

ANCIENT ARCHIVES: PERSPECTIVES FOR A HEALTHY LIFESTYLE

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Abstract: Background - Ayurveda is being practiced from ancient time to modern era emphasizes promotion and preservation of health and cure of the disease. It focuses on various lifestyle measures and dietary modifications for keeping a healthy body, mind, and spirit. The aim of the study is to summarize the various attributes of Ayurveda useful in lifestyle management together in a concise ready reckoner fashion. **Material and Method** - The literature study of this review is based on various databases search such as Science Direct, PubMed, Google scholar, Ayurveda texts and books on ethnopharmacology. **Results and Discussion** - Ayurveda lifestyle concepts such as *dinacharya*, *ratricharya*, *ritucharya* (practices for daytime, night and seasonal) and *dharaniya-adharaniyavega* (suppressible and non-suppressible urges) help maintain health. The theory of *triupasthambha* i.e. *aahara* (diet), *nidra* (sleep), and *brahmacharya* (celibacy/control on sexual sense) comprises supporting pillars of life. *Asatmendriarthasamyoga* (improper and harmful conjunction of sense organs with their respective senses), *pargyaparadha* (behavior contrary to wisdom) and *parinama* (time/different season) leading to diseases by their *atiyoga* (excessive use), *ayoga* (no-use) and *mithayoga* (wrongful use). These principles help to develop a guideline to prolong a healthy active life. Ayurveda lifestyle guidelines referred thousands of years ago is useful for promotion of health in the current scenario. It is an important tool for lifestyle management.

Keyword: Ayurveda; Lifestyle disease; Bio-regulating principles; Regimens; Healthy life.

INTRODUCTION

A lifestyle is the set of routine activities that becomes a pattern of our living. Lifestyle diseases are categorized separately from other diseases because these are potentially preventable, and can be lowered with changes in preventable risk factors. With increasing modernization, the incidence of these lifestyle disorders has reached an alarming proportion causing a huge burden of Lifestyle diseases on human health worldwide [12] (Chandola, HM 2012); [17] Pappachan, MJ 2011). Ayurveda takes a holistic approach using the insight of the elemental creation of the universe [34] (Tirtha, SS. 2007) and revolves around protecting health of the healthy and treatment for the disease by focusing both on physical and mental functions. Around 66% of the disease could be managed by changing and improvising the dietary regimen, life style modification and environmental factor [18] (Mishra and Vaisya, 2012). Ayurvedic sub-discipline *Swasthavritta Vigyan* deals with the various modalities by prophylactic approach to maintain the health and describes the various aspects of hygiene [19] (Mukherjee, PK 2015). It describes the relevance of daily regimen (*Dinacharya*), Night Regimen

GOLD OPEN ACCESS

Article No: JREIM-2017-10-039
UID: 82-1508841082

Received

22 June 2017

Accepted

15 April 2018

Published Online

21 April 2018

Citation

Kanjilal S, Dey A, Bhatt BN,
Biswas R, Gandhi D, Pandit S,
Narwaria A, Katiyar CK.
*Ancient Archives: Perspectives For
A Healthy Lifestyle.*
[http://www.jreim-ayushjournal.com/
?mno=281768](http://www.jreim-ayushjournal.com/?mno=281768)
[Access: April 21, 2018].
DOI:10.5455/JREIM.82-1508841082

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(*Ratricharya*), Seasonal Regimen (*Ritucharya*), Codes and Conducts of Life (*Sadvritta*), concept of natural urges (*Vega*), Sub-pillars of Life (*Traya-Upastambha*) such as diet (*Ahara*), Rest-sleep (*Nidra*) and celibacy (*Brahmacarya*) [9] (**Dash, 1999**). The Ayurvedic concepts needs to be applied in public health management to improve the quality of life, promote healthy ageing, limit drugs use and abuse and reduce the sufferings in chronic diseases [4] (**Morandi et al., 2011**).

AYURVEDA PERSPECTIVE OF AN IDEAL LIFESTYLE

Disease manifestation is mediated through the abnormal functioning of body's building block elemental *Agni* or biological fire *Agni*, digestive fire (*jatharagni*), fire for digestion at an elementary level (*Bhutagni*) and digestive power of tissue (*Dhatwagni*) has been

described as an important factor responsible for digestion and metabolism by set of enzymes, responsible for particular metabolic pathways [7] (**Agrawal et al., 2010**). The disturbances in the *Agni* leads in formation of the transformed end product

of food (*Ama*) or indigestible/ metabolic toxins or resulting development of *Amadosa* and the waste products are accumulated in the various micro-channels of the body (*Srotas*) and causes disturbed equilibrium among the three bio-regulating principles *i.e.* *vata* (wind), *pitta* (bile), *kapha* (phlegm) leading to manifestation of diseases [22] (**Saini and Byadgi, 2014**). The state of equilibrium *i.e.* ratio of temperaments and constitution *i.e.* *Prakriti*-the person's physiology may get altered or imbalanced (*Vikriti*) by other environmental factors, dietary misuse and the fast-paced unorganized life style influences [2] (**Hankey, 2010**). The toxins accumulate in various parts of a body and participate in the manifestation of disease (**Figure 1**).

