

Future Scope and Strategies for Preservation of Health through Ayurveda

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Abstract

Introduction: The progress of human life largely depends on healthy body. The labor for money, status in the society and honor is not possible for an unhealthy man. As Acharya says "Dharma Artha kama mokshanam Arogya mulamuttamam" Health is most important worldwide term for 'developing and developed countries.' But still a confused and unaware term for common people and world also. In present scenario despite of fast progress made by modern medical science, there are continues rise in health - related disorders and people start to give importance to health when they got any life style disease element. So many health - related issues we are facing in today's life in society and we can clearly explain that we are not conscious about the real meaning of health, its importance and its management in our life. The present study focus about following

Aims & objectives: To explore future scope and strategies for preservation of health through Ayurveda.

To study concept of health in Ayurveda classics and other contemporary health systems. to design practical guidelines for implementing concept of health in today's society. To set model health care system and its propagation for management of life style diseases.

Discussion: In present era life style disorder are very common and the root cause is not focusing and understanding what health is and if a person understands this one there is nothing left to him or her to understand. Some life style disorder are Diabetes mellitus type 2, hypertension, over weight, obesity, cardiovascular diseases, dyslipidemia. We may design some protocol for prevention and protection of life style diseases.

Conclusion: The Swastha is not ideal state but process of continuous change and adjustment. It is the need of time to understand the actual meaning of health and preservation of life style disorders.

Keywords: Health; Life Style Disorders.

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INTRODUCTION

The progress of human life largely depends on healthy body. The labor for money, status in the society and honor is not possible for an unhealthy man. As Acharya says.

"Dharma Artha kama mokshanam Arogya mulamuttamam"¹

Health is most important worldwide term for



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'developing and developed countries.' But still a confused and unaware term for common people and world also. In present scenario despite of fast progress made by modern medical science, there are continues rise in health related disorders and people start to give importance to health when they got any life style disease element. So many health related issues we are facing in today's life in society and we can clearly explain that we are not conscious about the real meaning of health, its importance and its management in our life. People continuously stretch themselves in order to deliver high performance to move up the career ladder but the actually meaning of life with all these is very important to understand.

Ayurveda, literally meaning 'science of life' which describes the *Ayu* of human and its longevity and covers all the dimension of health: *Hitaayu* in terms of physically health, *Ahitaayu* in terms of physically unhealthy *Sukhayu* in terms of healthy mentally, socially and spiritually health *Dukhayu* in terms of unhealthy mentally socially and spiritually i.e.

"Hitahitam Sukham Dukham ayu Tasyahita Hitam Manamch Tach Yatra ukta amayured se Achatayam."²

Concept of Health in Ayurveda Classics and other Contemporary Health Systems:

Swastha

Word *swastha* comprises of 2 words.

Swa - means one's own.

Stha - being in one's natural state.

Nirukti of *Swastha*³

Swastha is the condition where the body is devoid of any abnormality (*Nir-Vikara*).

The feeling of *swastha* is called *Swasthya*.

Definition of *Swastha*

According to *Ayurveda*

1. Acc. to *Acharyasusruta* - *Samasvasthya* of *Dosha* 3 *Sharirik* and 2 *Manas*. *Agni* 13 types, 7 types *Dhatu* normal *Karma Sthana* and 3 *mala*, pleasant state of *Atma*, *Indriya* and *Mana* considered as *Swastha*.⁴
2. Acc. to *Acharya Charak*: Person should have proportionate musculature and compactness of the body. Strong sensory and motor organs, person can withstand hungry, thirst, heat, cold, and work, person can digest and assimilate properly.⁵
3. Acc. to *Kashyap*: Desire for the food, proper

and easy digestion of food, proper evacuation of *Vit - Mutra* and *Vata*, lightness in the body pleasantness in the sense organs, sleep and awakening at proper, gain of *Bala Varna Ayu*, pleasantness in the mind, normal *Agni*, called *Swastha*.⁶

According to Modern Medical Science:

WHO Definition: The widely accepted definition of health are given by WHO (1948).

