EFFICACY OF DAILY ROUTINE FOR HEALTH MANAGEMENT IN MODERN LIFESTYLE

Dr. Vaidehi Raole*, 1, Dr. Ajay Kumar Tripathi2, Dr. Antony Stephen Raj J.3 and Dr. Jyothi T.4

1Professor and HOD, Department of Kriya Shareera, Parul Institute of Ayurveda, Vadodara - 391760, Gujarat, India.
2,3,4Post- Graduate Scholar, Department of Kriya Shareera, Parul Institute of Ayurveda, Vadodara -391760, Gujarat, India.

ABSTRACT

In this modern era, due to modification in the life style there are so many life style disorders bursting out like hypertension, diabetes mellitus, metabolic disorders etc. These conditions and diseases can be prevented and still we seek for their management due to lack of our traditional conducts, the Dinacharya, Rucharya and the Sadvruta. Thesis works, articles, research papers and texts on life style disorders are referred for collection, compilation and correlation. This work is aimed to educate or to remind the sequential daily regimens from bhramamuhurta uddishtet to vyayama and regimens of all season and dos and don’ts to lead a healthy life and escape diseases.

KEYWORDS: Dinacharya, Rtucharya, Sadvruta.

INTRODUCTION

One of the most intriguing aspects about healthcare in India is its pluralistic nature. In addition to the modern Western conception of medicine, ayurveda and other traditional medicines are used throughout India as a system of primary healthcare.[1] Especially in recent years, there has been a push towards scientific affirmation for the cultural belief in ayurveda through experiments and case studies.[2] AYUSH has pushed for testing of traditional health practices to determine their effectiveness and safety in last few years.
People’s desire for health and pursuit of health has become an inevitable trend of the development of times. The health problems are always practical problems and a good health condition is not only a basis of economic and social development, but also a goal of economic and social development. In present scenario health management is becoming an important part to improve the quality of life. ‘Ayu’ or life is defined as a dynamic condition-an ongoing flux. The whole universe is always in a moving state. Life can be sustained only when the living thing is in tune with changing conditions of the universe. According to Vedas, a human being should strive for four basic instincts in life i.e. Dharma (the code of conduct), Artha (money, jewellery etc.), Kaama (desires), Moksha (spiritual end). To get hold of these instincts in a reasonable way means living an absolute life.\[^{[3,4]}\]

Ayurveda: the science of life is a comprehensive system of health care of great antiquity, based on experiential knowledge and grown with perpetual additions. Around 6000 years back the original dimensions of Ayurveda are inbuilt on wisdom documented in Vedas. These are compendium which has information on health and maladies and their execution with natural modes and modalities. The corresponding knowledge then expanded further by great sages like Charak, Sushruta and their disciples by arranging fundamentals and concepts of Ayurveda in systematic manner in number of classical texts like Charak Samhita, Sushrut Samhita and Ashtang Sangrah\[^{\text{a}}\]. Principles, theories and guidelines of healthy living and disease management and its outcome of continued scientific input is the present form of Ayurveda. The two basic mottos of Ayurveda are: “Swasthasya swaasthyarakshanam” means to maintain the health of a healthy individual and “Aaturasya Vikaar prashamanam” is to cure the disease of a patient. According to an ancient sage, “One should not involve in any sin pertaining to the body, speech or mind. Those who have no means of livelihood are suffering from health issues, and who are afflicted by grief should be helped to the utmost extent.\[^{[5]}\]