DAILY REGIMENS (DINACHARYA) – ROUTINES FOLLOWED DAILY

Waking up in *Brahma muhurtha* (*Brahma muhurthautthana*)

Brahma muhurtha is considered as the appropriate time for waking up from the bed, which is the fourteenth period (*muhurtha*) of a night. It varies from region to region as the time of sunrise

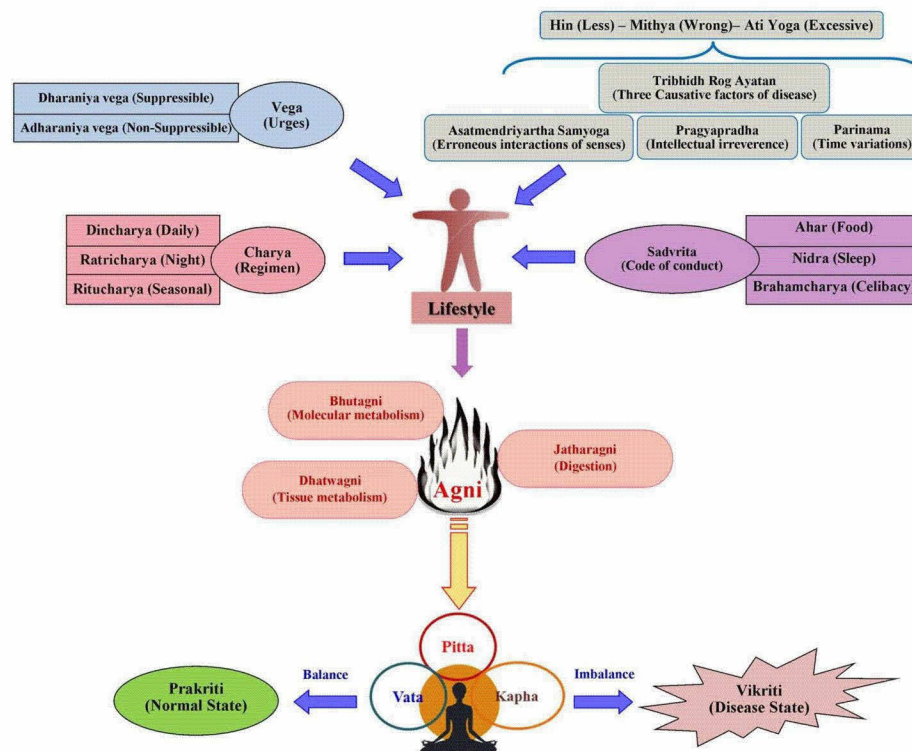


Figure 1: Principles of Ayurveda in maintaining healthy lifestyle. Ayurveda emphasizes various types of day time, night time and seasonal activities or guidelines (*Charyas*) for an ideal life style.

is not uniform throughout the world. It is almost one and a half hours before sunrise in that region. *Brahma muhurtha* period is the time gap between respiration and photosynthesis in plant kingdom [18,32,23] (Mishra and Vaisya, 2012; Vinaya *et al.*, 2012; Hiremath *et al.*, 2013). These early hours of dawn are considered as most auspicious and sacred which are free from air and noise pollution and will be the abundance of nascent oxygen, which easily mixed with blood hemoglobin and boosts the immune system. The *Brahma muhurtha* period is also good for study as the brain received an ample amount of fresh oxygen through the blood which increased alertness and memory power. It is the time when melatonin synthesis in the body will be maximum, which also boosts immunity. Late rise from bed tempts lethargic mood all over the day causing inactivity [32] (Vinaya *et al.*, 2012). Therefore, it is advisable to a person in order to maintain a healthy life is to wake up in *brahma muhurtha*.