"Health is a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity."

According to "*Webster*": Soundness of the body or mind especially freedom from physical disease or pain.

According to *Oxford Dictionary*: "Soundness of body or mind; that condition in which its functions are effectively discharged."

According to *Perkins*: "A state of relative equilibrium of body form and function which results from its successful dynamic adjustment to forces tending to disturb it. It is not passive interplay b/w body substance and forces impinging upon it but an active response of ss forces working towards readjustment."

• Components of Health and their Importance

Components of health are:⁷

1. Physical Health
2. Mental Health
3. Social Health
4. Spiritual Health

1. *Physical Health*: Physical health is defined as the condition of body, taking into consideration everything from the absence of disease to fitness level. Physical health is critical for overall well-being and it affected by; lifestyle, diet, level of physical activity, and behavior. It is characterised by - *Prasana Varna*, *Kanti*, *Teja*, *Sthirapachita Mamsa*, *Kayaani abhivardhana*, *Ahar asya kalejaranam*, *Nidra-labho-yanthakala*, *Ukhaswapna prabhodhanam*, *Sama mamsa pramanstu*, *Samsamhanana*, *Natistholaya*, *Srustavin mutravata*, *Suprasannendriya tom*, *Dhrudendriya*, *Sarvachesta pratighat*, *Vyayam*, *Atapa sheetaushnasaha*.⁸

Importance of Physical Health

Being physically healthy we can prevent many lifestyle disorders - DM type 2, CVS diseases,

dyslipidemia, obesity.

Physical activities and exercise have immediate and longterm health benefits, and improves quality of life.

2. *Mental Health*: A person's condition with regard to their psychological and emotional well-being. It is characterized by *Prasanaatma* and *Indriya*, *Pravarasta vakrodha*, *Bhaya*, *Irshya*, *Shoka*, *Lobha*, *Moha*, *Kama*. It can be assessed by behavior and attitude of a person his perfect state of balance with the surrounding world having harmonious relationship with others, intelligence, memory, learning capacity, normal judgments.

Importance of Mental Health

It affects how we think, feel and act. It also helps determine how a person handle stress, relate to others and make choices.

Mental health is important at every state of life, from childhood and adolescence through adulthood.

A mentally, healthy person can accept supportively, he has good self-control, can solve the problems intelligently and own, well adjusted with others, satisfied with what he possesses, cheerful and calm.

3. *Social Health*: It is defined as the ability of a person to form meaningful relationship with other people and interact in healthy, positive ways. The way a person connect to the people around him, adapt to different social situations and experience a sense of belonging. It is determined by acceptance, respect, loved by all in the family, by his friend, relatives, neighbor, colleagues and others, possession of social skills, proper social involvement, ability to see one self as a member of larger society.

Importance of Social Health

Building and maintaining healthy relationship brings contentment and success in our work lives.

4. *Spiritual Health*: Is a state of being where an individual is able to deal day-to-day life in a manner which leads to the realization of one's full potential, meaning and purpose of life and happiness from within.

Importance of Spiritual Health

Things such as positive beliefs, comfort and strength gained from religion, meditation and prayer contribute to healing and sense of well

being. Improving spiritual health may not cure an illness, but it may help us to feel better, prevent health issues and help us cope up with illness or death.

- *Practical Guidelines for Implimenting Concept of Health in Todays Society*.

