

## Exploring Etiologies Of Lifestyle Disorder In Ayurveda

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## Abstract:

They say 'the human body was never designed for a sedentary lifestyle; it was created to hunt saber tooth tigers and walk 40 miles a day'. **Purpose:** But in the modern period, the greatest obstacles to the golden rule of healthy living are changing lifestyles brought on by rising employment, sedentary behaviour, and competitive living. This has resulted in number of illnesses, often known as lifestyle disorders, including Diabetes Mellitus, obesity, cardiovascular disease, depression, etc. The underlying etiology of these are the primary cause. As it is often claimed that prevention is preferable to treatment, identifying the underlying causes of a problem is the most effective strategy to treat it and achieve a healthy lifestyle. **Methods:** Among all the *Acharyas* in Ayurveda, Great physician and researcher *Acharya Charaka* in *Chikitsa-Sthana* has skilfully outlined how those who practise various *Nidana*, such as *Gramya-Ahara*, *Vishama-Adhyashana*, *Divaswapna*, and *Bhaya Krodha*, will experience variety of changes in body resulting in *Roga*. **Results:** The *Hetu* stated here sheds light on the underlying causes of many lifestyle disorders present in this time period. **Conclusion:** Thus, this paper aims to investigate the relationship between the modern causes of lifestyle disorders and the aetiology described by *Acharya Charaka*.

**Keywords:** lifestyle disorder, etiology, *Nidana*, *Hetu*, *Acharya Charaka*

## Introduction:

In the past, People led healthy lives by eating well, working hard, and getting enough sleep, which resulted in *Prasasta Purusha Lakshana*. Due to modernisation, the greatest obstacle to the golden rule of healthy lifestyle is lifestyle adapted due to industrialization, sedentary lifestyle and competitive behaviour. As a result, Humans have a proclivity to develop routines and habits that discourage movement and confine people to routines. These changes in the body cause chronic noncommunicable diseases, also known as lifestyle disorders, which can have fatal consequences." Lifestyle disorders" are illnesses that are primarily caused by people's daily routines. Habits are only causes in disguise. They can be of three different types: modifiable behavioral risk factors, non-modifiable risk factors, and metabolic risk factors. These factors contribute to a variety of lifestyle issues, including PCOD, diabetes, obesity, degenerative joint disease, and skin conditions.

Chakrapani opines that *Nidana* is of two types<sup>(1)</sup>:

1) *Vyadhi Janaka: Nidana Hetu*

2) *Vyadhi Bhodaka: Nidanadi Panchaka*

In *Trishotheya Adhyaya*, Charaka proposes a systematic approach to *Vyadhi*, according to which, when a physician encounters a disease, he is advised to initiate treatment after identifying the three important aspects of the disease., namely-

i) *Samuthana Vishesha*,

ii) *Vikara Prakriti*,

iii) *Adhithana Antarani*<sup>(2)</sup>.

*Samuthana*, a synonym for *Hetu*, is the only source of disease. It is one among the important tool for *Roga Pareeksha*.

Several *Nidana* have been highlighted in various chapters for the occurrence of *Vyadhi*. However, Acharya Charaka has skilfully highlighted the current causes and characteristics of lifestyle disorder by narrating the trio of *Vyadhi* assessments in a single verse in *Pranakamiya Rasayanapada*<sup>(3)</sup>

## Method :

According to the verse explained by Acharya Charaka in *Chikitsa sthana*, if one follows the following *Nidana*, various changes occur at the *Dosha* and *Dushya* levels, resulting in *Vyadhi*.<sup>(3)</sup> As a result, the shloka can be classified into three categories based on *Vyadhi*'s evaluation in *Sutrasthana*.<sup>(2)</sup>

❖ *Samuttana Vishesha:*

They are the distinct etiological causes of the disease process that can result in a certain *Dosha* or *Dhatu Dushiti*. *Ahara*, *Vihara*, and *Manasika Hetu* are three categories that describe it.

● *Ahara Hetu:*

i) *Gramya Ahara*: it is a settlement or a pleasant item, according to the dictionary's definition<sup>(4)</sup>. We can therefore conclude that in the current era, we enjoy eating *Gramya Ahara*, which are *Guru* and *Kapha Vardaka*. Ex: meat, burgers, and pizza etc

ii) *Amla Rasa Ahara*: is *Laghu, Ushna* and *Snigda Guna Pradhana*. *Atisevana* of these can result in *Dantaarsha*, *Pitta Vriddhi*, *Rakta Dushana*, *Mamsa Vidahana*, *Kaya Shitila*, *Shotha Karaka* in *Ksheena*, *Kshata* and *Durbala* person<sup>(5)</sup>. Ex: vinegar based food items, citrus fruits, curd

iii) *Lavana Kshara* : has *Pachana, Deepana* and *Chedana Guna*. If consumed in excess can result in *Pitta Kopana, Rakta Vardhana, Visha Vardhayati, Pumsatvam Upahanti* etc these are *Ushna Laghu, Snigdha* and *Pitta Vardaka*<sup>(6)</sup>. Ex: salty food

