



## UNDERSTANDING OF ASHTAMAHAVARJYAKARA BHAVAS -IN CURRENT CLINICAL PRACTICES

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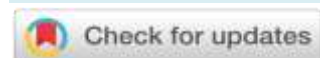
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### ABSTRACT

*Ayurveda* is an ancient system of medicine which is having widespread evidence of scientific practices to validate the science. It's not just a medical system in the traditional sense of treating illnesses but also teaches us the way of life. The body has its own expressions which are silent signals or languages given to us to convey the message. These are generated by the smart system of our body as disease. Our minds should be ready to understand and respond as well. These expressions/factors are explained by our classics as "*Ashtamahavarjyakara Bhavas*". Even though these factors are mainly highlighted concerning *Shodhana* or *Panchakarma* therapies also play a key role in present-day lifestyle disorders. According to World Health Organisation, 60% of factors influencing an individual's health and quality of life are linked to lifestyle. The relationship between lifestyle and health should be highly considered. The reformation of this unhealthy lifestyle is the prevention factor for decreasing the rate of disease. The Majority of Diseases are caused by these factors forcefully initiating or by the continuous influence of these factors on the body. The magnitude of understanding these *Bhavas* has been discussed and hence present article is trying to explain its consequence in day-to-day practice and its effect on the present lifestyle.

**Keywords:** Ayurveda, Ashtamahavarjyakara Bhavas, Diabetic Mellitus, Intervertebral Disc Prolapse, Lifestyle Disorders, Panchakarma, Shodhana.

## INTRODUCTION

Lifestyle is a way of life established by a society culture, group, or individual. It includes behavior, work activities, and interests that describe how a person spends his/her activities. People may have more or less taken their health for granted in the present busy lifestyles or occupations. It is interesting to note that there is a particular pattern or rhythm observed in nature as well as in the body. Understanding the Major chunk of these rhythm through Ayurveda plays major role. Ayurvedic perspective of an ideal lifestyle includes- *Dinacharya*<sup>1</sup>, *Ratricharya*<sup>2</sup>, *Rutucharya*<sup>3</sup>, *Sadvritta*<sup>4</sup>, *Aahara Vidhi Vidhana*<sup>5</sup>, *Trayopasthambha*<sup>6</sup>, etc are not only just restricted to daily

or seasonal regimens but also play a significant impact on health. These frames work on various aspects- physical, mental, and social well-being, to maintain lifestyle. Similarly, the concept “*Ashtamahavarjyakara Bhavas*”<sup>7,8,9</sup>- *Uchha Bhashya*, *Rathasankshobha*, *Atichankramana*, *Atyaasana*, *Ajeerna*, *Ahitabhojana*, *Divaswapna*, *Atimaithuna*. explained in classics concerning Shodhana plays a key role in the manifestation of lifestyles or occupational disorders. Understanding the role of these factors would have significant accountability in preventing disease and promoting the health of individuals.

## MATERIALS AND METHODS:

The available reference of the article is taken from classical literature is collected and compiled for a better understanding of *Ashtamahavarjyakara Bhavas* in the present scenario.

FACTORS/BHAVAS	EFFECTS	COMMON DISEASES W.R.S.T CLASSICS & PRESENT SCENARIO
<i>Uchha Bhashya</i>	<i>Urdhvadeha Peeda</i> (Diseases Pertaining above the clavicle)	<i>Shira tapa, Mukha talu kantha sosha, pipasa, Hanugraha, Man-yastambha swarabheda</i> etc
<i>Rathasankshobha</i>	<i>Sarvadeha Peeda</i> (Diseases involving multisystem)	<i>Sandhi parva shaithilya, Hridaya-Indriya uparodha padashopha</i> , etc.
<i>Atichankramana</i>	<i>Adhodeha Peeda</i> (Diseases affecting the lower body))	<i>Pada Jangha Uru Janu Vankshana Shroni Prush-ta shoola, Sakthi sada</i> , etc
<i>Atyaasana</i>	<i>Madhyadeha Peeda</i> (Diseases of the middle part of the body)	<i>Sphik parshwa vankshana kati prishta shoola</i> , etc.
<i>Ajeerna</i>	<i>Ama Dosha</i> (metabolic disorders)	<i>Mukhashosha, Adhmana, Pipasa, Gatra sada</i> etc.
<i>Ahitabhojana</i>	<i>Doshaja vikaras</i>	<i>Anannabhilasha, Durbalya, Gatra avasada, Grahani</i> , etc.
<i>Divaswapna</i>	<i>Sleshmaja Dosha</i>	<i>Arochaka, Avipaka, Angamarda, Dourbalya</i> ,

		etc.	
Atimaitihuna /Vyavaya	Kshayaja Dosh	Ashubalanasha, Hridya Spandana, Anga shaiti- lya, etc	Infertility, Impotency, Varicocele, pyospermia, Teratozoospermia etc.