For preservation of health one should follow these measures:

1. Following Dincharya

- *Braham Muhuruta jagarana*: As we know that "Early rising and early sleeping" is a good habit. *Acharya Vagbhatta* mentioned *Braham Muhurta Jagarana* for health preservation.⁹
- *Dantadhavana*: For cleaning teeth people should use *Dashan-Sansakaar Churna* twice in a day for prevention sensitivity, bleeding gums, toothache etc.
- *Gandush Dharna*: *Gandush Dharna* of *Til Taila* or ghee gives strength to jaw muscles, prevent from dryness of mouth and throat region, prevent sensitivity of teeth and toothache.
- *Anjana*: Daily use of *Anjana* made by *Ghritha* filled *Deepak* flame, from burning almond on *Deepak* flame cleans eyes.
- *Aschyotana*: And eye wash *Aschyotana* and daily washing of eyes with *Triphala Kashaya* along with some eye exercises improves visual capacity of eyes.
- *Nasya*: *Pratimarsha Nasya* of *Annutaila* helps in prevention of chronic rhinitis, recurrent attack of common cold, early graying hairs, hair fall, headache, and other *Udharvajtrugata roga*.
- *Abhyanga*: Daily *Abhyanga* with *Taila* prevents from *Vatajvikara*, maintains lusture and softness of skin.
- *Karan Purnna*: Regular *Karan Purana* with *Taila* prevents from hearing loss.
- *Daily Oiling on Scalp Hairs*: Daily oiling on scalp hair inance strengthness of hairs, prevents them from early graying, hair fall, dandruff etc hair problems, induces sleep.

2. Following Ritucharya¹⁰

We know that *Ritu* affects our physiology so we have to adopt a life style according to respective *ritu*, which we call "*Ritucharya*".

- *Hemanta Ritucharya*

Pathyaahar

Navadahnya, *Mash*, *Madira sidhu*, *Godugdha*, *Taila*, *Vasa*, phool ghobhi, patta gobhi, suran, gajar, shunthi, palandu, kharjur, sev, falsa etc.

Apathyaahar

Alpaahar, Laghu ahar, Jal mishrit sattu, Yav, Methi, Shigru, Karela, Baigan, Masur, Kuithi, Sprout Pulse, Sharshap etc.

Pathya Vihar

Abhangya with Usnhataila, Udavartan, Murd hintaila, Vyayam, Atapsevan, Ushanagar bhagraha nivas, Ushana dravya lepa.

Apathya Vihar

Divaswapna.

- **Shishir Ritucharya**

Pathya Ahar Vihar

According to Hemanta Ritu

Apathya Ahar-Vihar-

Sheetalannpaan, Parval, Louki, Karela, Baigan etc.

Special protection from direct wind.

- **Vasant Ritucharya**

Pathya Ahar

Yav, Puran Godhum, Puranshali, Shunthi, Musta, Seedhu Madhvic, Palak, Shigru, Methi, Patol, Alabu, Mudga, Jeerak, Heeng, Ela, papaya, Dadim.

Pathya Vihar

Vyayam, Anjan, Kawal, Sukhosana Jala Snan, Udwartan.

Apathya Ahar

Aavadhanya, Aaluk, Kadli, Mridwika, Santra, Sheetaljal, Madhur, Amla, Lavan Sevana.

Apathya Vihar

Divaswapna.

- **Greeshma Ritucharya**

Pathya Ahar

Sheetalann Pana, Ghrita Dugdh Sevana, Sarkara with Sheetal Udmantha.

Pathya Vihar

Divaswapna, sleeping under moon light at night.

Apathya Ahar

Ushandrva prayog, Madhya

Apathya Vihar

Maithuna, Vyayam

- **Varsha Ritucharya**

Pathya Ahar

Madhu should be used in food and drink, Puranyava, Godhum, Shalidhanya.

Pathya Vihar

Laghuvastra Dharna, Udortan, Sugandhit pushpa, Itrapryoga.

Apathya Ahar

Manth

Apathya Vihar

Nadijalpryoga, Vyayam, Maithuna, Atapsevan

- **Sharad Ritucharya**

Pathyaahar

Shalidhanya, Yava, Godhum

Pathya Vihar

Chandrakiran sevana in Pradoshajkaal, Virechan, Raktmokashan.

Apathyaahar

Tail, Dahi, Vasa, Manssevan

Apathya Vihar

Divaswapna, Purvivatasevan, Atapsevan.