iv) *Katu Rasa*: does *Agni Deepana, Pachana*. Is *Ruchya*. If consumed in excess leads to *Trishna, Shukra bala kshayam, Murcha, Kampa, Karshya Vikara* of *Bhuja, Parshva Prista* etc<sup>(7,8)</sup>. Ex: chilly, garlic, onions, and spices etc

v) *Shushka shaka, mamsa, Tila palala pishanna bhojinam, Viruda dhanya, Nava shuka dhanya, nava shami dhanya, Viruddha asatmya, Ruksha kshara, Abhishyanada bhojinam Klinna guru putiparyushitam bhojinam* and *Vishama Adhyashana Prayanam*: can all lead to *Dushana* of *Vata, pitta* and *kapha Prakopa* and affects the *Dushya* Ex: sesame oil for cooking, refrigerated food, rice millets etc

● *Vihara Hetu*:

i) *Divaswapna*: *Divaswapna* is referred as day sleep and is usually not advisable except in *Greeshma Ritu*<sup>(9)</sup>. *Divaswapna* causes accumulation of *Kapha* in the body<sup>(10)</sup>. It is one of the *Medovaha Srotas* resulting in *Prameha*<sup>(11)</sup>.

ii) *madya nityasevana* and *Stri nityasevana* : Any sort of *Madya* will act like poison if consumed daily and in excess<sup>(12)</sup>. Ex: *Varuni madya sevana* is considered as one of the main causes for *medovaha srotodusti*<sup>(12)</sup> and *Shukravaha srotodusti* may occur from daily and excessive indulgence with a woman<sup>(13)</sup>.

iii) *Vishama Atimatra Vyayama Sankshobita Shareeram* : working beyond once own strength continuously is *Ativyayama*. It has many clinical implications like *Kasa, Jwara, Chardi* etc.<sup>(14)</sup>

● *Manasika Hetu*:

i) *Bhaya Kroda Shoka loba Moha Aayasa Bahula*: indulgence of *Manasika Hetu* like *Bhaya Kroda Shoka* etc leads to *Pitta Prakopa* and since has an *Ashrayaashrayi Bhava* with that of *Rakta* can lead to *raktavaha srotodusti*. These *Nidana* have also been mentioned in various *Roga*. Ex: *Apasmara*.<sup>(15)</sup>

❖ *Vikara Prakriti And Adisthana Antarani*

The term *Vikaraprakrti* implies *Vatadi Dosha* involved in the disease<sup>(16,17)</sup>. *Hemadri* interprets *Vikaraprakrti* as *Vikaraswabhabha* or *Asadharanam Chinmam*<sup>(18)</sup> ie; the distinctive clinical features of the disease. The same *Dosha* can lead to different *Vyadhi* based on the location where it gets lodged. So, it is important to identify the structures or sites that are vitiated by the *Dosha*.

*Adhishtanantarani*<sup>(19)</sup> or *Sthanantarani*<sup>(20)</sup> refers to *Rasadi Dhatu* and *Bastyadi Sthana* that are involved in the disease. *Adhishtanantarana* is also inferred based on the clinical features of the disease as in case of *Vikaraprakrti*.

Hence both *vikaraprakrti (Dosha)* and *Adhishtanantarana (Dhatu/ Upadhatu/ Mala/ Ashaya)* are ascertained by analysis of clinical features of the disease based on textual references.

**Discussion:**

Thus, *vikaraprakrti* and *Adhishtanantarani* have been explained under 10 headings in the verse said by *Acharya Charaka* in *Chikitsa sthana* as follows<sup>(3)</sup>.

1. *Shithilibhavati Mamsani*: According to Monnier William dictionary. *Shithilata* means “loosened”, “lax”<sup>(21)</sup>. Due to various etiology like *Abhisyanada, Guru Bhojana, Divaswapna*<sup>(22)</sup> etc causes various *Mamsa Pradhoshaja Vikara* like *Adhimamsa Arbuda*<sup>(23)</sup>.

Due to bad lifestyle choices in the present day, tumours, thyroid disorders, PCOD, and are becoming more common. Tumors like fibroid arise from the neoplastic single smooth muscle cell of myometrium. It is hypothesised that somatic mutation in myometrial cells can cause uncontrolled cell proliferation<sup>(24)</sup>. In thyroid disorder like Goitre, due to deficient thyroid hormone, produces excessive TSH results in hyperplasia and formation of new thyroid follicles producing symptoms like weight loss, hoarseness of voice etc<sup>(25)</sup>. Due to various causes in PCOD, the ovaries enlarge (volume 10cm<sup>3</sup>) and presence of follicular cysts thus showing various symptoms in the disease<sup>(26)</sup>. Thus, in all these disorder, *Mamsa Dhatu* is affected

2. *Vimuchyate sandhayah: Ativyayama* among the many *Vihara* described can result in *Astivaha Sroto Dushiti*<sup>(22)</sup>. This could result in the joint losing its integrity. *Acharya Sushruta* has mentioned about *Vimokshana* of *Sandhibandha* in *Pakshaghata*<sup>(27)</sup>. As we see, patients with CVA experience subluxation more frequently more often in the shoulder joint<sup>(28)</sup>. Also, due to chronic degenerative changes at the posterior elements resulting in the incompetence of the surrounding ligamentous structures, leading to elongation and slippage, spondylolisthesis occurs<sup>(29)</sup>.