First liquid intake of the day (*Ushah Paana*)

Immediately after awakening, drinking of water stored in a copper container is beneficial as it is rejuvenating the body. It helps in proper evacuation of excreta, maintains gut microbiota health, and prevents gastrointestinal tract disease and also promotes longevity. The amount of first liquid intake may vary from 500 ml to 700 ml [33] (Tewari and Kumari, 2010). Metallic copper surfaces are having antimicrobial properties by virtue of the phenomenon of 'contact killing'. This phenomenon was probably known in ancient times and hence the usages of copper vessels were included in the daily activities. Because of the antimicrobial properties of copper and copper alloys, it has recently been registered at the U.S. Environmental Protection Agency as the first solid antimicrobial material [10] (Grass *et al.*, 2011).

DAILY ACTIVITIES AND PERSONAL HYGIENE

Ayurveda emphasizes the importance of cleaning just after wake up from the bed. The hands (*Pani*), Legs (*Pada*), Face, Oral cavity (*Mukha*) and Eyes (*Netra*) should be cleaned with water (*Achaman* and *Prakshalan*) to cleanse from dirt or exudates giving a feeling of freshness. Cleaning of feet and excretory orifices frequently improves intelligence, purity, longevity, reduces inauspiciousness and filth. Teeth should be brushed and cleaned (*Dantadhavana*) early in the morning after bowel

evacuation and also after meals [32] (Vinaya *et al.*, 2012). Clean and fresh twigs of various plants such as karanj (*Pongamia pinnata*), neem (*Azadirachta indica*), kikar / babul (*Acacia arabica*) may be used. The brush may be prepared with a size of 6-10 inches in length with one end chewed into brush form. The paste may be made up of herbs such as Trikatu (Shunthi – *Zingiber officinale*, Marich – *Piper nigrum* and Pippali- *Piper longum*), Triphala (Haritaki – *Terminalia chebula*, Vibhitaki – *Terminalia bellerica* and Amalaki – *Embelia officinalis*), Trijataka (Tvak & Patra – bark and leaves of *Myristica fragrans* and Ela – *Elettaria cardamomum*) and honey. The saliva generated during and after brushing should be spitted. The gums and teeth need to be massaged with finger [20] (Murthy, 2000).

Daily tongue scrapping (*Jihwanirlekha*) help to keep the tongue clean, removes the unnecessary coatings, improves the phonation and improves the taste perception. After cleaning of teeth, tongue scraping should be done with suitable twigs of plants or of metals [32] (Vinaya *et al.*, 2012).

For gargling and mouth rinsing, holding of mouthful liquid in mouth (*Gandusha*) and taking small quantity of liquid and moving in all directions inside the oral cavity (*Kavala*), should be done every morning. Bathing (*Snana*) is an essential activity in *Dinacharya*. It boosts energy giving strength and relief from exertion, fatigue and drowsiness. It cleanses the body of sweat and other secretions saturated in the skin and relieves itching and burning. Spirituality and its practice by prayers and worshiping should be performed according to one's faith and beliefs. These practices improve the self-realization, self-belief and make an individual contented. Through contentment the control on own self-improves which help to cope with stresses in life and is an important tool for a healthy mental state [6] (Verghese, 2008). Researchers have shown that practicing spirituality helps in restraining from smoking, drinking and drug abuse [31] (Wills *et al.*, 2003), harmonious marital relationships, better parenting skills, self-regulation, psychosocial adjustment and performance [3] (Landor *et al.*, 2011).

Application of collyrium to the eyes (*Anjana*)

The application of a collyrium is the most frequently used technique for the examination, diagnosis, and treatment of ocular surface diseases. Application of collyrium (*Anjan*) to the lower eyelids improves the cosmetic appearance and helps to keep the vision clear. The various *Anjana* i.e.

medically processed galena –Lead sulphide (*Sauveeranjana*) or the solid extract of daruharidra -*Berberis aristata* DC (*Rasanjana*) may be used daily. Care should be taken not to hurt the eyes while applying the collyrium [20, 1] (Murthy, 2000; Bhardwaj and Tanwar, 2011).

Nasal instillation (*Pratimarsha Nasya*)

The process of instilling medicated (Oils that are prepared by boiling with herbs or herbal paste) or plain sesame oil in the nostrils in a measured quantity of two drops is known as *pratimarshanasya*. Daily instillation of oils in the nostrils prevents and cures the diseases of head, neck and sense organs. Prolong usage of *nasya* prevents baldness, premature greying of hairs, induce proper sleep, brings clarity in the smell senses [20] (Murthy, 2000).

