

HOLISTIC RESTORATION OF HEALTH: AN AYURVEDIC REVIEW ON THE MANAGEMENT OF CONTEMPORARY LIFESTYLE DISORDERS

Dr. Nidhi Jha*¹, Dr. Indumati Sharma²

¹M.D. Scholar, PG Department of Kayachikitsa, Madan Mohan Malviya Govt. Ayurveda
College Udaipur (Raj).

²Associate Professor, PG Department of Kayachikitsa, Madan Mohan Malviya Govt.
Ayurveda College, Udaipur (Raj).

Article Received on 04 Dec. 2025,
Article Revised on 23 Dec. 2025,
Article Published on 01 Jan. 2026,

<https://doi.org/10.5281/zenodo.18093743>

*Corresponding Author

Dr. Nidhi Jha

M.D. Scholar, PG Department of
Kayachikitsa, Madan Mohan Malviya
Govt. Ayurveda College Udaipur
(Raj).



How to cite this Article: Dr. Nidhi Jha*¹, Dr. Indumati Sharma². (2026). HOLISTIC RESTORATION OF HEALTH: AN AYURVEDIC REVIEW ON THE MANAGEMENT OF CONTEMPORARY LIFESTYLE DISORDERS. World Journal of Pharmaceutical Research, 15(1), 421-428.

This work is licensed under Creative Commons Attribution 4.0 International license.

ABSTRACT

In the modern era, the global disease burden has shifted dramatically from communicable infections to non-communicable diseases, widely recognized as Lifestyle Disorders. These conditions, including Sthulya (Obesity), Madhumeha (Diabetes Mellitus Type 2), Hridroga (cardiovascular diseases), and Uchha Raktachapa (Hypertension), are fundamentally rooted in the maladaptation of the human organism to its environment. While modern medicine often manages these conditions symptomatically, Ayurveda offers a profound, holistic philosophy that addresses the root cause: the disruption of Agni (metabolic fire), the accumulation of Ama (undigested toxic byproducts), and the vitiation of Tridosha (the three bio-humors: Vata, Pitta, and Kapha). This review article critically evaluates the Ayurvedic perspective on the etiology, prevention, and management of these disorders. It posits that the primary causative factors are

Pragyaparadha (intellectual blasphemy/error of judgment) and Asatmya Indriyarthasamyoga (unwholesome contact of sensory organs with their objects), which lead to Santarpana Janya Vikara (diseases caused by over-nourishment). The management protocol discussed herein is comprehensive, moving beyond mere medication to encompass Nidan Parivarjan (avoidance of etiological factors), strict adherence to Dinacharya (daily regimen) and Ritucharya

(seasonal regimen), and the therapeutic application of Panchakarma (five bio-purification procedures). Furthermore, the critical role of Rasayana (rejuvenation therapy) and Sadvritta (code of ethical conduct) in restoring Dhatu Samya (homeostasis of tissues) is elaborated. This article concludes that the integration of Ahar-Vihar (diet and lifestyle) modifications based on the Brihat Trayi (Greater Trio of Ayurvedic texts) is the most effective strategy for both the prevention and curative management of lifestyle disorders, transforming the approach from disease treatment to health maintenance.

KEYWORDS: *Santarpana Janya Vikara, Dinacharya, Panchakarma, Rasayana, Sadvritta, Pragyaparadh.*

INTRODUCTION

Ayurveda, the Science of Life, defines *Swasthya* (health) not merely as the absence of disease, but as a dynamic state of equilibrium. As stated in the *Sushruta Samhita*, a healthy individual is one whose *Dosha* (bio-humors), *Agni* (digestive fire), *Dhatu* (body tissues), and *Mala* (excretory products) are in balance, and whose *Atma* (soul), *Indriya* (senses), and *Manas* (mind) are in a state of *Prasanna* (blissful contentment). However, the rapid urbanization, technological dependence, and competitive nature of the 21st century have led to a drastic deviation from these natural laws.

Lifestyle disorders are essentially diseases of civilization. In *Ayurveda*, these are often categorized under *Santarpana Janya Vikara* (diseases arising from over-satiation or excessive intake) or *Sroto-Dushti* (channel obstruction). The genesis of these disorders lies in the daily habits of individuals. The *Charaka Samhita* emphasizes that the root causes of suffering are *Pragyaparadha* (intellectual error—knowing what is wrong but doing it anyway), *Asatmya Indriyarth Samyoga* (misuse of senses, such as excessive screen time or listening to loud noise), and *Parinama* (temporal factors/seasonal neglect).

