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## **A Review on Ayurveda Based Diet & Lifestyle Guidelines for Prevention of Diseases**

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### **ABSTRACT :-**

The foundational elements of a healthy existence are a good diet and way of living. Unhealthy eating habits and a sedentary lifestyle contribute to a number of ailments, including diabetes mellitus, obesity, hypertension, and heart disease. These effects are typically referred to as a life style disorder. The number of people afflicted with chronic diseases has increased mostly as a result of changing lifestyles. Ayurveda, the most important branch of biology, has detailed numerous strategies for the prevention and treatment of lifestyle disorders. The finest remedy is offered by ayurveda in the form of correct food management, lifestyle recommendations, panchakarma therapy for detoxification (also known as shodhana karma), by purification procedures, medications, and rejuvenation therapies. According to Acharya Sushruta, being healthy involves having a joyful mind and soul as well as the absence of disease.

Keywords :-Panchakarma, Ayurveda, and Lifestyle Disorders.

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### **Introduction:-**

Ailments called "lifestyle disorders" are mostly caused by people's daily routines. Habits that discourage people from exercising and encourage sedentary behaviour can result in a variety of health problems, including chronic non-communicable diseases with potentially lethal implications. Atherosclerosis, heart disease, stroke, obesity, type 2 diabetes, and illnesses linked to smoking, alcoholism, and drug addiction are all examples of lifestyle disorders. People are more susceptible to many diseases as a result of their way of life and work habits, which are changing the traditional diet and healthy lifestyle. Changes in nutrition, lifestyle, and environment, as well as management through Ayurveda, can prevent and control certain disorders..[1-3] Lifestyle disorders are those illnesses whose incidence is mostly based on people's everyday routines and is caused by an unsuitable relationship between people and their surroundings. Lifestyle disorders affect not only the general populace but also the doctors and nurses who advise patients on how to prevent them. [4] The better options offered by Ayurveda include good nutritional management, dincharya (daily regimen), ritucharya (seasonal regimen), panchakarma therapy for detoxification (shodhana karma), bipurification procedures, medications, and rejuvenation therapies. Aahar, Nidra, and Bramhacharya are three fundamental principles that are described by Ayurveda and are seen to be essential for a healthy life[5].According to Acharya Sushruta, being healthy involves having a joyful mind and soul as well as the absence of disease.

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### **AIMS AND OBJECTIVE :-**

- To explore various life style disorder.
- To study the causes of life style disorder.
- To study life style disorder and its management through Ayurveda.

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### **MATERIALS AND METHOD:-**

Research papers on this subject have been based on classical Ayurvedic works including the Charaka Samhita, Sushruta Samhita, AstangaSamgraha, and Astanga Hridaya as well as their commentaries and relevant subjects from the classics Kashyapa Samhita, Bhavaprakasha, Bhela Samhita, and Kaiyyadeva Nighantu.

### ***Concept of Lifestyle:-***

A person's lifestyle is how they live. It is a collection of behaviours, attitudes, or possessions connected to a specific individual or group (Lynn R. Kahle, Angeline G. Close, 2011). i.e., the manner in which, location, and time a person sleeps, plays, wanders, eats, swims, walks, etc. According to Acharya Sushruta, there are four different types of therapy modalities: Samshodhana(purifying), Samshamana (palliative), Ahara (food), and Achara (activities) (Ananta Ram Sharma, 2008). Achara is divided into three categories: Kayika Karma (physical activities), Vachika Karma (verbal

behaviours), Swadhyaya Karma (reading Karma), and Manasika Karma (psychological behaviours), Sankalpa Karma (determination). Achara can be categorised under the category of lifestyle among them (Y.T. Acharya, 2012). According to the description of lifestyle given above, the concepts of vihara, aharavidhi, and achara as they are described in the classics of ayurveda can be categorised under the term lifestyle. Vihara is categorised by Arunadatta as Niyata kala (regular) and Aniyata kala (according to specific condition). Dinacharya and Ritucharya are members of Niyata Kala Vihara. According to Y.T. Acharya (2010), Aniyata kala vihara comprises Vihara according to avastha (condition); this can be interpreted as Vyadhiavastha. Achara includes Sadvritta, while Ahara Vidhi comprises Ahara Vidhi vidhana (dietary regulations) and Bhojanottara Vidhi (conducts after meals) (good conducts) Vihara covers a person's daily or seasonal routine behaviours. This includes Abhyanga, the application of oil to the body, Vyayama, exercise, Nidra, sleep, Vega Dharana, the repression of natural inclinations, Vyavaya, sexual activity, Chankramana, brisk walking, exposure to sunlight, sitting, Snana, bathing, Pravatasevana, among other practises. For example, Ardashaktya Vyayama (exercise at half one's capacity) with preceding Abhyanga (oil application) is beneficial in Hemanta ritu (winter) and for strong people, whereas excessive Vyayama is detrimental in Grishma ritu (summer) and for weak people (Brahmanand Tripathi, 2007).