Most common saying since ages is ‘Early to bed and early to rise makes man healthy, wealthy and wise’. A scientific explanation for the same is specified in traditional medicine practiced all over the world by a specific routine termed as Dinacharya. One must realize and get benefitted from the same by observing body as well as minds fine tuning. It is nothing but, a balancing act performed to maintain the harmony with time, space and nature. For every individual term survival means the science and arts of adaptability.\[^{[6]}\] Human being is performing the same but by changing their lifestyle in different seasons called as rutucharya i.e. the ability to make adjustments intelligently with the surrounding environment.\[^{[7]}\] In
Ayurveda this simple message is given in a most appropriate way: the sustainability of any being upon the mother earth is due to the certain qualities and understanding these qualities in a most apt manner will gives the choices. Therefore, in order to make proper choice every substance has a useful and specific quality. So, while choosing food, a drink, or a walk, caution must be maintained. An understanding and acceptance of balanced diet, supporting climate and ethical living is the means for perfect survival, in other words, the pathway to health in its ‘wholeness’. Ayurveda attributes primary importance to preventive medicine and the maintenance of positive health. Healthy lifestyle is emphasized as the determinant of longevity of life, which by and large depends on the Prakriti i.e. bioidentity which is also a body-mind constitution of an individual. Therefore, major preventive approaches for maintaining and improving the quality of life in this hostile environment and include individualized specific daily regimen (Dinacharya), seasonal regimen (Ritucharya), behavioral and ethical considerations (Sadvritta).[8]

Planned cellular death is a natural process where the organism itself persuades the cell that has lost its proper tract or course to commit suicide so as to protect the organism.[9] It confirms the Ayurvedic concept that destruction of noxious elements by elimination is not a passive phenomenon but an active one sustained and promoted by vital energy. The same is termed as Apoptosis (programmed cell death) which is another interesting phenomenon occurring in a living body as well as helps in the continuance of the body and body parts. Viewed from this angle, shodhana (purification) therapy is not an arbitrary step imposed by men but a well thought out process intended to enhance and support body’s own effort to purify itself discouraging the undesirable elements. It represents the comprehensive decontamination treatment which primarily aims at the exhaustive removal of melancholic substances accumulated in human tissues owing to wide-ranging reasons. Eradication of toxic debris is done without causing any harm to the healthy functioning of the body. This helps to maintain total health, making every particle of the body active to the fullest possible extent. Two opposite processes – creative and destructive happen continuously in a living body i.e. building up and disintegration. In a dynamic state, energy is lost and so disintegration takes place.[10] So to replenish energy we have to supply food. Body can make use of food for replenishing lost tissue and energy, if it is properly digested and assimilated. For the maintenance of body health and proper digestion dhinachrya play an important role.
DISCUSSION

**Brahmamuhurta rising:** The healthy person should get up (from bed) during brahma muhurta, to protect his life. The hours of brahmamuhurta are the “last three hours of the night (from 3am to 6am)”. In the early morning, Sattva Guna is most prevalent, so it is the best time of the day to meditate. The body is well rested. The mind is alert, focused and peaceful.[11]

**Sauca vidhi:** After considering the condition of the body i.e food taken in the previous night has been fully digested or not one has to attended the natural urges.[12]

**Dantdhavana:** after sauci vidhi one should clean the teeth.[13]

**Jiwha nirlekhana:** after brushing teeth Jiwha nirlekhana(tongue cleaning) should be done.[14]

**Anjana:** sauviranjana is mention as collyrium is excellent for protecting eyes. As eyes are associated with tejo mahabhuta, continuous use of sauviranjana provokes kapha. And rasanjana should be applied once a week to alleviate the vitiated kapha.[15]

**Nasya:** nasya should be done with anu taila. It help to keep the shoulders, neck and chest strong, voice become sweet, mouth becomes fresh and free from foul smell, all the sense organs become clear and strength, skin becomes wrinkle free and hair never becomes gray.[16]

**Abhyanga:** oil should be applied especially to the head, ears, and foot, along with the whole body. Beneficial effect of abhyanga is delays aging, relives fatigue and mitigates vata. Imparts good vision and promotes strength. Increases lifespan and relieves insomnia.[17]

**Snana:** benfits of snana are increases the appetite, improves sexual eager, enhances the life span, improves body strength and remove itching, dirt, exertion, sweat, fatigue, thirst, burning sensation etc.[18]

**Vyayama:** which produces tiredness to the body is Vyayama. Advantages are body becomes light, able to perform normal duties with enthusiasm, increases the power of digestion and reduces the fat and body parts become distinct and firm.[19]
He who practices Yogic exercises without moderation of diet, incurs various diseases, and obtains...