The contemporary lifestyle is characterized by *Avyayama* (sedentary behavior), *Adhyashana* (eating before the previous meal is digested), *Ratrijagarana* (night awakening), and excessive *Manasika Tanava* (mental stress). These factors collectively diminish the *Jatharagni* (digestive fire), leading to the formation of *Ama* (metabolic toxins). This *Ama* circulates in the body, causing blockages in the *Srotas* (micro-channels) and eventually lodging in susceptible *Dhatus* (tissues), manifesting as chronic diseases. To manage these, *Ayurveda* prescribes a regimen that aligns the biological clock with the circadian rhythms of nature.

AIM AND OBJECTIVES

1. To critically evaluate and compile the fundamental principles of *Swasthavritta* (preventive medicine) mentioned in classical *Ayurvedic* texts for the preservation of health.
2. To elaborate on the specific *Chikitsa Sutra* (lines of treatment) for lifestyle disorders, focusing on the interplay of *Shodhana* (purification) and *Shamana* (palliation).
3. To understand the therapeutic role of *Dinacharya* (daily routine), *Ritucharya* (seasonal routine), and *Sadvritta* (ethical conduct) in the prevention of *Tridosha* vitiation.
4. To discuss the relevance of *Panchakarma* (detoxification) and *Rasayana* (rejuvenation) in the management of chronic *Vyadhi* (diseases).

MATERIAL AND METHODS

This review is based on a comprehensive study of classical Ayurvedic literature. The primary sources include the *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, and *Ashtanga Sangraha*. Concepts regarding etiology (*Nidan*), pathology (*Samprapti*), and management (*Chikitsa*) were collated from the *Sutra Sthana* (Section on Principles) and *Chikitsa Sthana* (Section on Therapeutics) of these texts. Relevant commentaries and modern correlations were utilized to interpret the ancient Sanskrit verses in the context of contemporary lifestyle disorders.

MANAGEMENT OF LIFESTYLE DISORDERS (AYURVEDIC APPROACH)

The *Ayurvedic* management of lifestyle disorders is distinct because it focuses on the *Rogi* (patient) and their constitution (*Prakriti*) rather than just the clinical symptoms of the *Roga* (disease). The management is a multi-faceted approach involving specific interventions.

1. *Nidan Parivarjan* (Avoidance of Etiological Factors)

The first and most crucial line of treatment in Ayurveda is described as "*Sankshepatah Kriya Yogo Nidan Parivarjanam*"—the avoidance of causative factors is the primary therapy. For lifestyle disorders, this involves a conscious cessation of harmful habits:

- **Dietary Factors:** Stopping the intake of *Viruddha Ahar* (incompatible foods, e.g., fish with milk), *Guru Ahar* (heavy, deep-fried foods), and *Vishamashana* (eating irregular quantities at irregular times).

- **Lifestyle Factors:** Avoiding *Divaswapna* (day sleeping), which increases *Kapha* and *Meda* (fat), and avoiding *Vegavarodha* (suppression of natural urges like urine, feces, or sneezes), which vitiates *Vata*.

2. Ahar-Vihar (Diet and Lifestyle Modifications)

Food is considered *Mahabhaishajya* (the supreme medicine). The *Charaka Samhita* describes *Ashta Ahara Vidhi Visheshayatana* (eight factors determining the utility of food), which includes *Prakriti* (nature of food), *Karana* (processing), *Rashi* (quantity), and *Kala* (time).

- **Pathya (Wholesome Diet):** A diet dominated by *Satvik* qualities is recommended. This includes *Yava* (barley), *Godhuma* (wheat), *Mudga* (green gram), *Goghrita* (cow ghee), and *Laja* (parched rice).
- **Apathya (Unwholesome Diet):** Avoidance of *Pistanna* (heavy flour preparations), *Dadhi* (curd, especially at night), and excessive *Lavana* (salt) and *Amla* (sour) tastes which aggravate *Pitta* and *Kapha*.
- **Mitahara:** Eating in measured quantities—filling two parts of the stomach with solid food, one part with liquid, and leaving one part empty for the movement of *Doshas*.

3. Dinacharya (Daily Regimen)

The *Ashtanga Hridaya* places immense emphasis on *Dinacharya* to synchronize the body's internal rhythm with the sun.

- **Brahma Muhurta Jagara:** Waking up approximately 96 minutes before sunrise. This period is dominated by *Vata* and *Satva Guna*, essential for hormonal balance and mental clarity.
- **Usha Pana:** Drinking warm water or water stored in copper vessels upon waking. This stimulates the gastrocolic reflex and aids in *Mala Shodhana* (elimination of wastes).
- **Dantadhavana & Jihwa Nirlekhana:** Brushing with astringent/bitter herbs (like *Nimba* or *Khadira*) and scraping the tongue to remove *Ama* coating and stimulate taste buds.
- **Abhyanga (Oil Massage):** Daily application of medicated oil (like *Sesame* or *Mahanarayan* oil). It pacifies *Vata*, delays *Jara* (aging), nourishes the *Dhatus*, and combats *Shrama* (fatigue). It is particularly vital for those with sedentary desk jobs to improve lymphatic drainage.
- **Vyayama (Physical Exercise):** Defined as action that brings *Laghavm* (lightness) and *Samarthyaa* (capacity) to the body. It depletes excess *Meda* (fat) and stimulates *Agni*.