3. **Sadvritapalna¹²****Physical Conduct**

- Have daily shower, trim nails, hair and mustaches.
- Be dressed with clean and well fitted clothing.
- Always cover mouth while yawning, sneezing, laughing, and regurgitation.
- Avoid blowing nose, biting teeth, or nails scratching head in public.
- Avoid direct exposure to wind, smoke, dust, cold, wind and snow.
- Reside in place where pure water, air and basic requirements are easily accessible for its continuous use.
- Avoid excess straining over senses. Example-hearing loud sound, shining objects, for long time.
- Avoid bearing heavy weight over head.
- While having food maintain hygiene, offer prayer to god, serve first elders and children.
- Avoid taking food, sleeping, sex and studying at time of dusk.
- Avoid suppressing natural urges.
- **Applied Researches on Preservation and Protection of Health**

In present era life style disorder are very common and the root cause is not focusing and understanding what health is and if a person understands this one there is nothing left to him or her to understand.

Some of life style disorder are Diabetes mellitus type 2, hypertension, over weight, obesity, cardiovascular diseases, dyslipidemia.

We may design some protocol for prevention and protection of life style diseases.

Examples

Management of Life Style Disorders

- **Diabetes Mellitus**
- *Nidanparivarjan*: We should educate the patient for avoiding causative factors like Sedentary life style.

Excessive use of curds, meat soup of the domestics, aquatic and marshy animals, milk, new cereals, and drinks, products of jaggery and all other Kapha producing factors.

- Use of *Naimetik Rasayan*: *Gokhshur, Guduchi, Amalki, Shilajatu.*
- Yoga Mayurasana kurmasana, Paschimo tanasana, Pranayama.
- Long term observation for results.
- **Hypertension**
- *Nidan Parivarjan*

Smoking, lack of physical activity, too much salt in diet, excessive alcohol consumption, stress, sleeping in day time etc.

- *Naimetikrasayna*: *Triphla, Guduchi, Ashvagandha, Rasona Guggulu.*
- Yoga - *Shavasana, Makarasana, Vajrasana, Pranayama.*
- Long term observation for results.
- **Osteoarthritis**
- *Nidana Parivarjan*

Avoid sedentary life style, *Ruksha Ahar, Sheet Ahar, Katu-Tikata-Kashaya Raspradhan Ahar*, etc.

- *Naimetik Rasayn Guggul, Haritaki.*
- Yoga-Gomukhasana, Paschimotanasana, Bhadrasana.
- Long term observation for results.
- **Cardio-Vascular Diseases**
- *Nidanparivarjan*

Sedentary life style, smoking, *Guru Abhishandi Ahar*, excessive use of *Dahi, Ksheer, Aanupmansa*, stress, anger etc.

- *Naimetikrasayna*: *Rasona, Navak Guggul, Amritadha Guggul.*
- Yoga *Pranayam.*
- Long term observation for results.

- **Obesity**
- *Nidan ariovarjan*: Physical inactivity, frequent eating, *Divaswapna*, fast food, some medications like antidepressant, corticosteroids, epileptic drugs etc.
- *Naimetikrasayna Navak Guggul, Medhohar Guggul.*
- Yoga Trikonasana, Setubandha Sarvangasana, Sarvagasana.
- Anupalna of “Langhanam param aoushadham a” Siddhanta.
- Long term observation for results.

Effect of Fast Food on Overall Health

It is ironic how something as obvious as nutrition has become over looked in the modern health care system and how in the name of convenience our fast paced society has given way to fast foods, microwaves, quick fix medicine, and eating on the run. These factor changes the life style of a person and increasing the prevalence of life style disease in India.

Headache, acne vulgaris, heart disease, high cholesterol, weight gain, depression dental distress, hypertension.

“*Ahitakaraha* is responsible in increasing diseases, while *Hitakaraha* is responsible for growth of man.”¹²

Here role comes to *Ayurveda* for guide the patient for *Pathya Apathya Ahar*.

- **Atulya Gotra Vivah in Management of Genetic Disorders**

The offspring of consanguineous union may be at increased risk to genetic disorders because of autosomal recessive gene mutations inherited from a common ancestor.