<table>
<thead>
<tr>
<th>Traditional lifestyle in rural areas:</th>
<th>Modern life style in urban areas;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Examples: traditional life style in rural community</td>
<td>Example: modern life style in cities</td>
</tr>
<tr>
<td>History related to a specific geographic area</td>
<td>History unrelated to a specific geographic area</td>
</tr>
<tr>
<td>Example: Little migration</td>
<td>Example: migration between cities, countries,</td>
</tr>
<tr>
<td>Subsistence</td>
<td>Abundance</td>
</tr>
<tr>
<td>Example: people consume their own production</td>
<td>Example: people sell most of their products</td>
</tr>
<tr>
<td>Local food source</td>
<td>Global food source</td>
</tr>
<tr>
<td>Example: mooso, berries, mushrooms</td>
<td>Example: beef, pork, fruits from abroad</td>
</tr>
<tr>
<td>High physical activity</td>
<td>Low physical activity</td>
</tr>
<tr>
<td>Example: hiking, riding, ending herds</td>
<td>Example: office work, motorized transport</td>
</tr>
<tr>
<td>Manual production</td>
<td>Industrialized production</td>
</tr>
<tr>
<td>Example: manual work, work animals</td>
<td>Example: computers, robots, machines</td>
</tr>
<tr>
<td>Low environmental impact</td>
<td>High environmental impact</td>
</tr>
<tr>
<td>Example: small population size, recycling, organic materials</td>
<td>Example: large population size, waste, inorganic materials</td>
</tr>
<tr>
<td>Cultural homogeneity within populations</td>
<td>Cultural heterogeneity within populations</td>
</tr>
<tr>
<td>Example: local foods and traditional cloths</td>
<td>Example: international foods and styles of cloths</td>
</tr>
<tr>
<td>Cultural heterogeneity within populations</td>
<td>Cultural homogeneity within populations</td>
</tr>
<tr>
<td>Example: different local foods and traditional cloths</td>
<td>Example: same international foods and styles of cloths</td>
</tr>
<tr>
<td>Genetic homogeneity</td>
<td>Genetic heterogeneity</td>
</tr>
<tr>
<td>Example: higher frequency of marriage within an ethnic group</td>
<td>Example: higher frequency of marriage between ethnic groups</td>
</tr>
</tbody>
</table>

Because of modification in dinacharya, ritucharya and sadvritta in present era disease are more common, some of the examples are disused below.
T2D is a chronic disease that requires continuing medical support together with active and continuing patient self-management education for the prevention of acute and long-term complications. To date, there is no drug to cure diabetes, and all of the current anti-hyperglycemic drugs used for diabetes management, which act through different mechanisms, cause undesirable side effects or problems with long-term efficacy. Therefore, the development of alternative approaches for the treatment as well as prevention of T2D is the best way to meet this rising demand.\(^{20}\)

Diabetes medication is associated with lifestyle modifications such as increased physical activities and weight control by reduced caloric intake and dietary recommendations, including the consumption of plant food products, such as whole grains, berries, fruits and vegetables, all of which are known to be excellent sources of dietary fibre, but also good sources of various polyphenolic compounds.\(^ {21}\)

These lifestyle changes are even beneficial in the treatment of metabolic syndrome, which is often considered a pre-diabetic state. To date, accumulating evidence suggests that polyphenols can trigger various pharmacological targets that are able to modulate circulating glucose concentration; for example, modulation of glucose metabolism by various mechanisms, modulation of glucose release from the liver, activation of insulin receptors and glucose uptake in insulin-sensitive tissues, and modulation of hepatic glucose output.\(^{22}\) Moreover, recent studies have explored the insulinotropic effects of natural compounds contained in foods such as polyphenols\(^ {23}\) suggesting their potential use for the preventive and curative treatment of diabetes mellitus through enhanced insulin release from pancreatic b-cells. Oxidative stress, caused by an increase in intracellular reactive oxygen species (ROS), plays a central role in insulin resistance and in pancreatic b-cell death during the progressive deterioration of glucose tolerance and the development of type 2 diabetes.\(^ {24}\)