However, it should be done only to *Ardha-Shakti* (half of one's capacity), until one starts sweating on the forehead and armpits.

- **Snana (Bath):** Washing the body improves *Ojas* (vitality) and removes sweat and dirt.

4. *Ritucharya* (Seasonal Regimen)

To prevent the accumulation of *Doshas* due to environmental changes, specific regimens are advised.

- **Visarga Kala (Southern Solstice - Debilitating period):** During *Varsha* (Monsoon), *Sharad* (Autumn), and *Hemanta* (Winter), digestive strength fluctuates. For example, in *Hemanta*, *Agni* is strong, so heavier, nourishing foods are permitted.
- **Adana Kala (Northern Solstice - Strengthening period):** During *Shishira* (Late Winter), *Vasanta* (Spring), and *Grishma* (Summer), the sun drains strength. In *Vasanta*, accumulated *Kapha* liquefies, causing allergies and respiratory issues, requiring lighter diets and purification.

5. *Panchakarma* (Bio-Purification Therapy)

For chronic lifestyle disorders where *Doshas* have deeply penetrated the tissues, *Shamana* (palliation) is insufficient. *Panchakarma* is required to expel toxins from the cellular level.

- **Vamana (Therapeutic Emesis):** Ideally performed in *Vasanta Ritu*. It is the prime treatment for *Kapha* disorders such as *Sthulya* (Obesity), *Madhumeha* (Diabetes), and *Shvasa* (Asthma). It expels toxins through the upward route.
- **Virechana (Therapeutic Purgation):** Ideally performed in *Sharad Ritu*. It is specific for *Pitta* disorders, including *Amlapitta* (Acidity), *Yakrit Roga* (Liver disorders), and skin diseases. It cleanses the small intestine and liver.
- **Basti (Medicated Enema):** Considered *Ardha Chikitsa* (half of all treatments). It is the primary therapy for *Vata* disorders.
 - *Niruha Basti* (Decoction enema) draws out toxins from the colon.
 - *Anuvasana Basti* (Oil enema) nourishes the nervous system.
 - It is highly effective for *Vata Vyadhi* (neurological/musculoskeletal disorders) and regulating the enteric nervous system.
- **Nasya (Nasal Administration):** Administration of medicated oils or powders through the nostrils. It is vital for *Urdhwa Jatrugata Rogas* (diseases above the clavicle), helping to manage stress, insomnia, migraine, and hormonal imbalances via the olfactory pathway and limbic system.

- **Raktamokshana (Bloodletting):** Used for removing toxic blood in *Pitta* and *Rakta* disorders, often using *Jalauka* (leeches).

6. Rasayana (Rejuvenation Therapy)

Once the body is purified through *Panchakarma*, *Rasayana* therapy is administered to restore the quality of *Dhatus* and prevent recurrence.

- *Naimittika Rasayana*: Disease-specific rejuvenators (e.g., *Shilajit* or *Amalaki* for *Madhumeha*; *Arjuna* for *Hridroga*).
- *Kamya Rasayana*: Promotes general vigor and longevity (e.g., *Chyawanprash*, *Brahmi*).
- Mechanism: It improves *Rasagni* (metabolism at the tissue level), ensuring the formation of high-quality tissues and immune resilience (*Vyadhikshamatva*).

7. Vajikarana (Aphrodisiac Therapy)

While often associated with fertility, *Vajikarana* improves the genetic material (*Shukra Dhatu*) and overall vitality (*Ojas*). It is essential for maintaining hormonal health and vigor in high-stress lifestyles.

8. Sadvritta and Achara Rasayana (Behavioral Medicine)

Ayurveda places immense importance on mental hygiene as a pillar of health.

- **Sadvritta (Good Conduct):** A code of ethics that includes control over mental urges like *Krodha* (anger), *Lobha* (greed), and *Irshya* (jealousy). Following this prevents *Pragyaparadha*.
- **Achara Rasayana:** Behavioral conduct that mimics the biochemical benefits of rejuvenation therapy. Being truthful, non-violent, calm, and charitable generates positive neuro-hormonal responses, reducing stress and inflammation.