Risk of genetic diseases can be less if people follow *Atulya Gotra Vivah Siddhanta* for marriage.

- **Role of Prakriti as a Risk Factor in Disease**

Prakriti determines the response of an individual to environmental factors, drugs, and susceptibility to diseases making it one of the earliest known concepts of preventive and personalized or genomic medicine.

For being healthy person should take ahar vihar opposite to his/her prakriti.

- Role of Siddhanta “*Sarvada Sarva Bhavanam Vrudhi Karanam*”¹³

This Siddhanta can be useful in management of malnutritional diseases

In children

Breast feeding in protein malnutrition disorder

In adult

Sukrakhaya Ghrita and *Dugdha proyoga*

• **Concept of 'Ama' and its Role in Autoimmune Diseases**

Amaavastha leads to many diseases

Amavata, Vatrakta, Psoriasis, Rheumatic Arthritis, SLE, IBS, etc.

First of all we should evaluate *Amajavastha* of disease and then plan for further management.

• **Prevention of Disease Occurrence and Recurrence**

Need of Health Prevention

"Health is the supreme foundation of virtue, wealth, enjoyment and salvation. Now, diseases are the destroyers of health, of the good of life and even of life itself.

- According to WHO 80% of chronic diseases are preventable.
- The Benjamin franklin axiom that "an ounce of prevention is worth a pound of cure" is as true as it was when franklin made the quote.
- As Acharya Sharangdhara told no human can alive always on this earth but diseases can be preventive to make life healthy and easy.
- Leaving everything else, one should take care of the body; for in the absence of the body, there is the total extinction of all that characterises embodied beings.¹⁴
- A wise person should perform such actions which are good for his body as the office in-charge of the city and the chariot respectively.¹⁵
- The first aim of Ayurveda is "establishing the equilibrium of the body elements" and the procedure of maintaining the equilibrium can be fulfil by preserving health.¹⁶
- "Healthy mind resides in a healthy body" and there for VEDAS says that "we shall Regard our body as the temple of our soul and maintain its sanctity and health by observing self restraint and punctuality in our routine.

Dating back over five thousand year Ayurveda is still a highly respected form of health care in India today. It describes the way to prevent and manage healthy state of human body.

• **General Principles of Health Preservation through Ayurveda**

1. A person who follows *Dincharya, Ratricharya*

and *Ritucharya* routinely remains healthy always.¹⁷ Ayurveda advocates a comprehensive regimen of life as the means to preserve normal health. This routine is called *Swasthrita* which can be described in terms of *Dincharya, Ratricharya* and *Ritucharya* etc.

2. One who consumes beneficial food and sanctuary works thought fully, works is not obsessed with anger issues, believes in giving, even means having equal view on all beings, is ready to speak the truth, a man serving tolerant and afflicted men remains *Aroga* (disease free).¹⁸
3. *Vyadhikshamatva*:¹⁹ The disease forgiveness force of the body is also called the natural force, it is important in the occurrence and absence of the diseases. These are the three types of this force spontaneous complex, rational which Ayurveda has an important role in maintaining.
4. Use of *Shasthikshali Dhania, Mudga, Saidhava, Amalka, Yava, Antarikshajala, Dugdha, Ghrita, Janglamansa, Madhu* in daily life preserve health of a person and prevents him from the occurrence of diseases.²⁰
5. *Triopastambha*:²¹ This important trio consist of *Ahara, Nidra, Bramacharya*. These three have been considered as *Upstambha* or the basis of life and health.
6. *Sadvrita*: Rules of good conduct - The practice described for promotion of mental help in Ayurveda include *Sadvritta*. A person when he is in the state of biological balance and enjoy sensorial, mental and spiritual well being. Such a state of health can be achieve only by observing the rules of good conduct.
7. *Dharniya* or *Adharniyavega*:²¹ Suppressible or non-suppressible urges the *Adharniya vega essentially* refers to the biological urges like urination, defecation, ejaculation, emesis, sneezing, yawning, appetite, thirst, sleep etc. Which are essentially bodily urges and as such they have been advocated note to be restrained. Retaining of such urges leads to a number of disorders and disease such as *Udavarta* etc. on the other hand the text described a number of *Dharniya Vegas* such as *Sahasa, Lobha, Shoka, Bhaya, Krodha, Ahamkara Nirlajjata, Irshya, Raga* etc. All these are different kinds of vicious mental urges. In the interest of social and personal help and to prevent diseases these urges must be

restrained.