Medicated smoke/fume inhalation (*Dhoomapana*)

Dhoomapana is the inhalation of smoke generated from medicated sticks. The procedure of *dhoomapana* involves the inhalation of smoke through each nostril alternatively while closing the other. *Prayogikadhoomapana* the milder variety can be taken regularly. Various herbs such as chandana (*Santalum album*), usira (*Vetiveria zizanioides*), twak (*Cinnamomum zeylanicum*), guggulu (*Commiphora mukul*), Madhuka (*Glycyrrhiza glabra*), ela (*Elettaria cardamomum*) etc. are used for burning and generating medicated fumes. It promotes strength and prevents diseases of Head, Nose and Throat (*urdhwajatrugata angas*) [32, 11] (Vinaya et al., 2012; Soniet et al., 2015). In today's world nebulization and steam, inhalation has become a very common practice in the treatment of respiratory tract diseases [18] (Mishra and Vaisya, 2012).

Massage Medicated Oil massages (*Abhyanga*)

Massage is the manipulation of tissues systematically with hands to produce effects, which will help to restore and improve the body's function and health. *Abhyanga* i.e. application of plain oil and with medicated oils (Oils which are prepared by the prolonged cooking of sesame oil with herbs, paste and/or decoction of herbs in presence of large quantity of water), over the body and gentle massage can be done all over the body from head to toe for 15 to 30 minutes [26, 24] (Price and Price, 2012; Lahorkar et al., 2009). It increases nerve sensitivity,

improves skin texture and appearance, prevents premature ageing, relaxes muscles and helps to stimulate paralyzed body areas depending on the body part where the massage is applied [14] (Agarwal et al., 2000). Everyday head massage with oil gives relief from headache nourishes the hair roots, improves eye sight, alopecia, greying of hairs, controls hair falls, calm the brain and mind [35] (Tripathi, 2013).

Medicated powder/paste massages (*Udvartana*)

Udvartana i.e. Rubbing on the skin of powders made of herbs, oils or pastes in the upwards directions towards head improves complexion, provides strength, firmness and lightness to the body and alleviates excess fat. For *udvartana*, fine powders of green gram flour (*mudga*), horse gram flour (*Kulaththa*), barley (*Yava*), Chick Pea (*Chanaka*), etc. can be used daily. Touch is a basic human behavioral need and its importance for both mental and physical health has been well researched. Humans, as well as animals, thrive and remain in better health when stroked or touched caringly [26] (Price and Price, 2012). One of the pilot studies indicated that in post-natal mothers suffering from depression, attending baby massage, improved maternal depression and mother-infant interactions [16] (O'Higgins et al., 2008). The massage increases the blood circulation relaxes the muscles and relieves cramps, tones the under-worked or weak muscles, relieves pains of nerve or muscular origin. It also helps maintaining blood pressure, in relieving depression, panic or anger, improves sleep and mood in children and improves the bonding between the individuals [5] (Portillo-Soto et al., 2014).

Physical exercise (*Vyayama*)

Exercise up to half of one's capacity (*Ardha Shakti bala*) is considered as beneficial. Moderate exercise helps to tone up the body, reduces fat and brings prominence to the body musculature. It improves alertness and strength, stimulates the various enzymatic activities, improves appetite and digestion (*agni*). In cold season i.e. hemanta (*pre-winter*), winter (*Shishira*) and spring (*Vasant*), exercise should be aimed in expending 50% of body energy; and in seasons of summer (*Grishma*), monsoon (*Varsa*) and autumn (*Sharad*) exercise should be aimed in spending less than half of the body energy. Exercise helps in reducing the risk factors. For every 1 pound of weight lost, there is a

4-pound reduction in the load exerted on the knee i.e. each pound of weight lost will result in a 4-fold reduction in the load exerted on the knee per step during daily activities [32, 29] (Vinaya *et al.*, 2012; Messier *et al.*, 2005).

NIGHT REGIMEN (RATRICHARYA) – ROUTINE FOLLOWED AT NIGHT

Sleep (*Nidra*) is a complex neurological state where the mind is exhausted and the sense organs detract from their objects. A good night's sleep regenerates the power of the mind and body to accept new challenges, maintains health and emotional well-being [21] (Rajendra *et al.*, 2013). Sleep disorders are estimated to be found in about 20-30% of the general population that could be due to changing lifestyle, work profile, eating habits, leisure activities and different life stresses. It is important to recognize and treat these disorders to prevent cardiovascular diseases, psychological disturbances, and accidents and also improve individual performance [28] (Panda *et al.*, 2012). *Ratricharya* means the regimen to be followed after sunset till morning. These lifestyle measures were probably ideated to calm down the active brain energies or impulses and help to reduce the stress and anxiety levels before going to bed. In evening, heavier energies are more active, therefore, in the evening (*Sandhya*) when the sun has just set, one must offer prayers, lighting lamps, and ringing bells in the temple. After the day's work, an individual should try to empty the bowels in the evening also. Basic hygiene like washing hands and legs (*Shuddhi*) after coming from outside, intake of light and likeable food (*HitaBhojana*), praying and practicing spirituality (*Shasta Smarana* and *Dharma Chintana*) before sleep are the few measures which need to be followed in the night. A comfortable bed and a peaceful place is the utmost requirement for good night rest. Bed (*Shayya*) should be broad (*Vistirna*), linear (*Avishama*), soft (*Sukhavaha*) and keep your head position towards East or South direction [8] (Balakrishna A. 2006).

