

**PREVENTIVE AND CURATIVE ASPECTS OF AYURVEDA IN LIFESTYLE DISORDERS****Chaudhary Soniya<sup>1\*</sup>, Mishra Pramod<sup>2</sup>, Sharma Brahmanand<sup>3</sup>, Soni Anamika<sup>4</sup>**<sup>1</sup>PG Scholar, <sup>2</sup>HOD, <sup>3</sup>Asst. professor, <sup>4</sup>Asst. professor, PG Department of Kayachikitsa, Dr.Sarvaepalli Radhakrishnan Raj. Ayurved University Jodhpur, Rajasthan, India.**ABSTRACT**

*Ayurveda* has two objects: preservation of the health in the healthy and treatment of disorders in the diseased. The multidimensional role of Ayurveda is clear from the title. In present Era, over stress and bad food habit's or bad Life style reduces individual happiness and predispose to many disease e.g. dyslipidemia, obesity, cardio vascular disease, diabetes mellitus, hypertension and other clinical conditions. Ayurveda system is for complete well being of an individual. With the changing demand and awareness among people these days, the role of ancient health care systems like *Ayurveda* is an emerging reality. *Shodhana*, *Shamana* & *Rasayana* therapy along with compliances of *Dinacharya*, *Ritucharya* as mentioned In classical Ayurveda texts etc play an important role in promoting the health and prolonging the Life span by establishing homeostasis between *Dosha*, *Dhatu* & *Mala*. It helps to keep diseases free at bay. *Ayurveda System* of medicine is holistic and free from side effects. Preventive aspect of this system are shown in various do's and don'ts in *Dinacharya*, *Ritucharya*, *Sadvirtta*, *Rasayana* and *Sanshodhana therapy* etc. The curative aspect and various drug formulations or regimens has been given described specially in description of the management of various diseases. The role of the Ayurveda in prevention and cure of life style disorders will be explained in full paper.

**KEYWORDS:** *Rasayana*, Prevention, *Shodhana*, *Shamana*.**INTRODUCTION**

In sociology the life style is the way a person lives. A lifestyle is a characteristic bundle of behaviors that makes sense to both others and oneself in a given time and place. A lifestyle typically also reflects an individual's attitude, values or worldview. *Ayurveda* -*ayu* + *veda* (life +knowledge) is simply but a science that provides the knowledge of life, means the science of Balance at mental, emotional & physical status of living being. Maintaining good health and treatment of the disease<sup>1</sup> on the basis of fundamentals of *Ayurveda* which are available in classical literature, a concept of lifestyle which should be adopted for present era will be drawn in to light. The daily and seasonal regimen's which have been described by *Acharyar's* in *Samhita* will be given a new shape and sorted out according to present modern and busy lifestyle *Rasayan*, *Vajikararan Pathya* -*Apathy* for normal living. The description of *Dinacharya* (daily regimen), *Ritucharya* (seasonal regimen) *Sadvirtta* (ethical routine/ appropriate behaviour) is primarily its preventive aspect, increasing local immunity due to which the body is mode able to resist.

**Aim of *Shamana*, *Shodhana*, and *Rasayana* therapy is to achieve long and healthy life**

The term *Ayu* stand for the combination of the body, sense organs, mind and soul and its synonyms are *Aahar* (the one that prevents the body from decay), *Jivita* (which keep alive), *Nityago* (which serves as a permanent sub stratum of this body) and *Anubandha* (which transmigrates from on body to another)<sup>2</sup>. One should regularly take such articles which induces to the maintenance of good health and are capable of preventing

the attacks of disease. Personal Hygiene essential for the maintenance of positive health,<sup>4</sup> Daily routine is followed with regulated Diet, Sleep and *Brahmcharya* But once disease occurs which is of two types *Apatarpanotha* (due to emaciating causes) and *Santarpanotha* (due to satiating causes),it can be cured by *Shodhana* (eliminating/internal purification though *Panchkarma*) and *Shamana* (curative action) by proper use of *Rasayana* a person can get a happy healthy long life. *Ayurveda* has equated human body with a building pillars are required to make the building stable. Similarly the need of three pillars (*Sthambha*) and three supporting pillars (*Upastambha*) have been emphasized for human body. The three pillars are the three *Doshes*; *Vata*, *Pitta*, *Kapha*<sup>5</sup>. The three supporting pillars are *Aahar* (Diet), *Nindra* (Sleep), and *Brahmacharya* (Celibacy) well end over with strength, complexion and longevity and maintaining the health in his full life span one should cat in proper quantity. The quantity of food to be taken again, depends upon the power of digestion including metabolism. The strength and luster of one who knows the suitable diet and regimen for every season and practices accordingly are enhanced. There are treatments for the three *Doshas* of the body - *Vata*, *Pitta* and *Kapha*. while *Basti* and *Taila* (Oil) balance *Vata*, *Virechan* and *Ghruta* balance *Pitta* and *Vaman* and *Madhu* (Honey) balanced *Kapha*<sup>10</sup>. *Rasayanas* are helpful in maintaining general, promoting longevity, increasing memory, mental Faculties and provide preventive measures for maintaining health as well as strengthening Resistance and immunity against disease. Effects of *Rasayana* considering the Ayurvedic concepts of

