



ORIGINAL RESEARCH PAPER

Ayurveda

BALANCE VATA DOSHA WITH LIFESTYLE PRACTICES

KEY WORDS: Vatavyadhi, Dinacharya, Ritucharya, Panchkarma

Gaikwad Nitin Shivaji

Associate professor, Dept. of Kriyasharir SMBT Ayurved College, Dhamangaon, Nashik, Maharashtra, India

Gavit Manisha Pundlik*

Assistant professor, Dept. of Dravyaguna, SMBT Ayurved College, Dhamangaon, Nashik, Maharashtra, India*Corresponding Author

ABSTRACT

Vatavyadhi gets the prime importance in *Ayurvedic* classic, though it was prevalent in ancient time but these days this is increasing with rising of technology. People used to go towards urbanization, utilized technology which instead of making life comfortable develops a busy life and people are away from maintaining the *Dinacharya, Ritucharya, Sadvritta* etc. which increases the rate of *Vatavyadhi*. Although *Vata* is said to be dominant during the old age only, but in present in times, due to fast and busy life, stress, dietary habits, improper daily routine etc., *vata* is seen to be aggravated even in the young individuals. *Vata* is one of three *dosha*, but the diseases of *Vatavyadhi* is more in number than *Pitta* and *Kapha dosha* & separate chapters of it is described. There are 80 types of *Vatavyadhi*, but it may be many according to its location. From this point it can be seen that the *Vatavyadhi* is really an important *Vyadhi*. *Ayurveda* provides better solution in the forms of proper dietary management, lifestyle advises (*Dinacharya & Ritucharya*), *Panchkarma*, Medicaments and Rejuvenation (*Rasayana*) therapies. Here we will explained the role of lifestyle practices to balance *vata dosha* for prevention of *vatavyadhi*.

INTRODUCTION:-

Ayurveda is the traditional health and healing system of India --- More than 5000 years old. In Sanskrit, Ayurveda means "knowledge or science of living." Primary focus on preventing illness & maximizing health, vitality, longevity.

In the Ayurvedic worldview, all things in the universe--including human beings are made of 5 great BHUTAS: space, air, fire, water & earth. 5 elements refer to basic qualities found in nature rather than the concrete substance of earth, water, air etc. For example, earth symbolizes the quality of solidity, while water symbolizes the quality of fluidity.

So in a human being, bones & teeth are composed of the earth element, while blood or saliva is composed of the water element. Physical matter is the grossest expression of the 5 great elements. However, all the bio-energetic processes that we collectively call life—from respiration and metabolism to feeling and thinking are also expressions of these same 5 elements, although in more subtle, dynamic manifestation called Doshas.

The Great Elements pair off in 3 combinations to form 3 Great Doshas or Life-forces: Vata, Pitta, and Kapha In this fascinating model, each dosha manifests simultaneously as body, mind and spirit. So each dosha has specific expressions on the somatic level, the mental level, and on even more subtle energetic levels.

1)VATA DOSHA:- Manifests as all that moves, So at the somatic level in the human being. The breathing of the lungs, the beating of the heart, the contractions of the uterus are all manifestations of Vata. At the mental level, the wandering of the brain is also an expression of Vata, since thought is said to be the fastest movement of all.

2)PITTA DOSHA:- Manifests as all that heats or transforms, so at the somatic level, digestion & metabolic heat are manifestations of Pitta. At the mental level, the fire of the intellect is also Pitta.

3)KAPHA DOSHA:- Manifests as all that binds, so at the somatic level, the holding together of the joints, or the formation of body mass is Kapha.

At the mental level, Kapha includes Memory and the capacity for attachment.

While all 3 doshas are necessary for life in all human beings, each person has unique proportions of each dosha. This unique combination of doshas is called the individual's constitution. The baseline constitution can be ascertained thru a careful inventory of various body-mind parameters when the person is in good health. The relative strength of each dosha can be deduced through its characteristic influence on each body-mind parameter.

Basic Principles Of Ayurveda:-

- Theory of **Pancha mahabhuta** (five basic elements).
- **Tridoshas** (Three doshas): regulator of body mechanism.
- Driving force the **Agni** (biological fire).
- Application of Ayurvedic fundament for betterment of our life

While all 3 doshas are necessary for life in all human beings, each person has unique proportions of each dosha. This unique combination of doshas is called the individual's constitution. The baseline constitution can be ascertained thru a careful inventory of various body-mind parameters when the person is in good health. The relative strength of each dosha can be deduced. Thru its characteristic influence on each body-mind parameter.