- Modern ideas such as food omics, nutraceuticals, nutrigenetics, and customised nutrition diets are occupied with determining the impact of food on a person's genetic makeup, among other things. However, there is much information in Ayurveda on which foods are hazardous for various systems or organs, should not be used for a prolonged period of time, and should be avoided during pregnancy (neutraepigenetics). Although the evidence is lacking, it is still conceivable to demonstrate it at the cellular level with the aid of advanced biochemistry, biotechnology, and nanotechnology techniques. Ayurveda is becoming a symbol of tailored medicine in the modern world, therefore it should come as no surprise that it will also come to represent personalised dietetics. There is a lot of information about the food, how to eat it, how to arrange the food on the plate while serving, how to test for dangerous foods, etc. This article makes an effort to concentrate on a single notion of Viruddhahara, which comprises of 18 different dietary combinations that should be avoided in order to prevent disease.

### CONCEPT OF VIRUDDHARA :-

#### Definition –

Every food item that, after dislodging the morbid humours, does not remove them from the body is to be considered unwholesome [6]. In other words, any food that harms and is incompatible with body tissues (Dhatu) and mobilises body humours (Dosha) without emptying them is referred to as viruddhara. They continue to be hostile to the tissues, therefore [7].

#### Kaal Viruddha (Climate-Season/Time).

Consuming foods with characteristics comparable to those of Kaala, i.e., Season; for example Consuming ice cream in the winter, according to Sheet Ahara in Hemant Ritu. Grishma Ritu's Katu and Ushnaahara: summertime missal-pav and spicy pav bhaji. According to Doshadushti, the prescription time of Aushadhasevan kala follows the same norm. Solution: In cold weather, one should consume a hot diet, and in hot weather, a cool diet.

#### Agni Viruddha (Power of digestion).

A person's Agni, which can be one of four varieties (Mrudu, Madhyama, Tikshna, or Vishama), is fed to them without their knowledge. Laghu and Alpa Matra, for instance Consuming Churmura (popcorn, etc.) when you're really hungry is an ahara for Tikshna Agni. Adhika Matra and the Guru. In Manda Agni, Aahara The best remedy is to eat food to regain your digestive strength [8].

#### Dosha (vatadi) Viruddha: (humoral incompatibility) Cha. Su. 26.

VatadiViruddha, or humoral incompatibility, is the use of diet (food), medications, and treatments that have qualities similar to those of the respective (susceptible) body humours. Here, the phrase "Anilaadibhihi" is used to describe each Habitus (Prakrti), and there is a certain prevalence of a certain Dosa (humour) in each Habitus; for example, Vata is preponderant in Vata Prakrti. Both Pitta and Kapha doshas predominate in Pitta Prakruti and Kapha doshas in Kapha Prakruti. A global epidemic of obesity, diabetes, and other chronic ailments is being fueled by traditional meals and recipes that are giving way to sodas, burgers, and other highly processed and standardised foods that are high in fat (Kaphavardhak), sugar, and salt (Pitta and Vatavardhak) [9].

#### SanskaraViruddha (Incompatibility of Mode of Preparation/Food Processing).

Food made incorrectly is called SanskaraViruddha. For instance, cooking at a high temperature may also be referred to as SanskaraViruddha.

#### Veerya Viruddha (incompatible w.r.t potency).

Veerya Viruddha is the act of consuming food items with the opposite Veerya at the same time. For instance, Ushna Veerya fish eaten with Sheeta Veerya milk might cause leukoderma and other skin conditions.

#### KoshthaViruddha (incompatible w.r.t Bowel tendency).

Any medication or food consumed without sufficient consent from an individual's Koshthas is known as KoshthaViruddha, according to

Chakrapani and Gangadhara. For instance, a Mrudu Koshtha person could take strong laxatives, and a KruraKoshtha person who frequently experiences constipation might eat barbecue and baked goods.

**AwasthaViruddha Ca. Su. 26 (incompatible to state of health).**

condition eating while being completely unaware of one's health and physical condition; an example of this is workers drinking alcohol. Following Shodhana therapy in Ayurveda, Sansarjana karma should be practised. Avasthviruddha is the concept of incompatibility with respect to the status of the individual.

▪ **CHIKITSA (TREATMENT) OF VIRUDDHASEVANA –**

- Virechana (Purgation),
- Vamana (Emesis),
- Shamana (Pacification with drug),
- Hitasevana (wholesome food),
- Abhisanskruti (desensitization),
- Preventive measures like exercise, oleation etc. [10]

**Benefits:-**

Here are a few of the potential benefits of the Ayurvedic Diet.

❖ **Encourages whole foods:-**

The Ayurvedic diet promotes the consumption of whole foods such fruits, vegetables, grains, and legumes despite having particular recommendations for each dosha.