Physiology *Rasayana* agent promotes nutrition following modes by direct enrichment of the Nutritional quality of *Rasa* (nutritional plasma)- *Satavari* milk and ghee and by promoting nutrition. Through improving *Agni* (digestion and metabolism) as *Bhallataka*, *Pippali* promoting the Competence of *Srotas* (microcirculatory channels in the body) as *Guggulu*, *Shalajita*. Are of three categories, some alleviate *Dosas*, some vitiate *Dhatu*s and some are good for the maintenance of positive health. Therapeutically propriety depends upon the dose (of the therapy) and mode administration. Success of treatment depends upon the (observance of this) propriety. A physician proficient in the principles of propriety is always superior to those who are acquainted with the drugs only here after will explain different variety of gravel prepared with different medicines with a view to eradicating various diseases which can be cured by.

### **Rasayana chikitsa boosts the Ojas (vital force of life) and Immune system**

**Labhodayo hi sastanam rasadinam rasayanam...**the word *Rasayana* is composed of two words *ras* + *ayan* the means by which one gets the excellence of *Rasa* (the nourishing Fluid which is produced immediately after digestion) is known as *Rasayana*<sup>13</sup>. This is one of most effective rejuvenation the rapier of *Ayurveda* that keeps the body yang and agile and helps to promote the health and longevity in the body in addition to the treatment of various ailments. The term *Rasayana* connotes a specific meaning drugs, diet and regimens which promote longevity by delaying aging and preventing disease are called *Rasayana*. it is a specialized type of treatment influencing the fundamental aspect of body *Visa -Dhatas*, *Agni*, *Srotansi* & *Ojus* etc<sup>16</sup>.

### **Historic consideration of Rasayana, Sadvirta, Sanshodhana therapy**

**Charak samhita** - This appears to have given:-Extensive consideration on the subject Quantitative and Qualitative Dietetics. Fully described Quantity of food to be taken, depends upon the power of Digestion including metabolism. Charak in its section on *Sutrasthan* fully descriptive *Svastha chatushka* (personal hygiene for Maintenance positive health) the quadrate on regimens for the maintenance of health (from 5<sup>th</sup> to 8<sup>th</sup> chapter). Rules for the prevention of endogenous diseases:-in the months of *Caitra*, *Sravana* and *Margasirsa* approximately (march – April; July-august and November December respectively one should administer elimination therapies. After the oleation and fomentation therapies, one should administer Emetics and Purgatives then one should apply Enema and inhalation therapies in proper sequence according to the requirement and thereafter one should administer Rejuvenative and fertility agents with due regard to the temporal propriety if this is done, the tissue elements are maintained in homeostasis and diseases are not caused; there is proper growth of tissue elements and the process of Aging is delayed. Prevention of exogenous diseases;- exogenous disease can be prevented by recourse to the avoidance of Intellectual errors restraint of sense organs good memory knowledge of the Place, Time One's own capability and good conduct. one desirous of his own well being should follow this up well in advance. Thus restraint