SEASONAL REGIMEN (RITUCHARYA) – ROUTINE FOLLOWED IN DIFFERENT SEASON

Lifestyle diseases are a result of an inappropriate relationship of people with their environment. *Ritucharya* deals with the various lifestyles preventive, preparative and planning measures for adaptation and acclimatization of the

human body against the manifestation of diseases before they arise and sustain the healthy state in the different seasonal changes. In order to prevent and acclimatize the body against the different variations of changing seasons various rules and regimens (*Charyas*) related to diet and activities without altering body homeostasis are mentioned to protect us from developing Lifestyle disorders [13] (Thakkar *et al.*, 2011).

Winter (Hemant): Mid-November to Mid-January

In this particular season, the digestive power, physical strength, stamina and immunity of the body increases. Heavy & oily food, unctuous, sweet, sour, and salty foods Jaggery, new rice, flour preparations, oat, green Gram (*moong*), Masha Horse bean (*urad*), meats, fish and prawns fats, milk and milk products, sugarcane products, *Shidhu* (fermented preparations), sesame (*Tila*) are recommended in this particular period. Light, cold and dry food should be avoided. Exercise, massage, sun bath & Luke warm water bath, warm cloths should be done [35, 13] (Tripathi, 2013; Thakkar *et al.*, 2011).

Dewy season (Shishira): Mid-January to Mid-March

Amla (sour) predominant taste fruits, wheat/gram flour products, new rice, corn, ginger, garlic, haritaki (fruits of *Terminalia chebula*), Pippali (fruits of *Piper longum*), sugarcane products, milk and milk products are to be included in the diet. Foods rich in *Katu* (pungent), *Tikta* (bitter), *Kashaya* (astringent), *Laghu* (light) and *Shita* (cold) should be avoided. Massages with oil/powder/paste, bathing with lukewarm water, exposure to sunlight, wearing warm clothes are recommended. Exposure to cold wind, excessive walking, sleep at late night, are to be avoided (Tripathi, 2013; Thakkar *et al.*, 2011).

Spring (Vasant): Mid-March to Mid-May

This season is considered as a season of flowering and origin of new leaves. Old barely & wheat, wine, honey mixed water, pomegranate, light digestible food, less eating is helpful for health in case of diminished digestive power. Sweet, sour, heavy and oily foods are to be avoided. Light exercise, control of sexual urge, *Vamana* (Therapeutic Vomiting) & *Nasya* (Nasal instillation of medicines), *Udvartana* (massage) with powder of Chandana (*Santalum album*), Kesar (*Crocus sativus*) and Agaru (*Aquilariaagallocha*), *Kavala* (gargle), Dhooma