QUALITIES OF VATA

Someone with a predominance of Vata will tend to have body-mind attributes related to the light, cool, mobile qualities of Space & Air.

Physical: Lean, bony build, Walks & talks fast, Erratic appetite, tires easily, Sensitive to wind/cold

Mental: Quick flexible mind, Learns quickly, may forget quickly, Less willpower; vacillates on decisions, Easily become anxious, fearful

Vata is Responsible for Movement

- Thinking- Movement
- Enthusiasm- Breathing
- Balanced Development of Tissues- Balanced Release of Waste

Lifestyle: functions best with

- More rest and sleep than other types.
- Warm, slightly buttery & moist food.
- Warm, moist climates

Imbalanced Vata

- Dryness, roughness, in skin and tissues- Unsettled mind, worry, anxiety
- Weight Loss- Desire heat
- Constipation- Decreased strength & resistance to disease
- Decreased sleep- Irrelevant speech- Timidness

Things that Aggravate Vata

- **Food**
 - Light, dry, rough, cold foods
 - crackers, raw green leafy vegetables, barley, millet
 - Pungent: hot spicy foods, pepper, jalapeno, chilis
 - Bitter: Green leafy vegetables, turmeric, raw vegetables
 - Astringent: beans, turmeric
 - Dry, rough, leftovers
 - Food taken in a hurry
 - Fast Food
- **Weather**
 - Cold, dry, windy
 - Changing, moving, subtle, clear
- **Behavior**
 - Excess thinking, worry, excess exercise
 - Travel, change, Staying up late
 - Work holism.
 - Cocktail partying.
 - Reduced physical activity.
 - Sedentary living environment.
 - Taking metric kilos of junk food.
 - Absence of regular sleep, leisure.
 - Consumption-based happiness indices.
 - The mad march against indomitable time.
 - Leaves little room for entertainment, social life, exercise and regular eating.
- **STRESSFULL LIFE**

AIMS OF AYURVEDA

हिता हितम् सूखम् दुःखं आयुःस्तस्य हिता हितम् ।
मान्द्यतच यत्रोक्तम् आयुर्वेदः स उच्यते ॥

- Prevention of disease & maintenance of health
- Curing the diseased
- "Prevention" is better than "Cure"

How to Balance Vata

- Regular routine of rest and activity- Sleep well
- Deep meditation- Yoga Asanas
- Warm, oily food- Oil massage
- Eat at the same time each day- Sweet, sour and salty foods
- Avoid mental worries

Vata Pacifying Diet

- Sweet (Madura rasa) :
sugar, grains, milk, ghee, butter, bread, many cooked vegetables, dahl
- Sour (Āmla) :
citrus fruit (oranges, lemons etc.), yogurt, cheese, sour cream, unripe fruits
- Salty (Lavana) :
Any food with salt added.

Importance of daily health regimes in Ayurveda.

• "Dinacharya"

Means the "appropriate daily regimes" which should be followed the Ayurveda way, for a physically, mentally and spiritually healthy life (A.S.Su.3)

These activities are not only waking up, sleeping and sitting but also covers all, how we meet others, what we do in the whole day, all social activities and even the activities to make bread and butter are included in the topic of Daily routine

So setting a daily routine is must for a better health, not only

the physiological health but also the psychological, spiritual, social and economical health.

Dinacharya –

15 Steps to the Morning Routine!

1. Wake up
2. Nature calls
3. Washing the face
4. Teeth and Gum care
5. Tongue scraping
6. Chewing Sesame seeds
7. Mouth gargle
8. Mouth rinse
9. Drinking water
10. Ear care
11. Nasal care
12. Abhyanga (oil massage)
13. Shower
14. Meditation
15. Breakfast

Bramha Muhurta :-

ब्राम्हे मुहुर्त उत्तिष्ठेत् जीर्णाजीर्णो निरुपयन् ।
रक्षार्थमायुषः स्वस्थो ॥ ३ ॥

It gives freshness and enthusiasm to an individual. It also helps in maintaining whole day schedule properly. It just like "well beginning is half done."

Sauchvidhi :-

न वेगितोऽन्यकार्यः स्यात् स्यान्नाजित्वा साध्यमामयम् ॥ ७ ॥

It contributes physical and indirectly psychological health.