Due to the abundance of important nutrients in these foods, this can considerably improve your health.

Additionally, processed foods, which frequently lack fibre and vital vitamins and minerals, are minimised in the diet.

According to studies, consuming more processed meals may increase your risk of developing heart disease, cancer, and even passing away.

As a result, the Ayurvedic diet may aid in preventing chronic illness and fostering greater health. However, more research is required.

**Could promote weight loss:-**

The Ayurvedic diet may aid in weight loss since it places an emphasis on entire foods that are nutrient-rich. Even though there isn't much study on the Ayurvedic diet and weight loss, certain studies have suggested that it might be useful in this area. For instance, one study found that following the Ayurvedic diet for three months resulted in significant weight loss in 200 patients with pitta or kapha doshas. These individuals are allegedly heavier than those with vata doshas. Another small study discovered that adhering to an Ayurveda-based lifestyle modification programme over the course of nine months led to an average weight loss of 13 pounds (6 kg).

To assess the effectiveness of the Ayurvedic diet for weight loss in the general population, however, substantial, high-quality studies are required.

**Promotes mindfulness:-**

The Ayurvedic diet also heavily emphasises awareness in addition to the meals you eat.

The practise of mindfulness entails being acutely aware of your current feelings.

The focus of mindful eating is on reducing distractions during meals so that you may concentrate on the flavour, texture, and aroma of your food.

In one short study of 10 persons, mindful eating was associated with lower body weight, sadness, stress, and binge eating.

Additionally, mindful eating might improve restraint and encourage a positive relationship with food.

**SIGNIFICANCE OF NUTRITION:-**

The foundation of the human body's etymology, according to Ayurveda, is nutrition. The Sanskrit terms for the human body—kaya, deha, and sareera—indicate the dynamics of nutrition & various metabolic components of nutrition. For example, the terms "kaya" and "deha" stand for anabolism and "sareera" for catabolism, respectively. [11]

**BASICS OF AYURVEDIC NUTRITION:-**

The majority of health issues are attributable to poor eating habits and poor cooking techniques. Ayurveda approaches pathyavyavastha (dietetics planning) in a systematic and scientific manner, putting particular emphasis on certain crucial elements. In addition to the basic makeup of food, Ayurvedic advocacy recommends six key elements for a balanced diet's acceptability (table-1). [12]

**Table-1: Pivotal factors for acceptability of 'Wholesome Diet'.**

S.No.	Ayurvedic Advocacy	Interpretation
1.	Matra	Quantity
2.	Kala	Time or season
3.	Kriya	Mode of preparation or cooking
4.	Bhumi	. Habitat or place/climate
5.	Deha	Constitution of person
6.	Desha	Body (Microcosm); Environment/Climate (macrocosm)

**DIETARY DISCIPLINE IN AYURVEDA:-**

Major classics of Ayurveda detail about the system of eating food covering physiological, qualitative, quantitative, social, spiritual, emotional and psychological, environmental aspects. Few of these rules comprise

1. One should take food with full eating awareness i.e. "Tanmanabhunjita" (Charaka Vimana sthana 1/24).
2. Every country enjoys varied traditions of food as per the region. Hence, one should consider the type of food and quantity according to the habitat for maintaining good health (deshasatmya).
3. One must take wholesome food in right quantity and right time to maintain the homeostasis of all the three biological humours (doshas).
4. Ayurveda strongly regards that eating before or after the usual timings of meals is unhealthy or 'swasthyavighataka' which causes physical and mental illness.
5. Shushruta advices intake of food which is easily digestible, energetic, soft, warm and to be taken in proper quantity only when one is hungry (Sushruta Sutra sthana 46 and 47). [12,13]

**AYUTVEDIC MANAGEMENT OF LIFE STYLE DISORDERS :-**

The fundamental therapeutic tenet is that only he can heal you and only he is the best doctor who can set you free from illness. Ayurveda has two treatment focuses: therapeutic and preventative. which are

**1. Nidan Parivarjan -**

Nidan parivarjan is to avoid the known disease causing factors in diet & life style of the patients. It inhibits the prognosis of disease like vatavardhakaharvihar is restricted in vataj disease.