3. *Vidayahte raktam*: Different *Hetu*, such as *Vidhahianna* and *Snigdha Ahara*, cause *Rakta Dusti*, which then causes disorder, including *Kusta, Pidaka, Kamala*, and *Gudapaka*, among others<sup>(22)</sup>. Different inflammatory processes caused by aetiologies alter the architecture of the skin and manifest various skin diseases. Ex: infiltrates of activated T cells that are thought to elaborate cytokines responsible for keratinocyte hyperproliferation which results in characteristic findings of Psoriasis<sup>(30)</sup>. Hence, Various skin conditions are caused by the *Dahana* of *Rakta Dhatu*.

4. *Vishyandate chanaalpam Medah*: Several of the aforementioned aetiologies affect *Medas* not only slightly but excessively, leading to *Medovaha Pradoshaja Roga*<sup>(22)</sup>. Atherosclerosis and thrombosis are expertly described by Chakrapani as *Dhamani Praticahaya* and *sirajagranthi*<sup>(31)</sup> shedding light to the *Medovaha Srotasdusti*. Dysfunction of the vascular endothelium is a hallmark of most conditions that are associated with both Diabetes and Atherosclerosis<sup>(32)</sup>.
5. *Na Sandhyate Asthishu Majja*: *Hetu* also influences the *Majja* and *Asthi*, resulting in their respective *Pradoshaja Vikaras*<sup>(22)</sup>. Western medicine says that excessive cartilage deterioration relative to regeneration causes degenerative joint disorders like osteoarthritis<sup>(32)</sup> illuminating the impact on *Asthi* and *Majja Dhatu*.
6. *Shukram na Pravartate: Atimaitunath*, etc. *Nidana* results in *Shukradushti*, which in turn creates *Vikara* like *Klaibya*, *Shukra Dosh*, etc. modern concepts too focuses on the lifestyle factors like psychological stress, food intake etc that are associated with male infertility, psychosexual disorders, and also abnormalities in sperm<sup>(26)</sup>.
7. *Kshyamupaitya Ojah*: *Ojas* is considered as the purest essence of all the 7 *Dhatu*s<sup>(33)</sup>. When this is impacted due to numerous *Nidana* especially the *Manasika Hetu*, it produces either *Kshaya*, *Vyapath*, *Visramsa* of *Ojus*<sup>(33)</sup>. Ex: *Vataja Prameha* where *Ojus* is involved in the pathogenesis. Thus, all metabolic disorder like Diabetes mellitus, Chronic kidney disease can be included under this category.
8. *Swashiti*: The *Pranava Srotas* are another area where *Nidana* can have an impact, resulting in *Dushti Lakshana* like *Atisristam*, *Atibhadam* etc<sup>(22)</sup> causing *Vyadhi* like *Swasa*, *Kasa* etc. Under this umbrella are all respiratory condition like COPD, Pneumonia etc can be considered. In addition, obesity-related reduced ventilatory drive and capacity places mechanical strain on the respiratory pump, resulting in low tidal volumes and blunting of the chemoreflex to CO<sub>2</sub>, which produces excessive central respiratory effort in obese people, known as Pickwickian Syndrome<sup>(34)</sup>.
9. *Asamarthashchestanam shareera manasanam*: As the whole *Shareera* and *Manas* gets involved, *Vata* is invariable affected thus produces various *Vikara*. ex: *Sarvanga Vata* causes *Gatrasphurana*, *Vedana*, *Sphutana* and so on<sup>(35)</sup>. When we look over these *Lakshana*, fibromyalgia is clinical syndrome where there is no clinical evidence of inflammation but presents with persistent diffuse pain in the body<sup>(36)</sup> thus affecting *Shareera* and *Manas*.
10. *Nasta Smriti Bhuddi Chaya*: lastly, the *Samuttana* can also destroy the *Bhuddi* leading to *Manovaha srotovikara* like *Unmada*, *Apasmara*. In the developing world, the prevalence of psychiatric disorders and dementia is at an all-time high due to the work environment and higher competition for survival at the society.

### Conclusion:

*Nidana* plays a crucial role in helping us understand *Vyadhi*. It is necessary for both *Pareeksha* and *Chikitsa* to be successful. Thus, it is crucial to understand the triad mentioned by Charaka. A healthy lifestyle promotes excellent health, and the reverse is also true. This is because even the smallest adjustment in daily activities can have a significant impact on the body. Because of this, the disturbance it causes the body has such a profound impact that it affects every aspect of the entire person, which can occasionally be fatal. The same idea was previously explained by our Acharya, who said that while some *Nidana* may appear straightforward, if they are practised with *Heena*, *Mithya*, or *Atimatra*, they can have an impact on *Shareera Dosh*, *Dhatu*, and ultimately *Manas* and *Ojus*, which are nothing more than the present lifestyle disorders. Thus, exploring etiology is of utmost importance.

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