Achamana :-

प्राङ्मुखो वा विविकस्थो
बहिर्जानु नान्यद्क् ॥ ११ ॥
अजल्पन्नुत्तरासङ्गी स्वच्छैः

Due to Achaman purification of body and mind take place which help to maintain diseases free health.

Nasyavidhi :-

अणुतैलं ततो नस्यं घनोन्नतप्रसन्नत्वक्स्कंधग्रीवाऽऽस्यवक्षसः ॥
..... विमलेन्द्रिया ॥ २८ ॥

Person who do nasya regularly, will have raised shoulder, Prasanna Twaka, strong neck and chest, sensory organs sharp and clean.

Dhumpana :-

प्रायोगिकं ततो धूमं गन्धमाल्यादि च आचरेत् ।
धूमादस्योर्ध्वर्जनूत्था न स्युर्वतिकफामयाः ॥ ३२ ॥

By Dhumpana, diseases of Urdhvajatrugata and diseases due to Vata and Kapha do not occur.

Abhyanga :-

अभ्यङ्गो वातहा पुष्टिस्वप्नदाढ्यर्बृहत्वक्त् ॥ ५६ ॥
शिरःश्रवणपादेषु तं विशेषेण शिलयेत् ॥ ५८ ॥

Abhyanga subsides Vata, promotes Pushti (Nourishment), Bruhatvakrit (plumpness), Dardhya (strength), Swapna (sleep), also remove Ruja (pain), Shrama (Tiresome ness), Alasya (Lithargy) and Jara (old age).

Vrutti :-

उत्तिष्ठेत् ततोऽन्यथम् अर्थेषु अर्थानुबन्धिषु ॥ 39 ॥

निन्दितं दीर्घम् अपि आयुरसन्निहितसाधनम् ।
मुक्त्ववेगः च गमनस्वप्नाहरसंभास्त्रिवः ॥ 41 ॥

One should undertake a profession for earning money for good living. It contribute economical health.

Vyayama :-

शरीरायासजननं कर्म व्यायाम उच्यते ।
लाघवं कर्मासामर्थ्यं दीप्तोऽग्निः मेदसः क्षयः ॥ 62 ॥

By Vyayama, Laghavata (Feeling of lightness), Karmasamrthya (Ability to work), Diptagni, Medsa-kshaya (reduction of fat) are produced.

Anapanavidhi :-

“अन्नपानविधनेन भुञ्जीतान्नं विनात्ययात् ।

भिनन्द्य प्रसन्नात्माहुत्वा दत्त्वा च शक्तिः ॥76॥

पाकं सजलं एकान्तेयथासुखं इति ब्रुवन् ॥ 76 ॥

One should take food, after making obeisance to it, with pleasant mind, according to capacity. It gives all benefit of Anapanavidhi.

Seasonal Routine: Ritucharya

Changes in the season are potential causes of Dosha imbalance. We can not control these changes but we can maintain balance by adapting our life style accordingly.

- Modifying the Lifestyle to Match the Doshas
- Kapha is aggravated in the late winter and spring (February to May)
- Pitta is aggravated in the summer (June to mid-September)
- Vata is aggravated in the fall and early winter (October to February)
- In Ritucharya, the same Dinacharya should be followed. Ritucharya is fine-tuning of Dinacharya depending on the individual Constitution.

Varsha Rutu

- Characteristics :- Digestive fire is further weakened, water becomes Amlavipaki
- Dosha:- Vata prakopa,
- Bal:- Alpa bala,
- Food to be taken:- Drinks and diet mix with a honey, amla, lavana and sneha- on the day of excessive raining to counteract the aggravation of Vata, warm food, old cereals- Barley (Yava), Godhuma (wheat), Shali rice, processed Yush (soup) of Grain, Grape wine and Arishta
- Food not to be taken:- Leafy vegetables, impure/ contaminated water, curd, meat, any foodstuffs which takes longer time to digest

Activities:-

- Dry massage (Udwardan), - Always keep the surrounding dry and clean, Avoid day sleeping, - Avoid excessive physical exercise, Avoid sexual intercourse, - Keep body warm

SEASONAL PANCHAKARMA

- In autumn (Vata season), Basti (medicated enema) is recommended to alleviate the normal aggravation of vata caused by the cold wind, dryness of the season
- In summer (Pitta season), Virechana (induced purgation) is given to remove excess pitta dosha, caused by excessive heat
- In spring (Kapha season), Vamana (induced emesis) & Nasya (nasal therapy) is performed to remove excess kapha caused by the coolness and dampness of the season

SNEHANA THERAPY

- During Snehana Therapy patients are oiled externally and internally
- Ghee or flaxseed oil are ingested, gradually increasing the quantity over a period of 3-7 days, according to an individual's digestive power
- Simultaneously, oil is applied to the skin using a variety of Ayurvedic massage techniques

SWEDANA THERAPY

- Applies heat through various methods including the use

of hot poultice, steam baths, hot showers/baths, sauna, heating stones, covering the body with thick woolen clothes etc.