**2. Ahar Vihar -**

Ahar vihar (pathya-apathya) is crucial in ayurveda for managing and preventing lifestyle diseases. Ahar is regarded by the ayurvedic charaksamhita as the prana [14] (base of life). The fact that diet is referred to as mahabhaishjya [15] in Kasyap Samhita illustrates the significance of nutrition. Ayurveda makes it quite clear that when eating, one section of the stomach should be filled with solid food, the second with fluids, and the third should be left vacant to allow the dosha to function properly. The astaaharvidhivishesaytan is prakrti, karan, sanyog, rashi, desh, kal, upyogsanstha&upyokta which determine the utility of food. General pathy ahar-1. Annavarga-wheat, bajra, raktshali, mash 2.dugdha-cow, goat 3.phala-draksha 4.jala- ushnajala, shrit shit jala 5.madya-sura, madira, amla kanji 6.mansh-kukkut 7.mutra-cow, horse, elephant 8.sak varga-jivanti, shigru, patol, rasona etc. Pathya vihar-Atap sevan (expose to sun), mridusaiyaa (soft bed), ushnodaksnan (bath with lukewarm water, meditation, pranayam, dhyana Apathy ahar-Ayurveda also describe eighteen types of dietary incompatibilities (viruddhaahar) which should be avoided to maintain health.hot, spicy, oily food, unripe food, preserved food, viruddhaahar, fastly, slowly eat food, adhyasan, vishmasan, ajeernsan, pramitanan etc Apathy vihar-night awakening, day sleep, anxiety, etc

**3. Panchakarma (Detoxification) -**

Only Ayurveda is a science that has integrated several detoxifying techniques into daily life. This has both therapeutic and preventative effects.

Five active biopurification techniques are included in panchakarma. Vaman therapeutic emesis is number one (mainly kaphaj disorders) 2. therapeutic purging with virèche (mainly pittaj) 3. aasthanbastithery decoction enema (mainly vataj&kaphaj disorders) 4. therapeutic oil enema anuvasanbasti (vataj) 5. Nasya Nasal Drug (mainly kaphaj&tridosaj) Rakatamokshanbloodletting by siravedh, leech therapy are mentioned in the Sushrut Samhita ( for toxic blood mainly pittaj, rakta disorders). Supportive and other primary methods 1. snehan (oiling) there are two types 1. Internal ghee consumption for 3, 5, or 7 days before to planning vaman&virechan. 2. external - Dosh-specific massage with medicated oil It is a part of daily routine to manage specific vatavyadhi, muscular disorders, and to prevent disease.

2.swedan-medicated decoction steam to dissolving toxins in body & eliminate out side by sweat. It preventing and managing role to life style disorders.

3.Sirodhara involves applying medicinal oil to the forehead continuously for 15 minutes. It guards against psychosomatic illness and calms the psyche. In order to remove toxins from the body and restore homeostasis of the bio humours tridosha (vata, pitta, kapha) and manas dosha (raja, tama), panchakarma is used to clean the body's channels (dhatu gat strotosuddhi). This results in psychosomatic benefits and creates a normal chemical and electrical environment throughout the body's systems, including the digestive, excretory, When performed correctly, these treatments revitalise the body and lengthen a healthy life.

#### 4. Rasayana (Rejuvenation) -

It is a Sanskrit term that means "nutrition and its conveyance in body channels" and is made up of the words "rasa" and "ayan" (strotoprasadan). In its most basic sense, rasayan treatment describes the process of nourishing and rejuvenating tissues. As said in "Labhopayo hi sastadinamrasadinamrasayanam" [16] Rasayana promotes mental and physical health as well as rejuvenation activities, which has a wide range of benefits for positive nutrition, immunomodulation, lifespan, and sustenance of mental and sensory competence. Numerous rasayana are described in ayurveda in accordance with their essential qualities, such as medhyarasayana for brain development, hridayarasayana for good cardiac function, twachyarasayana for healthy skin and good cosmetics, etc.Rasayan karma plays a preventive role in a wide range of lifestyle diseases by enhancing metabolism, promoting immunity, improving endocrine and exocrine secretion, and having antioxidant and anti-aging properties as well as hemopoietic, adaptogenic, anabolic, and neuroprotective effects at the molecular level.

#### 5. Vajikaran (Aphrodisiacs) -

One of the eight primary specialties of astangayurved is vajikaran, also known as vrishyachikitsa. It is focused on aphrodisiacs, virility, and enhancing progeny health. According to Charak Samhita, one acquires good attractive physique, potency, strength, and complexion through proper use of these formulations, along with sexual potency. This is beneficial for a variety of common sexual dysfunctional issues, including infertility, early ovulation and erectile dysfunction. After the body has been detoxified, Vajikar drugs are also used to produce high-potency bija (sperm and ovum), which results in a healthy baby.

#### 6. Sadvrat –

There are many secrets to joyful living in the knowledge of the ancient science of ayurveda. There is a whole chapter [17] devoted to ethical guidelines for maintaining a healthy lifestyle and preventing various lifestyle illnesses. Simple moral principles and appropriate behaviour are universally relevant to all individuals throughout all eras and locations. We will ultimately suffer if we disregard or break these rules. Simply put, sadvrat is good mental behavior, good social behavior, good personal behavior, good moral behavior, and good religious behavior. "Arogya indriyavijay" is translated as achieving good health and self-control.

