders. The intake of one or two *rasa* continuously, not taking some particular *rasa* and taking the wrong diet is the main causative factor for lifestyle disorders. *Mithya yoga* of *rasnata* means not following *aahar vidhi visheshayatana*.

All these factors play major role in etiology of lifestyle disorders.

The Preventive Measures for Lifestyle Disorders

Ayurvedic classics give special emphasis on three important values which have been considered as the important conductive factors for maintenance of life and health. This important trio consist of *ahara*, *nidra*, *brahmacharya*. These three have been considered as *upstambha* or the basis of life and health. The emphasis given on these factors in connection with positive health is highly relevant as it reflects the fundamental approach of *ayurveda* to positive health and its totality with extended emphasis on mental health.

1. Ahara- Diet and Dietary Regimen

The adequate growth and maintenance of the body essentially depends on an optimum and balanced diet.^[6] Logically an inappropriate and unbalanced diet becomes an important cause of diseases. The concept of balanced diet is clearly defined in *ayurveda* by the terms *sarvagraha* and *parigraha*.^[7] This has been illustrated while enumerating the items of wholesome diet.^[8] A *hitakara ahara* is termed as *pathya* and the reverse is *apathya*. There is a long list of wholesome and unwholesome diet in the context of diseases. *Ayurveda* describes a large number of foods and drinks, describes the method of their preparation and the code and discipline of taking the food. There is extensive description available in *Ayurvedic* texts about cooking procedure and the rules to be observed while taking food. *Ayurvedic* texts describe in detail the diet, its contents, preparations and the conduct of its consumption besides fundamental principles in selection of diet for an individual such as *doshas*, *agni*, *desha*, *kala* and the individual constitution i.e. *agni* and *dehaprakriti*.^[9] Balanced diet is essential for good health. The diet should be simple, easily digestible; small in quantity. The quantity of diet varies from person to person. Nutritious, easily digestible and *savika* diet has always been commended. Overeating and consumption of *tamasa* and *rajas* diets should be avoided, because such a diet causes unnecessary overload on digestive and metabolic system of the body. The basic theme of good diet lies in *mitahara*. *Mitahara* stands for small quantity and easily digestible food. Ancient *acharya* have wisely stated that while taking food, half of the stomach should be filled solid food, one fourth with liquids and rest one fourth should be left empty for air and easy digestion of food.^[10]

Only one kind of diet should not be taken continuously and in excess in order to preserve digestive power and vitality balance. Food containing different *rasas* i.e. taste and *gunas* i.e. properties should be consumed so that all the necessary elemental nutrients are obtained. Therefore, *Sarvarasbhyasa* is considered the key principle of *Ayurvedic* dietetics. In this context not only physical components of a diet are important but accurate planning, mixing of food articles, and method of

preparation, quantity, and method of ingestion of food and above all, good mentality and serene mental state are extremely important. This is the underlying facts behind the principles of *astavidha vishesayatana* described by *Charak* and *dwadashasana vichara* described by *Susruta*.

2. Nidra-Proper Rest

Nidra or sleep is another essential requirement for life and health. Thus a good normal sleep is an important factor needed for preservation of health. It is noteworthy that in today's hastily lifestyle rest or sleep is not given proper attention and consideration leading to anxiety, stress and many other disorders. Either the people are in the habit of excessive rest or improper sleep.

3. Brahmacharya- Curbing and Controlling Desires

Besides *Ahara* and *nidra*, *brahmacharya* is third component of *upstambha traya*. *Brahmacharya* means a balanced fulfillment of physical desires. The practice of *brahmacharya* promotes life and preserves health and as such is an important practice.

4. Sadvritta- Rules of Good Conduct

The practices described for promotion of mental health in *ayurveda* include *Sadvritta*. This schedule is described in great details in *ayurvedic* classics. Sage *Caraka* has given a comprehensive account of the mode of healthy and happy life. Sage *Susruta* considers a man healthy only when he is in the state of biological balance and enjoys sensorial, mental and spiritual wellbeing.^[11] Such a state of health can be achieved only by observing the rules of good conduct i.e. *sadvritta*.

5. Dharaniya and Adharaniya Vega- Suppressible and Non Suppressible Urges

Besides the context of *sadvritta*, the *ayurvedic* texts describe the concept of *dharaniya* and *adharaniya vega*. The *adharaniya vega* essentially refers to the biological urges like urination, defecation, ejaculation, emesis, sneezing, yawning, appetite, thirst, sleep etc. which are essentially bodily urges and as such they have been advocated not to be restrained.^[12] Retaining of such urges leads to a number of disorders and disease such as *udavarta* etc. On the other hand, the texts describe a number of *dharaniya vegas* such as *sahasa* (unnecessary daring), *lobha* (greed), *shoka* (grief), *bhaya* (apprehension or fear), *krodha* (anger), *ahankara* (ego) *nirlajjata* (lack of remorse), *irshya* (jealousy), *raga* (undue attachment with living and non-living things) etc.^[13] All these are different kinds of vicious mental urges. In the interest of social and personal health and to prevent lifestyle disorders, these urges must be restrained. These *dharaniya vega* induce a variety of mental conflicts at the level of individual besides their untoward impact on the society including the family and relatives of the individuals, a great risk of society health. It appears easily perceivable that a peaceful happy life resulting out of good conduct will obviously be associated with a state of positive health and anabolism.