8. *Vyayama*: *Vyayama* is considered an important component of *Dincharya*. *Acharya Charak* states that when moderately performed the physical exercise provided lightness in the body, physical activity, steadiness and fortitude. He has emphasized that muscular activity is essentially to promote physical and biological strength.
9. *Rasayana Prayoga*: *Rasayana* is one of the eight clinical specialities of classical Ayurveda. *Rasayana* is not a drug therapy but is specialized practiced in the form of rejuvenate recipes, dietary regimen and special health promoting conduct and behaviour i.e. *Achararasayana*. The improved nutritional status and the better qualities of *Dhatu*s lead to a series of secondary attributes of *Rasayana* such as longevity, immunity against diseases, improved mental and intellectual components etc. Beside the use of *Rasayana* drugs and *Ajasrika rasayana* in term of nutritious diet, it has been claimed that *Rasayana* effects both on mind as well as body may be achieved by practicing improved code of socio-behaviour conduct i.e. good conduct such as worship of god, respect of elders and able, holding truth, non violence, avoiding anger, avoiding indulgence in alcohol, sex, excessive labour, keeping peaceful, speaking sweet words, practicing *Matra*, *Japa* etc. probably the code of *Achara rasayana* keeps the aspirant free from the emotional disturbances and permits a less stressful life pronounced anabolic state leading to due health and happiness.
10. Panchakarma:²² For preventive point of view *Acharya Charak* has said that accumulation of vitiated *Dosha* should be eliminated in the month of their vitiation, men do not have seasonal diseases on removing the *Kaphadosha* in *Vasant Ritu* which accumulate in *Hemant Ritu*. *Pitta Dosha* in *Sharadritu* which Accumulate in *Varsha Ritu*, and *Vata Dosha* in *Varsha: Shravan* which accumulate in *Grishmaritu*.

• **Model Health Care System and its Propagation**

There should be separate branch for management of following disorders:

1. Unit for Diabetes: The key objective of the model of care is to ensure that:
 - Prevent and delay the onset of diabetes by educating patient for *Nidanparivarjan*, some

life style modification.

- Prevent and slow progression of diabetic complications, especially heart disease, renal failure, impaired vision and limb amputation using *Naimetikrasayana*, yoga etc.
- Improve quality of life people who have diabetes.

2. Unit for Life Style Disorders

- Community Awareness
- Life style Modification
- Maintain Healthy Weight
- Abstain from Substance Abuse
- Regular Health Checkup

3. Unit for Communicable Diseases

- Maintaining personal and environmental hygiene - *Dhoopanhawana Karma*, *Snaan* etc.
- Isolation of effected person.
- Immunity Boosting - daily use of *Rasayana (Ajsikrasayana - Ghritadugdha) Nametikrasayana*.

4. Unit for Care of Pregnant Women-

- Education about *Garbha Samskara*.
- Awareness about breast feeding.
- Awareness about normal labour and its benefits to minimise hazards of cesarian section.

5. Unit for Childhood Care:

Early use of *Rasayana* and *Suwanprasan Samskara* for prevention of disease and boosting their immunity.

Counselling of school and college going children for abstinence from drug abuse, smoking, tobacco etc. for early prevention of diseases.

6. Unit for Mental Health Care:

Awareness about mental health and its importance.

Sadvrittupalna.

Achar Rasayanapalna Yoga.