#### 7. AacharRasayan –

Ayurveda has a special idea that denotes moral, ethical, and behavioural behaviour. Truth, nonviolence, cleanliness of the mind and body, compassion, and a yogic way of living. These actions cause the body-mind system to regenerate. Truthfulness, lack of rage, abstinence from alcohol, nonviolence, calmness, sweet speech, meditation, cleanliness, charitable religious behaviour, respect for others, love, and compassion; a healthy balance between wakefulness and sleep; regular use of ghee; knowledge of time and place; control over the senses; keeping the company of elders; a positive outlook; and adherence to the Vedic scriptures. Anyone who behaves in this way gains fully from the achar rasayan therapy. It is behavioural rasayan that is most crucial to modern living.

#### 8. Dincharya (Daily Routine) -

There are several things to implement in daily life that make to feel healthy, happy & full of energy. Ayurveda describe the rule of conduct to be daily life style after leaving bed seeking perfect health & sound body. Daily routine in shortly 1 morning- waking up at brhmamuhurt (2 hrs before sun rise) due to a lots of satva (purity) 2.Tooth brushing- tooth brush should be made of a fresh twig of nimb, khadir, karanj due to prevent dental disorders. 3.scraping of coated tongue by gold, silver, copper or wood. 4.gurgles with medicated oil to being healthy gums. 5.Eye & mouth wash with trifala decoction to prevent eye disease, wrinkles, pigmentation. 6.Collyrium with strotonjana7.Tambulsevan to cleans mouth. 8.Head massage to make strong hair roots & relaxing brain. 9.Pouring oil in ear cavity 10. Body massage 11.parishekaffusing the body removes fatigue. 12.Physical Exercise to make body strength. 13. Massage with chrna(body scrub) to make vatakapha balance. 14. Padabhyang 15. Bath 16.moisturing 17. Prey 18. Lunch (10- 12am) 19. After noon-sadvrit 20 Evening prey 21. Dinner (6-8 pm) 22. Chankraman (walking) 23. Ratricharya (early to bed). This life style to prevent various life style disorders.

#### 9. Ritucharya -

Ritu, a season with various characteristics, expresses various effects on both the environment and the organism. The ability to adjust to changes is essential for survival, therefore understanding ritucharya (seasonal regimens) is crucial. People often disregard or don't know what foods, clothing, and other routines are best to follow during a given season, which disrupts homeostasis and results in a variety of lifestyle disorders.In

shorts, RitucharyaShisir, basant, and grishm make up 1-adan kal (jan to june), which is characterised by a decline in body strength. Body strength increases in a varsha, sharad, and hemant fashion during the second visargkal (july to dec). To detoxify the body in accordance with the aggravation of dosha in various ritu, such as in basant (February–March) for vaman in kaphajprakop, sharad (October–November) for virechan in pittajprakop, and varsha (July–August) for basti in vataprakop, ritucharya knowledge is also required.

#### 10. Daivya VyapasryaChikitsa -

It includes mantras, ausdhis, and various manidharans according to jyotish, as well as the spiritual application of ayurvedic herbs and gems. Mangal karma (propitiatory), bali (offering oblations), home (yagya), prayashit (ceremonial penances), upvas (fasting), and swastyayan (ritual social activity) are also mentioned All of these activities produce a positive mental energy, whether directly or indirectly (manas). It encourages psychosomatic health and guards against a number of lifestyle disorders that are mental in nature, such as depression and anxiety.

#### 11. SatvavjayaChikitsa -

The cure of the mind is "Dhidhryaaatmadivigyanammanosdhi param" [18] and "mano nigrha." The definition of life in ayurveda explicitly states "shariendriyasatvaaatmasamyogedharijivitam." Furthermore, according to the definition of swasthya, a person is considered healthy when all of his doshas, dhatus, malas, and agnis are in balance as well as when all of his manas, including the prasannatmendriyamanah, are functioning normally. The role of the mind is crucial for the proper and healthy functioning of the body, senses, and indriya when atma is present. Therefore, satvavjayachikitsa is crucial for leading a healthy life. It is crucial to have a line of treatment for psychological and lifestyle disorders.

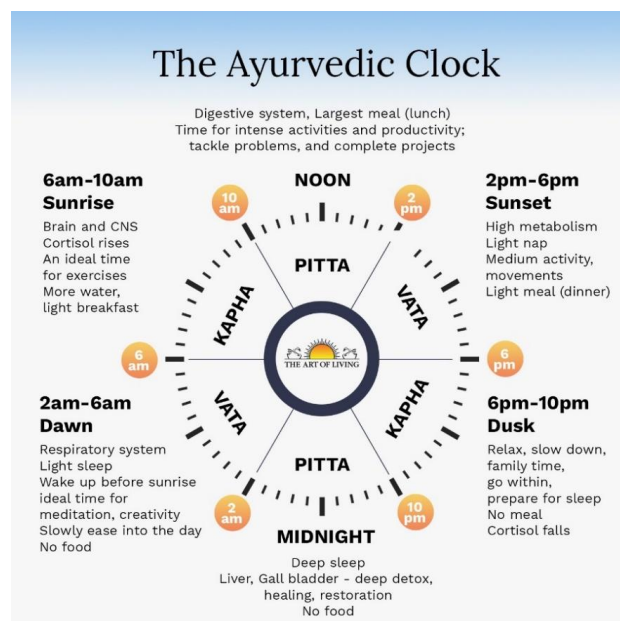


Fig No. 1 Ayurvedic Clock.

