

LIFESTYLE DISORDERS: HEALTH SOLUTIONS FROM AYURVEDA

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ABSTRACT

As the name denotes, lifestyle disorders are the result of wrong diet and regimen in day to day life, in context to time, place, age etc. It is described in Ayurveda in detail. It is described in Ayurveda, at various places like in the description of Dincharya, Ritucharya and many other places, that specific diet and regimen should be followed according to Prakriti, Kala, Desha, Vaya etc. to maintain the health. The health or healthy condition of body is also defined in Ayurveda in detailed manner. A very big and important part of this science is oriented towards prevention of disease by promoting health. Along with this many solutions are described, in the form of lifestyle, to resolve the problems of lifestyle disorders. Here some of these points are tried to be explored.

INTRODUCTION

Disordered or diseased status of health caused by faulty or improper lifestyle is known as lifestyle disorders. This could include improper regimen of food, activity and personal habits. Current human population is widely affected by lifestyle disorders like diabetes, hypertension, obesity and heart disease. In the UK the death rate is four times higher from respiratory disease caused by an unhealthy lifestyle. The leading cause of death of Australian males was heart disease with 11,016 deaths, followed by lung cancer with 4,995 deaths, and chronic pulmonary disease killing 3,572. According to WHO statistical profile of India in 2012, IHD stood first among top ten causes of deaths. CVD and diabetes stood second leading cause for burden health status of Indian population. Death by broad cause group included CVD and diabetes in wide range. So life style is posing more threat to human population and there is an urgent need to prevent and stop these slow and silent killers of life and life quality.

While Modern science is still searching health solutions for above problems, Ayurveda gave concepts of quality life and long life since antiquity. The foremost aim of Ayurveda is to prevent disorderliness of health and second one, is to manage disease. To achieve its primary aim it conceptualized principle of 'Dincharya' and 'Ritucharya' and 'Rasayan' to maintain bodily health and principle of 'Sadvritha' to manage psyche. Ayurveda not only focus over body health but also considers well-being of mental health. Various kinds of physical and mental stress are sharing major contributions of health problems. This cause effect relationship was identified in

ancient India and health was believed to depend not on personal health status but also, social health.

Dincharya:

It refers to practice of group of activities each day. There are various rules of dos and dont's which are designed according to biological change in status of Tridosha (three reciprocal mechanism governing whole activities of living body) in whole day and night time. These rules ensures harmony in qualitative and quantitative status of Tridosha and hence maintenance of health each day.

Ritucharya:

It refers to practice of activities according to seasonal changes. Each transition of different seasons poses change in status of Tridosha and strength of individual. Particular season causes change in Tridosha status in body causing accumulation, aggravation and pacification of the same. For example Vatadosha is accumulated in summer season, get aggravated and pacified in rainy season and Saradritu (transition of rains and winter season) respectively.

Panchakarma:

It is set of five types or methods of removal of accumulated dosha or toxins caused by daily practices of food, activities and seasonal impacts. It includes Vaman, Virechan, Vasti, Nasya and Raktamokshana. Each procedure causes removal of particular dosha accumulated by faulty dietary regimen and seasonal changes. Vaman removes excess accumulation of Kaphadosha, Virechan Pitta dosha and Vasti removes Vatadosha.

Rasayana:

Rasayana is the concept of positive health i.e. it prevents ageing, imparts longevity and alleviates diseases. *Rasayana* drugs are supposed to rejuvenate both the body and mind. This therapy described in Ayurveda makes harmony in status of seven dhatu viz. rasa, rakta, mamsa, meda, asthi, majja and shukra.

Sadvritta:

It refers to set of practices which brings harmony in psyche (Mana and Atman) of an individual. These practices assure Shukhayu (social health) of an individual. This aspect is totally ignored in current system of medicine. Ayurveda gave due importance to social health to attain total health of an individual and its environment.

CONCLUSION

Basically, a particular lifestyle of person is a cumulative product of his/her physical capacity coordinated with psychological functioning, displayed in the form of habits, behavior, dietary and living pattern based on his own training sought from childhood. Thus, it involves a pure psychological and innate control over the physical and sensory activities. Ayurveda advocates various important principal of innate control of physical and mental activities to attain best quality and span of life.

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