These detoxification steps also substantially occur in the liver, where the metabolites are further modified by phase II metabolism enzymes before being subjected to enter hepatic recirculation, reaching organs and tissues through the systemic circulation, and being excreted.\(^ {25}\) The majority of polyphenolic compounds overstep the small intestine to accumulate in the colon. Bioavailability studies on polyphenols determined the central role of this complex system of symbiotic microorganisms in the modification of ingested polyphenols and the production of new forms of compounds (metabolites) which are ideally the major compounds reaching the tissues and organs.\(^ {26}\)
Diet, physical activity and smoking are the most important modifiable determinants of cancer risk. In 2007, an international review panel (World Cancer Research Fund-American Institute for Cancer Research) concluded, based on convincing evidence, that a high intake of fruits decreases the risk of different cancers such as mouth, pharynx, esophagus, lung, stomach, colon, and rectum. Evidence from studies conducted during several decades, in diverse countries with a strong adherence to this dietary pattern, highlights the positive effect of health patterns on decreasing certain types of cancer.\[^{27}\]

Interdependence between human lifestyle and environmental health is discussed below.

The interrelationships between society and nature, and the importance of environmental health to human health, have recently become widely acknowledged.\[^{28}\] and have drawn attention to the fact that biodiversity loss can have indirect effects on human well-being as well. By disrupting ecosystem function, biodiversity loss leads to ecosystems that are less resilient, more vulnerable to shocks and disturbances, and less able to supply humans with needed services. The damage to coastal communities from floods and storms, for example, increases dramatically following conversion of wetland habitats, as the natural protection offered by these ecosystems including regulation of water run-off is compromised. Recent natural disasters in Asia and North America serve to underline this reality.\[^{29}\]

Human health cannot be considered in isolation, for it depends highly on the quality of the environment in which people live: for people to be healthy, they need healthy environments. Agenda 21, which the governments of 185 countries adopted at this conference in Brazil, clearly spelled out the close link between human health and the environment; it also and highlighted the connection between poverty and underdevelopment on the one hand, and the connection between environmental protection and natural resource management on the other.\[^{30}\]

Transformation of local ecosystems wrought through human economic activities has been exercising severe constraints on the availability and accessibility of specific types of plant and animal species used for medicinal purposes. The interdependence between the sustainability of the environment and the sustainability of the human species needs full recognition and the development of new public health practices, which can increasingly translate into policies and actions the recognition that the sustainable use of finite natural resources is a major determinant of health.\[^{31}\]
The consequences for human well-being and health of disruptions to ecosystems are much more diverse and remain largely unstudied. It is therefore difficult to quantify current and future health effects of biodiversity losses and other changes to ecosystems. We are, however, acquiring new understanding of how the processes of forest clearance, agricultural practice, animal husbandry, river dams, and irrigation systems affect the emergence or the geographic and seasonal range of infectious diseases in humans.\textsuperscript{[32]}

In view of the fact that knowledge and cultural exchange between the Aryans, Indo-Aryans as well as native ethnic groups of this motherland led to enrichment of whole of traditional knowledge or traditional medicines. We have wealth of traditional therapeutic experts since primeval time, such as tribal healers, vaidyas, siddhas and later on unani. Our country is so bestowed with rich and diverse health traditions and these systems of medicine are backed by a large number of texts, thereby enjoying standardized theoretical as well as practical backings. These three systems may thus be regarded to constitute the classical systems of Indian medicine. Succinctly, in present scenario traditional medicine ‘TM’ often termed as ‘complementary’, ‘alternative’ or ‘non-conventional’ medicine. The links TM and biodiversity are exemplified by a link tradition of healing powers associated with the earth’s natural systems. The pharmacopoeias of the folk healers as well as various these alternative medicines contain thousands of remedies prepared from the plant parts, animal parts and other materials found in the natural world. Number of ancient texts such as Charak Samhita is mentions in a verse that the therapy for the disease prevalent in a given region can be found in the growing naturally in that region. In Vedic texts which were written between the 1500-1000 BC lists some 290 medicinal plants. While, this number is enhanced to 650 in the Charak and Sushrut samhita composed in 500 AD. And further increased to 1800 in various other literature i.e. Nighantus, compiled in 500-1900 AD.\textsuperscript{[33]}