- **Diseases cured by ayurvedic treatment :-**

##### 1] COVID-19 -

The COVID-19 issue is one that is quickly shifting. The World Health Organization (WHO) continuously monitors it and updates the data on its prevalence, mortality, and morbidity. In the field of Modern Western Medicine (MWM), no treatment for COVID-19-specific illness has yet been discovered. There is a tonne of evidence supporting the use of Traditional Chinese Medicine (TCM) to treat COVID-19 in China [19] [20] [21].

According to Ayurveda, COVID-19 is a janapadodhwamsavikara (epidemic disease). In Chapter 3 of the Vimana Sthana of the Charaka Samhita, the idea of an epidemic is discussed. "... even though human physical makeup varies from person to person, there are some factors that are common to all people, and the deterioration of these factors results in the simultaneous manifestation of diseases with the same set of symptoms, which destroys nations. Air, water, location, and seasons are factors that are shared by all a country's citizens. [22],3/6 Vimana SthanaIn a scenario known as janapadodhwamsa, the environment—including the air, water, land, and seasons—becomes tainted, resulting in an illness that simultaneously manifests in huge populations (an epidemic) and destroys human habitations.

There is precedent in India for using Ayurvedic and Siddha remedies to combat the Chikungunya virus outbreak [23]. However, there is no attempt to use Ayurvedic medications directly to treat Coronavirus sickness in India.

- **Treatment and drug administration:-**

Ayurvedic treatment included twice-daily oral administrations of 0.5 g each of Ashwagandha (*Withaniasomnifera*) and Tulsi Ghanvati (*Ocimum sanctum*), as well as 1 g of GiloyGhanvati (*Tinospora cordifolia*), 2 g of Swasari Ras (traditional herbo-mineral formulation), for a total of 7 days. Medicines were administered in 500 mg pills, which were used for oral administration. Swasari Ras was given in powder form 30 minutes prior to

breakfast and dinner, and relaxation time was set for 30 minutes after meals. Additionally, patients in the treatment group received four drops of Anu Taila (a conventional nasal drop) daily, 60 minutes prior to breakfast. The placebo group received identically shaped and weighted tablets that contained talc, gum acacia, magnesium stearate, and gum acacia as excipients and binders in addition to wheat flour as the main ingredient. Refined palm oil served as a placebo for the nasal drop Anu taila. Giloy Ghanvati, Tulsi Ghanvati, and Ashwagandha were compressed into pills as part of the therapeutic regimen. Swasaris existed as a powder. In India, the Divya Pharmacy in Haridwar, Uttarakhand, supplied the medicines. Based on the dosage recommendations provided for each of these herbs in the Pharmacopeia of Ayurvedic Medicine, the doses were chosen. Because this was a double-blind trial, neither the patients nor the caregivers knew what the intervention was. Patients received the "packets" containing the active ingredients and placebo. Throughout the entire investigation, these hospitalised patients were kept in their rooms. The patients received the aforementioned treatment as their only intervention.

#### **Follow up monitoring and investigations-**

On the first day of giving the drugs, certain of the indicators were examined. Interleukin-6 (IL-6), high-sensitivity C-reactive protein (hs-CRP), and tumour necrosis factor-alpha (TNF-) serum levels were among them. RT-PCR was performed once more on day 3 to evaluate the virological clearance. Patients who tested negative for day 3 RT-PCR were not eligible for further RT-PCR evaluation of virological clearance. In the study proforma, these patients were classified as RT-PCR negative. For the remaining patients, nasopharyngeal swabs were once more analysed using RT-PCR to track the virological clearance on day 7. On day 7, the serum levels of IL-6, TNF-, hs-CRP, and ESR were also measured to determine how the therapy affected the inflammatory response. On day 7, blood biochemical measurements such as differential and total leukocyte counts, as well as AST, ALT, serum albumin, serum creatinine, total bilirubin, and direct bilirubin levels, were repeated. Throughout the course of the therapy, daily checks on blood pressure, pulse rate, respiratory rate, and oxygen saturation were made. Day 3 and Day 7 vitals, however, were noted in the proforma for study purposes.

#### **Data collection-**

Data was collected at National Institute of Medical Sciences, Jaipur, Rajasthan, India. A proforma was made to collect the data. Data was cross-checked to ensure error proofing.