Future Strategies for Preservation of Health

1. Health Promotion and Social Behavioural changes Communication.
 - Awareness for maintaining personal and environmental hygiene.
 - Balanced healthy diets and regular.
 - Exercise.
 - Addressing tobacco, alcohol and substance.
 - Reduced stress and improve safely in the work place.

- Reducing indoor and outdoor air pollution.
- 2. Application of basic Fundamentals of Ayurveda in Present era.

Educating people about basic concept of Ayurveda and its application in daily life for prevention of health.

For example:

- *Ashtvidhahar Vidhi Visheshaayatana.*
 - Following Dincharya, Ritucharya, Ratricharya.
 - Concept of Agni.
 - Dosh Dhatu mal samyawastha.
3. Ensuring Wellness and Health Promotion through Yoga

Fix and widely disseminate weekly/monthly schedule of classes for community yoga training.

4. Mental Health Care

In present scenario, treatment of mental disorders can be done in a much better way through the therapies of Ayurveda, for example, in a trial, yoga along with *Pranayama* has been proved to give similar results to treatment with antipsychotic drugs. So the modern psychiatrist should recognize the potential of Ayurveda and try them as alternatives to modern drugs in this regards Ayurveda therapies may actually cure the mental illnesses without undesired side effects like obesity and mental slow down.

5. For Healthy Sexual Life

Most of the modern medicines in this field are hormone based therapies with serious side effects. Many medicines like sildenafil and its derivatives have proven cardiovascular side effects. In this context Ayurveda can prove to be an alternative to modern medicine. With the knowledge of *Vajikarn* in Ayurveda, can replace the often dangerous modern medicines for restoration of sexual health. But it must be pointed out that a strict quality control and vigilance against fake herbal product is a must.

They often mention name of herbs in their composition to mislead the patients. A strict vigil should be kept to avoid such dubious products from flooding the market. Yoga procedure and practices to improve sexual health should be popularized and promoted to usher in real sexual health among the masses. The government must make concerted efforts in this direction.

6. Creating Awareness about Ayurveda and Ayurvedic Treatment principles.

Nowadays, people are heavily rely on modern

healthcare system. But in addition to this, if a person uses Ayurveda therapies for maintenance of his health then his healthrelated misery will be cut down to a drastic extent; in this regard, government and other institution must promote a holistic way in treatment of diseases and maintenance of health. All traditional medicinal system should be popularized. Each patient should be separately evaluated to decide which therapy will be suited to him or her. Pediatric, geriatric and gynaecology patient deserve sager treatment through Ayurveda.

7. Prevention from Seasonal Out-Breaks

By educating people to following *Ritucharya*, importance of *Ritu sandhi* to prevent seasonal epidemics.

Examples daily intake of *Guduchi-kwatha*/*Guduchi* capsule for immunity modulation.

Acute life threatening condition should be deal with modern healthcare. More chronic conditions where long term treatment is necessary as in rheumatology and life style disorders should be get help from alternative medicine. Ayurveda must be given preference during therapies for rejuvenation, mental health, sexual health, dermatology and cosmetology.

8. Strengthening to Meet New Challenges.

In this situation the nature of future environment in which Ayurveda will operate is fully appreciated, in terms of health challenges, demographic changes, but may need to strengthened particularly in terms of responsibility and flexibility. The challenge to government policy makers, and Ayurveda professionals and managers, is to identify the areas where strengthening is most important and initiate a coherent process of change. Ayurveda may play an important part in reducing the cost of healthcare to the government especially in rural areas. Promotion of AYUSH therapies will go a long way in preservation strategies for the community.

CONCLUSION

The *Swastha* is not ideal state but process of continuous change and adjustment. To understand health one must need a clear mindset and clear approach towards health and this can be only done by a Ayurveda doctor only after understanding the pure form and the meaning of health and aim of life. To make understand it to the common people from all dimension like physical and specially

the mental, so all can understand the aim of life i.e. dharma *Arthakama Moksha* and this can be only attained by a healthy person. So the future generation of the Indian and world can be free from all kind of physical and mental life style disorders.

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