6. *Dinacharya* and *Ritucharya* - Daily and Seasonal Regimen)

Ayurveda advocates a comprehensive regimen of life as the means to preserve normal health. This routine regimen is called *swasthavritta* which can be described in terms *dinacharya*, *ratricharya* and *ritucharya* etc. *Ritucharya* or regimen of life in different seasons has been described in extensive details in all the *ayurvedic* classics. It is postulated that if an individual follows the prescribed *ritucharya*, he may adopt and overcome the stresses of seasonal variations and as such may not suffer from ill health ordinarily produced by *kala parinama*.

7. *Vyayama*- Exercise

Vyayama is considered an important component of *dincharya*. *Acharya Caraka* states that when moderately performed, the physical exercises provide lightness in the body, physical activity, steadiness and fortitude.^[14] He has emphasized that muscular activity is essential to promote physical and biological strength.

8. *Panchakarma* – Purification Therapy

Ayurveda is the only system of medicine in the world which proposes the need of undertaking the purification of body. It is classically termed as *samshodhana* or *panchakarma*. It includes five measures which are *vamana* (emesis), *virechana* (purgation), *niruha* (non - unctuous enema), *anuvasana* (unctuous enema) and *nasya* or *shirovirechana*. *Raktamokshan* (bloodletting) has also been described under *panchkarma* by *Susruta* and *Vagbhatta*. Purification is important because it covers a wide range of preventive, curative and promotive conditions. For preventive point of view sage *Charaka* has said that accumulation of vitiated dosha should be eliminated in the months of their vitiation.^[15] The preparatory measures *snehana* and *swedana* have also got importance in prevention of diseases.

9. *Rasayana*- Rejuvenation Therapy

Besides, the prescribed mode of life, dietetics and physical exercise *ayurveda* also advocates the appropriate use of *rasayana* and *vajikarana* remedies as restorative agents for promotion of health and prevention of diseases. *Rasayana* is one of the eight clinical specialties of classical *Ayurveda*. *Rasayana* is not a drug therapy but is a specialized procedure practiced in the form of rejuvenate recipes, dietary regimen and special health promoting conduct and behavior i.e. *achara rasayana*. The improved nutritional status and the better qualities of *dhatu*s lead to a series of secondary attributes of *rasayana* such as longevity, immunity against diseases, improved mental and intellectual competence etc. Besides the use of *rasayana* drugs and *ajasrika rasayana* in terms of nutritious diet, it has been claimed that *rasayana* effect both on mind as well as on body may be achieved by practicing improved code of socio-behavior conduct i.e. good conduct such as worship of god, respect of elders and able, holding on truth, nonviolence, avoiding anger, avoiding indulgence in alcohol, sex and excessive labor, keeping peaceful, speaking sweet words,

practicing *mantra*, *japa* etc. Kindness to living being, balanced sleep regular use of nourishing diet, caring for weathers and climates, keeping humble and well behaved, meditation, study of religious literature and by respecting the believers of god and the self-restrained. An aspirant who lives such a life and practices *sadachara* achieves the *rasayana* effect i.e. longevity, immunity and intellectual power without the use of any drug for that purpose. Probably the code of *achara rasayana* keeps the aspirant free from the emotional disturbances and permits a less stressful life pronounced anabolic state leading to due health and happiness.

CONCLUSION

Lifestyle disorders are outcome of *mithya ahara* and *vihara*. *Mithya ahara* is faulty diet and dietary habits and *mithya vihara* is faulty behavioral and mental regime. It is provoked by *pragyaparadha* and *asatmya indriyarthasamyoga*. Not following *dincharya* and *ritucharya*, holding nonsuppressible urges and not restraining suppressible urges, not following rules of dietetics, not indulging in any type of exercise and not making the balance between rest, sleep and physical activities are the reasons for production of lifestyle disorders. If one follows the rules of dietetics, *sadvritta* and undergoes *samsodhana* regularly and other preventive measures, he cannot fall prey to lifestyle disorders.

REFERENCES

1. Agnivesha, Caraka Samhita, Sutrastahna 5/13 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.38.
2. Shri Dalhana Acharya, Sushruta Samhita, Uttarstahna 1/25 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p 497.
3. Agnivesha, Caraka Samhita, Sutrastahna 28/25 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.179.
4. Agnivesha, Caraka Samhita, Sutrastahna 11/43 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.43.
5. Agnivesha, Caraka Samhita, Sharirstahna 1/99-101 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.297.
6. Agnivesha, Caraka Samhita, Sutrastahna 28/45 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.181.
7. Agnivesha, Caraka Samhita, Vimanastahna 1/21.4 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.235.
8. Agnivesha, Caraka Samhita, Sutrastahna 5/12 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.38.
9. Agnivesha, Caraka Samhita, Vimanastahna 1/21-25 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.236.
10. Agnivesha, Caraka Samhita, Vimanastahna 2/3 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.238.

11. Shri Dalhana Acharya, Sushruta Samhita, Sutrastahna 15/41 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p 75.
12. Agnivesha, Caraka Samhita, Sutrastahna 7/3-4 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.49.
13. Agnivesha, Caraka Samhita, Sutrastahna 7/27-29 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.50.
14. Agnivesha, Caraka Samhita, Sutrastahna 7/32 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.50.
15. Agnivesha, Caraka Samhita, Sutrastahna 7/46 ed. Jadavji Trikamaj Acharaya Chowkhambha Surbharati Prakashan, Varanasi; 2008; p.53.