#### **Investigations**

##### **Primary outcomes-**

The main result of this investigation was a patient testing negative for SARS-CoV-2 in the RT-PCR analysis. Using RT-PCR, which has been approved by the ICMR, the PCR for SARS-CoV-2 was conducted (ICMR registration number DBLCL001). In the nasopharyngeal and oropharyngeal swab, the SARS-CoV-2 virus was recognised by three genes (E gene, N gene, and ORF1ab).

##### **Secondary outcomes-**

The secondary outcomes of this trial were serum concentrations of pro-inflammatory markers such as highly sensitive C-reactive protein (hs-CRP), interleukin-6 (IL-6), and tumour necrosis factor alpha (TNF-). On days 1 and 7, blood samples from the patients were taken under an 8-hour fasting condition in order to measure pro-inflammatory markers. The chemiluminescent electrochemiluminescence immunoassay (ECLIA) Cobas (Roche Diagnostics GmbH, Sandhofer Strasse, Mannheim, Germany), a fully automated, one-step direct immunoassay with a detection limit of 1.5 pg/ml, was used to measure the level of IL-6 in accordance with the manufacturer's instructions. Similar to this, the serum concentrations of C reactive protein and TNF were measured using the Immulite 1000 (Siemens Healthcare GmbH, Henkestr, Erlangen, Germany) with analytical sensitivity values of 0.1 mg/ml and 1.7 pg/ml, respectively.

##### **Statistical analysis-**

Data was analysed using IBM SPSS Statistics for Windows, version 23.0, which was released in 2015. IBM Corp., Armonk, New York. The Shapiro-Wilk test was used to determine the normality of all continuous variables. The mean and SD of parametric continuous variables were displayed. Continuous non-parametric variables were represented as a median. The chi-square test was used to assess the nominal variables. We compared the means of the parametric continuous variables using independent student t tests. Mann-Whitney To compare the means of the continuous non-parametric variables, the U test was used. The event analysis was conducted using the Kaplan-Meier method. Utilizing an online tool, the number(s) needed to treat (NNT) and treatment effect parameters such as the experimental event rate (EER), control event rate (CER), absolute risk reduction (ARR), relative risk reduction (RRR), and number(s) needed to treat (NNT) were calculated [24]. MedCalc was used to calculate the odds ratio [25]. GraphPad Prism's two-way ANOVA was used to assess the statistical significance of the treatment as a contributing factor to the difference in recovery frequencies seen between the two groups.

##### **Results:-**

During May-June 2020, 100 patients were screened and enrolled for this study. Out of these 100 patients, 1 lost to follow-up and 4 withdrew their

consents. Therefore, the observations reported in this study are from 95 patients.

### Atisthaulya (Obesity) :-

#### Definition -

The term "Atisthula" refers to a person with pendulous buttocks, a protruding belly, and protruding breasts who is unable to work due to excessive fat and flesh growth [26]. Obesity is described as an excessive amount of energy stored as fat in the body. Obesity is an excessive buildup of body fat that causes an increase in body weight above the limit of skeletal and physical requirements. For the diagnosis of obesity, a BMI (Body Mass Index) greater than 30 kg/m<sup>2</sup> is also used.

#### Diagnosis Specific criteria for diagnosis of obesity:-

1. Age specific weight for height table
2. Body Mass Index (BMI)
3. Skinfold Measurements
4. Body girth measurement

#### TYPES OF OBESITY :-

##### 1. Android -

Obesity in men is characterised by excess body fat in the upper part of the body. Beyond proportion and in compared to the upper section, the lower part of the body is much thinner. It is also typical in females:

- Received hormone therapy.
- Around the menopause because to thyroid gland dysfunction Affected vital organs include the heart, liver, kidney, and lungs. major heart disease risk factor

##### 2. Gynaecoi-

Common in both sexes but females more affected. Excess fat deposition is in lower part of body. Spine is never erect due to heavy hips and thighs.

- Vital organs affecte: Kidneys, uterus, intestines, bladder.
- These organs may have effect on heart.

##### 3. Neither Android or Gynoid -

Whole body affected. The fat tissues in their body hinder the movement of all the internal organs and consequently affect their functioning.

#### Dose Duration & Method of Treatment :-

Pragbhakta, or taking medication prior to meals, is mandated for Krishikarana (weight loss) purposes [23]. (AS. Su. 23/14) Among the Panchavidha Kashaya Kalpana (Five pharmaceutical procedures), Kalka Kalpana (Paste) is recommended for the control of obesity because it is thought to contain the attributes Karshana (To reduce fat) and Durjara (Difficult to digest). For the treatment of sthaulya, it is advised to employ Avishadkara, Mridu, and SukhakaraAushada in gradually increasing doses while exercising caution [27]. Additionally, it has been emphasised that before deciding on the dosage and length of treatment for obesity, one should take into account Agnibala (Strength of the Digestive Fire), Dehabala, Doshabala (Strength of the Vitiated Body Humors), and Vyadhibala [28].