of sense organs and good memory go a long way in preventing mental disease. Dietetics and Regimen for Winter:-If one habitually takes preparation of cow milk, can juice fat oil new rice and hot water during the winter, life is never decreased. In winter one should resort to massage, unction application of oil on the head; fomentation by *Jentaka* process the effect of the winter on the power of digestion and metabolism is proportionate with the health of the individual. Dietetics and Regimen for Spring:-the *Kapha* gets accumulated in the seasons proceeding the spring it gets liquefied during the spring as the body is exposed to the increased heat of the sun during this thus the *Kapha*, so liquefied effects both the power of digestion as well as metabolism. Dietetics and Regimen for Rainy season:-In the event of the being weakened the power of digestion is also weakened for the power of digestion always depends upon bodily strength. Even though by nature, honey is responsible for the vitiation of *Vata*, its intake in small quantity is prescribed in order to overcome dampness (*Kleda*) of the rainy season. Dietetics and Regimen for Autumn:-the autumn is preceded by the rainy season. thus a human body accustomed to cooling effects of the rainy season here to fore, get all of a sudden exposed to the scorching ray of the sun during this season generally this causes vitiation of *Pitta*. Various therapeutic measures have been prescribed to overcome *Pitta*. In this season only light food is to be taken, one should first of all try the intake of *Ghruta* prepared of bitter drugs if this is not effective, one many try purgation, if thus also fails to alleviate *Pitta* and there is conspicuous vitiation of *Rakta* and for that one should take recourse to bloodletting. it is very likely that the *Rakta* also gets. Knowledge about the prescriptions of authoritative sages and assimilation of such instructions can only help in the prevention and treatment of disease. Disease can be prevented by avoiding the causative factors. Diseases already manifested can be cured by following prescribed regimen authentic sages and those in practices. the immortal and sacred (science of life) consisting of three principles via aetiology, symptomatology and the knowledge of therapeutics as a means to well being par excellence to healthy and diseases which. Charak in its section on *Chikitsa* starts with an Exhaustive chapter on *Rasayana* therapy dealing with the physiological, pharmacological, Therapeutic and clinical aspects of the *Rasayana*. Charak appears To have correlated this with the fundamental principles of *Ayurveda* as related to The concept of *Ras samvahan*, the concept of *Dhatu* the *Agni*; the *Sortansi* the *Dashes* and *Prakritia*. Medicine Belonging to first category is considered to be useful for a healthy person. There Are Certain natural conditions like old age, which affect even a healthy individual. the medicine Belonging to this category helps to maintain excellent physique those medicines which Invigorate a Healthy person are mostly rejuvenators.

**Sushruta samhita** – Sushruta samhita is next important text of *Ayurveda* described two aspect

1. *Kamaya rasayana* for healthy person<sup>8</sup>
2. *Naimitiika rasayana* for diseased person<sup>9</sup>

**Chakradutta** – Chakardutta has emphasized the role of *Sanshodhana* therapy as a *Poorvakarma* for *Rasayana*

many *Rasayana* drugs described. He has described the special use of *Haritaki* In various seasons under the term *Rutu Haritaki* & Minerals like *Loha*, *Shilajatu*, *Swarna*, *Rajat*, *Tamra*.

**Sharangadhara samhita-** Sharangadhara samhita is a text mainly dealing with Kayachikitsa Delay aging, prevent diseases and thus may maintain the positive health<sup>11</sup>. Decade wise *Kshaya* in aging - *Balyam Vridhim Chhavirmedha Twakdristi Sukravikramou Budhik Karmendriyaschetou Jeeitam Dashatouhareta*.<sup>12</sup>

### Classification and aspect according to modern medical science

It means rejuvenation therapy it helps to promote preserve health and to cure disease in sick. It also increases a healthy person's mental and physical capabilities. it is known to have improved skin complexion and texture, modulates the voice and increases sensing capacity of sense organs. They replenish the vital fluid of our body thus keeping us away from disease. taking they are therapy is helpful to increase the immunity of the person became healthy and strong e.g. long life, increase in memory power good health young looks glowing skin modulated voice calmness and resistance to disease. Expansion of discipline: *Nidana-* etiology, *Samprapti-* Pathogenesis, *Purvarupa-* Prodromal, *Rupa-* Signs & Symptoms, *Upasaya-*Therapeutics. importance of nature: drugs and dietetic measures used to aid nature to fight/prevent disease: *Swanbhavoparama-* recession of disease by nature. Emphasis on promotive and preventive aspects: *Charaka samhita* starts its first chapter on the longevity of life in which the practice of *Rasayana* (promotive health care), *Aachar* (conduct) and lifestyle are given importance. According to their pharmacological action, based on: *Rasa*, *Guna*, *Virya*, *Vipaka* and *Prabhava* (effects).

- To promote immunity
- To improve metabolism
- To improve endocrine
- Exocrine secretions
- Antioxidant action
- Anti- aging action
- Immunomodulatory action
- Haemopoietic effect
- Adaptogenic action
- Anabolic action
- Nutritive function
- Neuroprotective action

### CONCLUSION

So it can be concluded that Ayurveda provide better solutions in the form of proper dietary management (*Matrashitiya*, *Tasashitiya*) lifestyle advises like *Sansodhana* (*Panachkarma Vaman*, *Virechan*, *Basti*, *Nasya*, *Raktamoshana*) avoid forcefully control of natural urges, *Rasayana* therapy are help in life style disorders. A healthy person should; therefore follow a course of life conducive to the maintenance of good health<sup>1</sup>.

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