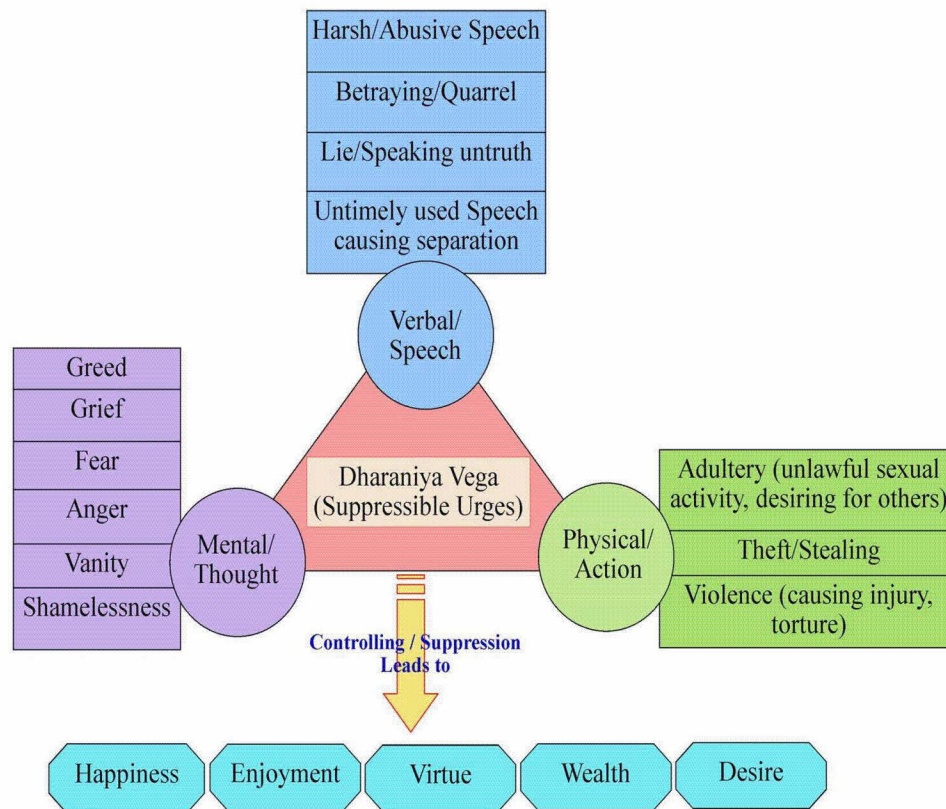


Figure 2: Types of suppressible urges.

(smoking), *Anjana* (collyrium) should be done. Day sleeping and taking excessive rest should be avoided [35, 13] (Tripathi, 2013; Thakkar et al., 2011).

Summer (*Grishma*): Mid-May to Mid-July

Foods which are light to digest, those having *Madhura* (sweet), *Snigdha* (unctuous), *Sheeta* (cold), and *Drava* (liquid) Guna are advised. Drinking plenty of water and other liquids, Rice, lentil, ghee, milk, rice, *sattu*, and coconut water, cold water from a clay pot, buttermilk, fruit juices, meat soups, mango juice, and churned curd with pepper should be taken. At bedtime milk with sugar candy can be taken. Alcohol, salty, sour, bitter, salty foods, hot food should be avoided. Use of Light cloths, application of sandal wood, taking bath with cold water, stay in cool places help to reduce anxiety, fatigue due to heat effect, day sleeping is recommended for mental & physical rest as night are short. Awaking late night, exercise, sun bath, massage, over indulgence of sex should be avoided [35, 13] (Tripathi, 2013; Thakkar et al., 2011).

Rainy season (*Varsha*): Mid-July to Mid-September

Foods such as honey mixed water, old grain wheat & rice, old barley, rice, wheat, salty foods,

sour or lemon juice, hot & light food with curd, ghee, ginger, black piper, Meat soup are advisable. These help to increase the appetite. Curd & lemon juice is having immune-modulatory effect; ginger & pippali are having antimicrobial; thus it helps to protect from contamination. Heavy food, unboiled water, cold food, an excessive liquid diet should be avoided. Boiled water, dry environment, clean & light clothes, scrubbing with powder is advisable. Excessive sex, day sleeping & staying awake late in the night, water from the river, sun bath should be avoided. [35, 13] (Tripathi, 2013; Thakkar et al., 2011).

Autumn season (*Sharat*):

Mid-September to Mid-November

Sweet but light food, wheat, oat, Indian gooseberry, sugar, grapes, *tikta* ghee help to increase immunity. Wheat, green gram, sugar candy, honey, *patola* (*Trichosanthes dioica*) are advised. Over eating, curd, fish & meat should be avoided. Therapeutic purgation (*Virecana*) and Blood Letting (*Raktamokshana*) may be done. Sun bath, excessive eating and day sleeping should be avoided. The hot and wet atmosphere and predominant *lavana rasa* (salty) make a suitable environment for skin disease and allergy disorders [35, 13] (Tripathi, 2013; Thakkar et al., 2011).

PRINCIPLES FOR A HEALTHY LIVING**Non - Suppressible and suppressible urges (*Adharniya and Dharaniya Vega*)****Table 1:** Dietary and lifestyle intervention in diseases due to non-suppressible urges ^[25]