Both Siddha and Unani systems were augmented by and in turn contributed to the enrichment of Ayurveda. Lot of plants in above lists is common in these systems, while many others or their parts are particular to one specific system. In addition to above, if the plant or plant part is same then it may have different uses in varied systems. By and large, folk medical practitioners especially healers or those hails from tribal culture, also have a large number of animal parts and/or products in their knowledge for day to day medications. Reference to the same is mentioned in Charak samhita also, which eulogize for the goat herders, shepherds, cow herders and even forest dwellers for their emergency medicinal know how. Therefore,
the indications are their even in classical system of medicines are evolved and got enriched by exchange of information among all the communities present in that particular region. Thus, the tribal and the rural people of India have the great knowledge medicinal usage of plants which are found around them. It explains that the mankind was dependent on medicinal plants for health and needs since ancient times. The interrelationship between the society and Mother Earth, and the importance of environmental health and human health is getting widely acknowledged in the recent times. In addition to the role that Biodiversity plays in helping people recover from illness; it also makes a significant contribution in preventing diseases and illness. At the same time the well-functioning ecosystem prevailing in that region can help to protect human health.[34,35]

Indigenous communities have accumulated a wealth of traditional knowledge (TK) through centuries of close dependence on nature – including knowledge about medicinal plants, wild foods and agricultural practices, and knowledge embodied in the native seed varieties and livestock breeds that they have improved and conserved. Currently, we have a paradoxical situation wherein, 65% of Indian population especially from rural area is dependent on traditional medicines for routine as well as major illness. However, large scale habitat destruction and antropogenic activities are severely reducing medicinal plant availability. This is also one of the reasons why a number of traditional healers are on their last legs in almost all rural communities.[36]

At this moment in time our nation to have the guesstimated presence of the 45,000 plants and 72,000 animal species. Currently more than 8,000 species of the higher flowering plants alone constitutes herbal wealth which accounts for 50% of diversity from India. And, more or less 70% of the medicinal plants in the country are spread across the tropical forests of central India plus Western Ghats. Moreover, available information on phytodiversity portray 1,800 species are used in Classical Indian systems of Medicine including cultural and traditional medicines.[37] By and large, 1769 species are used in Ayurveda, 743 in Siddha, 653 in Unani and 4671 in folk medicines. Against this large number, only 30+ medicinal plants are reported in modern medicine. The numbers of commercially important plants is @ 880 and are distributed across 151 families of angiosperms. Of these 79% belong to the Dicotyledons while, the Monocotyledons constitutes 11% followed by Pteridophytes 5% and Gymnosperms 3% and one percent each from Fungi and Lichens.
Another important point to keep in mind is that traditional and modern medicines are not mutually exclusive. It is possible for an ayurvedic doctor to prescribe pills and tablets, just as it is common for a MBBS doctor to recommend herbal remedies.[38] the two systems are not independent of each other and it is likely that people do not use philosophical principles of synthetic versus natural when making health decisions, but rather choices based upon where they perceive the better health outcome can be received. A study by Rohde and Vishwanathan shows that many healthcare providers were less than fully qualified and provided healthcare from combining various systems.[39] While providing poor quality services is not a desirable outcome, the collaboration between Western and traditional medicine could potentially assist in giving primary healthcare to needy populations.[40] An important idea to keep in mind is that traditional medicines, especially desi home remedies, are so much part of Gujarati lives that they are not even considered part of healthcare. Traditional medicines have been incorporated into everyday treatment, with belief in religion and God influencing the use of desi dava.

CONCLUSION
Concept of the lifestyle is nothing but, prevention is better than cure. By adopting dinacharya, ritucharya and sadvritta which is given in Ayurveda one can maintain the health and we can avoid the diseases and its complication, which is need today’s stannous life style. Not only that we can help in conservation and prevention of environmental hazards, thereby help to balance the ecosystem and life style.

REFERENCES


10. Dr. C Manoj Kumar, lifestyle managementthrough Ayurveda, feb 13, 2015.


34. Who: traditional medicine strategy, 2002-05.
36. Krystyna swiderska, protecting traditional knowledge A holistic approach based on customary law and bio-cultural heritage.

40. Benatar, SR. “Health in Developing Countries: Cultural Concerns.” International Encyclopedia of the Social and Behavioral Sciences, 2001; 6568-6570.