**Table no.2 Pathyapathya Ahara (Food).**

**SthaulyaPathyapathya (SuitableUnsuitable for the Patients of Obesity) Pathyapathya Ahara (Food).**

Ahara Varga (Food)	Pathya (Suitable)	Apathya (Unsuitable)
Shuka Dhanya (Food grain)	Yava, Venuyava, Kodrava, Nivara	Godhuma, Navanna, Sali
Shami Dhanya (Pulses)	Mudga, Rajmasha, Kullatha, Masura, Adhaki	Masha, tila
Shaka Varga (Vegetables)	Vrintaka, Patrashaka, Patola	Madhuraphala
Drava (Liquid Stuff)	Takra, Madhu, Ushnodaka, Dugdha, tiltaila, Asava, Arishta	Ikshu, Navnita, Ghrita, Dadhi
Mamsa (Meat)	Rohita Matsya	Anupa, Audaka



**Table 3: Pathya / Apathya Vihara (Regimen).  
Pathya / Apathya Vihara (Regimen).**

Pathya	Apathya
Shrama (Hardwork)	Sheetala Jalasana (Use of cold water for bath)
Jagarana (Late nights)	Divaswapa (Day sleeping)
Vyavaya (Sexual activity)	Avyayama, Avyavaya (less exercise and less indulgence in sexual activity)
Nitya Langhana (Regular use of Reducing therapy)	Swapna Prasanga (Excessive sleeping)
Chintana (Thinking)	Sukha Shaiyya (Comfortable bedding)
Shoka (Sorrow)	Nitya Harsha (Happiness)
Krodha (Anger)	Achintana, Manaso Nivritti (Idle mind)

#### Diet :-

While being fewer in calories, the diet must be nutritionally appropriate and include vitamins and minerals supplements. A balanced, varied diet is a sensible strategy for long-term weight loss. To maintain lean body mass, the protein must be of a high quality for essential amino acids to be utilized. Due to their low caloric density, foods high in fibre should be consumed frequently.



**Fig No.2 Times To Eat.**

#### ▪ Conclusion of Obesity :-

- Sthaulya (obesity) was stated by Charaka under the heading SantarpanothaVikara, and it should be treated using apatarpan (Reducing Therapy).
- Although Sthaulya is referred to as KrichchrasadhyaVikara, one might argue that based on BMI, a person's condition can be classified as Sadhya (Curable) if their BMI is between 25 and 30 kg/m<sup>2</sup>, but becomes difficult to treat if it exceeds 30 kg/m<sup>2</sup>.

- The Nidanās of Sthāulya, which are referenced in classics, are currently altering. The main contributing causes include growing more and more stress, poor eating habits, and a lack of exercise knowledge.
- People with a body constitution that is predominantly Kapha (Kapha prakriti) are more susceptible to Sthāulya, so they should be advised to follow a proper diet and exercise routine.
- The percentage of people in society who have Sthāulya is rising daily, thus people need to be made aware of the illness and its serious implications before it spreads to epidemic proportions. It is obvious that consuming less calories overall is essential for weight loss. Along with cutting calories, increasing physical activity can aid in weight loss, maintaining a healthy body weight, and enhancing general health.
- Together, multinational food and beverage companies, organisations that promote physical activity and sport, NGOs, employers, and local NHS staff need to help spread the word about why we should examine our individual lifestyles and change the environment so that the healthier option is the simpler one.
- Prevention is the most important key factor for this disease. Patients should be educated to follow the life style changes recommended by Ayurveda.
- Use of Biopurification methods along with drugs can give better results in obesity.

## Conclusion :-

Ayurveda defines health as the balanced and vibrant union of our environment, body, mind, and spirit. Following the recommendations for daily and seasonal routines, diet, and behaviour will make it much easier to manage lifestyle disorders. Major consequences brought on by a change in lifestyle include atherosclerosis, heart disease, stroke, obesity, and type 2 diabetes. Ayurveda offers a number of regimens for the treatment of lifestyle disorders, including Dincharya (daily regimen), Ritucharya (seasonal regimen), Panchakarma therapy (detoxification and purification therapy), and Rasayans (rejuvenation therapy). The Sadvrittapalana (ideal routines), AacharaRasayana (code of conduct), and Sadvrittapalana (ideal routines) are crucial for maintaining a healthy.

Given the foregoing, it can be concluded that one of the keys to good health is understanding a healthy schedule. Despite a busy schedule, it is always possible to manage one's personal way of life and enjoy a healthy life. The body is directly impacted by seasonal changes, and following the instructions provided for each season helps build stronger immunity. Further, cessation of the etiological factors can help prevent these lifestyle disorders. These elements have a significant impact on preventing lifestyle disorders.

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