Sr. No.	Non suppressible Natural urges	Pathological conditions aggravated due to suppression of the urges	Diet / Lifestyle
1	Urine	Pain in Urinary Bladder and passage, Dysuria, headache, bending, Stiffness in groins	Fomentation (<i>Swedan</i>), Tub-bath (<i>Avgaha</i>), Massage (<i>Abhyanga</i>)
2	Faeces	Colic Pain, Headache, flatulence, retention of stool, cramps in legs	Fomentation (<i>Swedan</i>), Tub-bath (<i>Avgaha</i>), Massage (<i>Abhyanga</i>), Carminative foods and drinks
3	Semen (Ejaculation)	Pain in penis and scrotum, body ache, pain -cardiac region, obstruction in urine	Tub-bath (<i>Avgaha</i>), Massage (<i>Abhyanga</i>), Chicken, Rice, Milk
4	Flatus	Retention of stool, urine and flatus, Flatulence, pain, exhaustion	Oils(<i>Sneha</i>), Fomentation (<i>Swedan</i>), Carminative foods and drinks
5	Vomiting	Itching, Urticarial rashes, anorexia, Swelling, anemia, fever, skin disease, nausea and erysipelas	Medicated Smoking(<i>Dhumpan</i>), Starvation, Dry eats and drinks, Exercise (<i>Vyayaam</i>)
6	Sneezing	Neck stiffness, headache, facial paralysis, migraine, weakness in sensory organs	Massage, Sudation therapy(<i>Swedan</i>), Medicated smoking(<i>Dhoompan</i>), Nasal instillation(<i>Nasya</i>), Ghee
7	Eructation (Belching)	Hiccups, dyspnea, anorexia, tremors, heaviness in chest	Oleation(<i>Snehan</i>), Fomentation(<i>Swedan</i>), <i>Dhoompan</i>
8	Yawning	Bending posture, convulsions, contractions, numbness, tremors, shaking of body	Oleatio(<i>Snehan</i>)
9	Hunger	Emaciation, weakness, disorders of complexion, body ache, anorexia, giddiness	Unctuous, hot and Light diets
10	Thirst	Dryness of throat and mouth, deafness, fatigue, depression, cardiac pain	Cooling and nutrient drinks
11	Tears	Coryza, eye diseases, heart diseases, anorexia, giddiness	Sleep, Pleasing talks
12	Sleep	Yawning, Body ache, drowsiness, head disorders, heaviness in eyes	Sleep, Massage
13	Breathing after exertion	Abdominal lump, heart diseases, fainting (syncope)	Rest, Oleation(<i>Snehan</i>)

Non-Suppressible urges (*Adharniyavega*)

Natural urges (*Vega*) are part of normal body physiology and need to be attended time-to-time as and when felt. Suppression of the following natural urges (**Table 1**) may lead to disrupting the normal physiological functioning thereby precipitating the pathological state and diseases[35] (Tripathi, 2013).

Suppressible urges (*Dharniyavega*)

Few urges which are inherent may at times vitiate need to be controlled and suppressed in order to maintain equilibrium and sound mental health. These can be categorized as Mental, Verbal and Physical [35, 15] (Tripathi, 2013; Kshirsagar and Magno, 2011). Figure 2 denotes the various *DharniyaVega* and benefits of controlling the same. Code of conduct for ideal lifestyle (*Sadvritta*)-Diet (*Ahara*), Sleep (*Nidra*), and Celibacy (*Brahmacharya*).

Food or Diet (*Ahara*)

Among the three sub-pillars diet is a main/important factor and plays a key role in the promotion of health and prevention of diseases. Day time meals should be taken after a bath because it helps to improve the appetite between 21.00hrs to midnight. The meal should be taken only after the previous meal is digested properly[32, 18, 27] (Mishra and Vaisya, 2012; Vinayaet al., 2012; Dangayach et al., 2010).

To derive the maximum benefit of food there are eight factors related to diet and dietetics (*AshtaAharaVidhiVisheshayatana*) which are complementary to each other and denote holosomeness of diet as mentioned in Figure 3.

Celibacy (*Brahamcharya*)

The end product (*Sara*) of food is *Sukra* or *Oja* (immunity). Practice for the protection of *Shukra* by self-control is called *Brahamacharya*.