- Swedana allows the body to remove endo-toxins (Ama) through opened skin pores
- Swedana relieves stiffness, soreness, heaviness, coldness in the body

PRADHANA KARMA

- Vamana - Induced vomiting
- Virechana - Induced purgation
- Basti - Medicated enema
- Kashaya basti - herbal decoction enema
- Taila basti (matra) - herbal oil enema
- Nasya - Nasal medication

BASTI (Medicated enema)

- "Basti" means sac or pouch
- The liquid used for the Basti is either herbal decoction-based (Niruha / Asthapana) or oil based (Anuvasana / Sneha / Matra / Taila)
- Various medicated enemas are introduced into the large intestine through the rectum with the help of an enema bag.
- Basti serves to cleanse or lubricate the system and alleviate dryness caused by an excess of Vata
- Vitiated Vata moves to the intestines and is gently eliminated.

INDICATIONS

- Vata disorders – tissue (wasting and debilitating diseases), nervous exhaustion, sexual debility or low body weight, tuberculosis, diabetes, skin diseases, asthma.

CONTRAINDICATIONS

- Severe hemorrhoids, excessive Kapha in GI tract, low digestive fire, ascites, excessive anemia, jaundice, obesity, intestinal worms

NASYA- nasal cleansing

- The nose is the doorway to the mind and senses, where Prana or vital energy is absorbed in the process of breathing
- Involves the cleansing of the nasal passage by the administration of oils, powders, herbal juices, infusions or smoke
- Massaging the forehead, face, neck with herbal oils; fomentation
- Oil massage and fomentation loosens toxins in the head

Types of Nasya According to action

- Purification (Shodhana) to eliminate doshas
- Palliation (Shamana) to reduce dosha provocation
- Tonifying (Brimhana) to strengthen Vata

Indications for liquid Nasya

Vata - pitta disorders of head, ears, eyes, nose, mouth, dryness of the throat, dental disorders, tonsillitis, facial paralysis, hair loss, graying of hair, allergic and breathing problems

SHIRO PICHU

- Cotton cloth is soaked in herbalized oil and applied to the head for 45 minutes **BENEFITS** :- Facial palsy, headache, chronic insomnia, improves memory, dermatitis of the scalp, dandruff, paralysis, other neurological disorders, skin disorders such as eczema, psoriasis, stress related problems

OTHER TYPES OF BASTI

- SHIRO BASTI
- HRUT BASTI
- KATI BASTI
- JANU BASTI

• NABHI BASTI

YOGA

- Practices to benefit Vata
- Include gentle alternate nostril Pranayama,
- Forward, backward bending,
- Vajrasana, spinal twist, camel, cobra,
- Pavan muktasana and shavasana.

Psychological Benefits of Yoga

- Somatic and kinesthetic awareness increase
- Mood improves and subjective well-being increases
- Self-acceptance and self-actualization increase
- Anxiety and Depression decrease
- Hostility decreases
- Concentration improves
- Memory improves
- Attention improves

SATVRITTI

- Sad (Sat): Truthful, pure
- Vritti : Behavior
- In life, we should all live by Satvritti (honesty).
- Satvritti increases Sattva, which maintains health, happiness and peace, thereby preventing mental and physical disease.

Rasayana: Rejuvenatives

- **Definition:**
- The therapy by which healthy Dhatus are formed.
- Rasayana substances (or Rasayana Dravyas) also have a calming effect on the mind, which increases Sattva Guna, there by promoting mental health.
- **Vata Prakriti**
- **Rasayana** - Bala, Ashvagandha, Shankhapushpi

CONCLUSION:-

So the constitution influences what type of food, activity, environment, emotion, & thinking will help a person feel vibrant & healthy. It also influences how the person tends to react under stress and the types of illness he or she may develop.