9. Satvavajaya Chikitsa (Ayurvedic Psychotherapy)

This involves *Ahita Arthebhyo Mano Nigraha*—withdrawing the mind from unwholesome objects. It uses techniques like *Dhyana* (meditation), *Pranayama* (breath control), and *Mantra* to increase *Satva Guna* (purity/clarity) in the mind. This is crucial for managing the psychosomatic components of lifestyle diseases like hypertension and irritable bowel syndrome.

DISCUSSION

The prevalence of lifestyle disorders is directly proportional to the violation of natural rhythms. The *Charaka Samhita* postulates the theory of *Loka-Purusha Samya* (Macrocosm-Microcosm equivalence). When the biological clock is out of sync with the universal clock—due to late-night work, irregular eating, and artificial lighting—the *Tridosha* are vitiated.

Most modern lifestyle disorders fall under the category of *Santarpana* (over-nutrition). Modern medicine typically treats these with suppressive medication (hypoglycemics, statins, antihypertensives), which manage the parameters but do not correct the underlying metabolic error. Ayurveda aims to correct the *Agni*.

- **Agni and Ama:** By correcting *Jatharagni* through *Langhana* (fasting) or *Dipana-Pachana* (digestive stimulants), the formation of *Ama* is halted at the source.
- **Srotoshodhana:** *Panchakarma* physically clears the *Srotas*, decreasing peripheral resistance in hypertension and improving insulin sensitivity in diabetes.
- **Mind-Body Axis:** The inclusion of *Sadvritta* acknowledges that stress releases cortisol, which contributes to central obesity and metabolic syndrome. Ayurveda addresses this through *Satvavajaya*, offering a truly psychosomatic cure.

CONCLUSION

Lifestyle disorders are not merely somatic ailments but are deeply rooted in the disruption of the body-mind-environment axis. They are the result of a "crime against wisdom" (*Pragyaparadha*). The Ayurvedic management protocol—comprising *Dinacharya*, *Ritucharya*, *Panchakarma*, and *Rasayana*—offers a time-tested, scientific, and holistic solution. By adopting *Pathya Ahar-Vihar*, one can prevent the onset of these chronic conditions.

Ayurveda does not simply prescribe a drug; it prescribes a way of life. The ultimate goal is to establish homeostasis (*Dhatu Samya*) and boost immunity (*Ojas*), enabling the individual to pursue the four goals of life: *Dharma* (duty), *Artha* (wealth), *Kama* (desire), and *Moksha* (liberation), with a sound body and mind. It is imperative that these ancient principles be integrated into modern public health strategies to combat the rising tide of non-communicable diseases.

REFERENCES

1. Agnivesha, *Charaka Samhita, Sutra Sthana*, Chapter 1 (*Dirghanjivitiya Adhyaya*), Verse 41. In: Sharma RK, Dash B, editors. Varanasi: Chowkhamba Sanskrit Series Office; 2020.
2. Sushruta, *Sushruta Samhita, Sutra Sthana*, Chapter 15 (*Dosha Dhatu Mala Kshaya Vridhhi Vigyaniya*), Verse 41. In: Murthy KR, editor. Varanasi: Chaukhambha Orientalia; 2019.
3. Vagbhata, *Ashtanga Hridaya, Sutra Sthana*, Chapter 2 (*Dinacharya Adhyaya*), Verse 1-4. In: Murthy KRS, editor. Varanasi: Krishnadas Academy; 2018.
4. Agnivesha, *Charaka Samhita, Vimana Sthana*, Chapter 1 (*Rasa Vimana*), Verse 24 (*Ashta Ahara Vidhi Visheshayatana*). Varanasi: Chowkhamba Sanskrit Series Office.
5. Vagbhata, *Ashtanga Sangraha, Sutra Sthana*, Chapter 4 (*Roganutpadaniya Adhyaya*). Varanasi: Chaukhambha Orientalia.
6. Kashyapa, *Kashyapa Samhita, Khila Sthana*, Chapter 5. In: Tewari PV, editor. Varanasi: Chaukhambha Visvabharati; 2016.
7. Agnivesha, *Charaka Samhita, Chikitsa Sthana*, Chapter 1 (*Rasayana Adhyaya*). Varanasi: Chowkhamba Sanskrit Series Office.
8. Sushruta, *Sushruta Samhita, Chikitsa Sthana*, Chapter 24 (*Anagataabadha Pratishedha*). Varanasi: Chaukhambha Orientalia.
9. Agnivesha, *Charaka Samhita, Sharira Sthana*, Chapter 1 (*Katidhapurushiya Adhyaya*), describing the relation of *Satva* and *Sharira*. Varanasi: Chowkhamba Sanskrit Series Office.
10. Vagbhata, *Ashtanga Hridaya, Sutra Sthana*, Chapter 12 (*Doshabhediya Adhyaya*), regarding the seasonal movement of *Doshas*. Varanasi: Krishnadas.