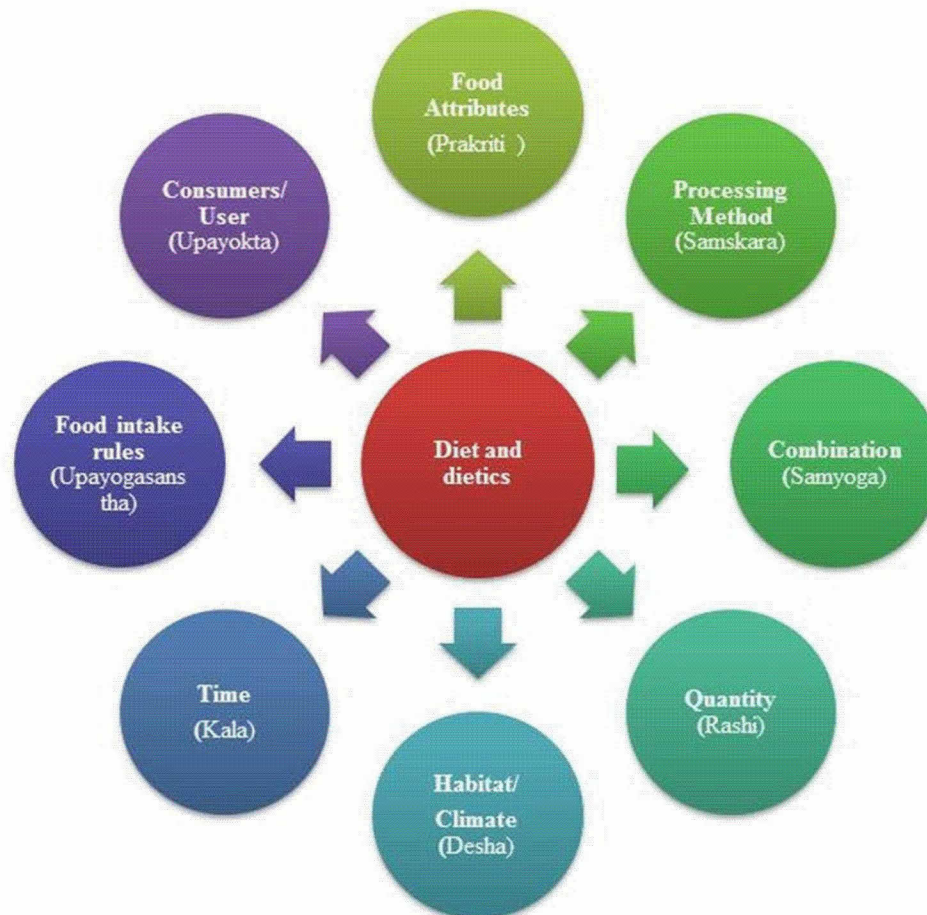


Figure 3: Factors involves in diet and dietetics

The word *brahmacharya* is commonly used in relation to sexual activity. But the literal meaning of this word would be *Achar* or practices for the attainment of *Brahman* or the merging into the universal consciousness. *Brahmacharya* deals with regard to sex, one can indulge in copulation once in two days during spring; once in a fortnight during summer and rainy season; and as many times as one desires (based on one's natural strength) during the cold seasons of the year. One desirous of long and healthy life should not have sexual intercourse with a partner below the age of sixteen or above the age of seventy, after a heavy meal, without keen intention, when hungry, when his/her body is in uncomfortable posture, when thirsty, when troubled by others urge, as this is bad for both partners [30] (Sobo and Bell, 2001).

Precautions against the causative factors of diseases (*TrividhaRogaAyatan*)

There are three major principles when performed as excessive use (*atiyoga*), deficient /no-use (*ayoga/hinayoga*) and incorrect / wrongful use (*mithayoga*) lead to progression of disease:

Asatmendriarthasamyoga-Improper and harmful conjunction of sense organs with their respective senses or with their respective objects. Precautions to be taken to avoid Excessive use (*Atiyoga*), Less use (*Heena Yoga*) and Wrong use (*Mithya Yoga*) of the motororgans (Hands, Feet, Genitals, Anus and Vocal cord) and sense organs (Ear, Skin, Eye, Tongue and Nose) with their respective objects (*Indriyarthas*) i.e. Giving and Receiving, Grasping, Walking and standing upright, Procreation, Excretion and Voice/ (Speech) and Noise (*Sabda*), Touch (*Sparsha*), Shape (*Roopa*), Taste (*Rasa*), Smell (*Gandha*) respectively

Behavior contrary to wisdom or improper use of the intellect (*Pargyaparadha*)

Pragyaparadha is an offence against wisdom i.e. without discriminating and knowingly doing the activities which are harmful to the body or mind. These actions may be verbal - Speech (*Vachan*), mental - Mind (*Mann*) or physical - Body (*Sharir*). Excessive (*Atiyoga*), deficiency / (*Hina- Yoga*) Or Incorrect (*Mithya Yoga*) should be avoided for a healthy lifestyle.

Time/different seasonal variations (*Parinama*)

The seasons of winter (*Hemanta*), summer (*Grisma*) and rains (*Varsa*) are characterized by cold, heat and rainfall respectively. [36] (Rao and Manjunath, 2011). Similarly, the Excessive, Wrong and Less use of Seasonal variations (*Kaal*) affect health.

CONCLUSION

To conclude, lifestyle guidelines mentioned in Ayurveda thousands of years ago is an important tool for lifestyle management to maintain a healthy life in current scenario.

CONFLICT OF INTEREST

The authors declare that they have no conflict of interest.

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