Very often, people are pre-disposed to develop illness related to the dominant dosha in their constitution.

Health is regained by making lifestyle changes that pacify an aggravated dosha and strengthen a depleted dosha.

By living in such a way that one's unique doshic equilibrium is maintained, one is able to metabolize and assimilate inevitable stressors--- physical or mental--- without becoming ill.

On the other hand, neglecting one's lifestyle--especially in the face of a stressor Leads to illness that manifests according to one's unique constitution.

REFERENCES:-

- 1) Charaka Samhita- Chakrapni tika- Vd. Yadavji Trikamaji Acharya- Chaukhamba Surabharati Prakashan.
- 2) Ashtang Hridaya- Vd. Gadge- Anmol Prakashan.
- 3) Sarangadhara Samhita- Sri. Prayagdatta Sharma- Chaukhamba Sanskrit Series.
- 4) Agnivesha, Charaka Samhita, with Hindi commentary, 'Charaka Chandrika', by Dr. Brahmanand Tripathi, Published by Chaukhamba Surabharati, in 1996.
- 5) Aacharya Vagbhata, Ashtangahrudaya with Sanskrit commentaries 'Sarvanga Sunder', by Arunadatta and 'Ayurved Rasayana' by Hemadri, edited by Bhisgacharya Harishastri Paradakara Vaidya, Published by Chaukhamba Orientalia, 9th edition, in 2005.
- 6) Aacharya Vagbhata, Ashtangahrudaya, with Marathi commentary, 'Sarth Vagbhata', by Dr. G. K. Garde published by Anmol Prakashana Pune, in Aacharya Charaka, 'Charaka Samhita' with Hindi commentary 'Charaka Chandrika' by Dr. Brahmanand Tripathi, Published by Chaukhamba Surabharati, in 1996.
- 7) Aacharya Charaka, 'Charaka Samhita' with Sanskrit commentary 'Ayurved Dipika', commentator Chakrapanidatta, Edited by Yadavji Trikamaji Acharya, Published by Chaukhamba Sanskrit Sansthan, III edition, 1994.

- 8) Aacharya Sushruta, 'Sushruta Samhita' with Hindi commentary 'Ayurvedatwasandipika' by Kaviraj Ambikadatta Shastri, Published by Chaukhamba Surabharati, in 1996.
- 9) Aacharya Sharangdhara, 'Sharangdhara Samhita' with Hindi commentary 'Dipika' by Dr. Brahmanand Tripathi, Published by Chaukhamba Surabharati, I edition, 2006.
- 10) Google-SK Ayurveda.htm
- 11) B. V. Sathye and Dr. V. B. Athavale, 'Swastaturpariksha', published by Anmol Prakashana, Pune.
- 12) Dr. Prof. Subhash Ranade, Dr. Prof. R. R. Deshpande and Dr. Swati Chobhe 'Sharirkriya Vijnan. (Part - I, II) chaukhambha Sanskrit Pratishthan, Delhi, first edition, 2007.
- 13) Dr. Shivkumar Gauda 'Ayurvediya Sharirkriya vidnyana. Published by Nath Pustak Bhandar, Rohataka, New edition.
- 14) Moreshwara Vaidya, 'Sharirkriya Vidnyana', published by Vaibhava Prakashana, Thane, second edition, 1953.
- 15) Prof. Purnachandra Jain and Dr. Pramod Malaviya, 'Ayurvediyakriya sharir. published by Chaukhamba Sanskrit Pratishthan, Delhi, reprinted, 2007.
- 16) S. G. Vartaka 'Doshdhatumala Vidnyana. edited by Brahmachariyad nyavalkya with commentary of Aaryabhata, Motilal Banarasidas Sansthan, Varanasi, first edition, year 1973.
- 17) Shivacharana Dhyani 'Sharirkriya vidnyaniya. published by Chaukhamba prakashana, Varanasi, first edition, 1988
- 18) Vd. P. V. Somana 'Sharirkriyavidnyana. published by Sangama Sevabhavi Trust Sanchalita, Ayurveda Mahavidyala, Sangamner, first edition, October, 2003.
- 19) 37. Vd. Venimadhava Shastri Joshi 'Ayurved Shabdakosha. Published by Maharashtra Rajya Sahitya Mandala, Mumbai, 1968.
38. Vd. Y. G. Joshi 'Ayurvedic Sharirkriya Vidnyana. published by Pune Sahitya Vitarana, Pune, first edition, 1990.