**1. Ucca Bhashya<sup>10</sup>:** It can be understood as speak-



ing in Ucca Bhashya (loud voice) and Atibhashya (excessive talking) are considered. Due to these commonly seen disorders that are explained in classics are- Shirahatapa, Mukha talukanta shosha, Hanugraha, Manyastambha, Swara bheda, etc.

**Interpretation-** Speaking in a loud voice or speaking for a prolonged period is commonly seen in professions like teaching, singing, Anchoring, etc which may be prone to disorders ex- Lockjaw, Cervical Dystonia, and vocal cord cancer<sup>11</sup>, etc.

**Chikitsa:** Abhyanga, Swedana, Upanaha, Uparibhakta Snehapana are explained in classics. Undergoing the above treatments ex- Administration of Ghrita in shamana dosage may show results Swara Varna Prasadana, Balakruth, Varnakruth, Ojaskara, etc.



**2.Rathasankshobha<sup>12</sup>:** Disorders commonly seen are Sandhi parva shaitihilya, Kukshi kshoobha, Hridaya-Indriya Uparodha, Kati prishta Vedana, Padashopha etc.

**Interpretation-** Nowadays Rathakshobha can be understood in terms of excessive traveling through different modes of transport (two-wheeler, four-wheeler, etc), people doing adventurous activities (trekking, long rides) are more prone to develop the conditions like IVDP, Herniated disc, Spine fractures, Bone

Fracture, Ligament injuries and Neurological disorders. Studies showed the evidence of impact of heavy vehicles on body<sup>13</sup>

**Chikitsa:** Snehana, Swedana, Vatahara Karma, Nidana parivarjan. Acharyas explained the role of Yuktharata Basti, Rajayapana Basti, and other variants of Niruha Bastis which are proven to have significant effects on the above conditions.



**3.Atichankramana<sup>14</sup>:** Disorders caused mainly Pada-Jangha-Uru-Janu-Vankshana -shroni prishta shoola, Angamarda, Siradhamani praharsha, Shwasa, Kasa etc.

**Interpretation-** To maintain health Chankramana is needed. Walking for long distances or for prolonged time, which is usually seen in professions like Teachers, Traffic police officers, Representatives, and Businessmen's etc are prone to get above said symptoms which may become the victim of IVDP, Sciatica, AVN, and Plantar Fasciitis. Repeated swinging of hands while brisk waking may cause the shoulder /Cervical pathologies. Studies showed a high incidence of non-traumatic disorders of the foot and lower limb among runners<sup>15</sup>.

**Chikitsa:** Nidana Parivarjana is the first and foremost treatment principle in all diseases. In the manifestation of the above clinical conditions, Nidana Parivarjana holds an important role in the prevention as well as treatment of disease conditions. Ex- Early Osteoarthritis can be prevented by regular oil application (abhyanga jara shrama vatahara), Vatahara Karma is also explained.



**4. Atyaasana<sup>16</sup>:** Some of the disorders commonly caused are *Sphik-Parshwa-Kati-Prushta-vankshana shola*, etc.

**Interpretation-** *Atyaasana* can be interpreted as sitting in the same place in the same posture for a long time or sitting in an odd posture. People with professions like IT Engineers, goldsmiths, office workers, business workers, etc. Are more prone to getting Disc disease, IVDP, herniated discs, etc. Sitting for a prolonged period without mobility may provoke varicosities of veins. Sitting cross legs posture for a long period may cause varicocele-like pathologies. which is mentioned and a repeated history of body pain is reported in our practice. Sitting or standing in odd posture while walking gives strain to the backbone and causes chronic back pain<sup>17</sup>.

**Chikitsa:** *Vatahara Karma, Nidana Parivarjana. Vikruth chesta, vatahara karma like Snehana, Abhyanga, Kati Basti, and Basti chikitsa* according to conditions are advised. Ex-*Manjistadi Yoga Basti* in varicose veins.



**5. Ajeerna and Adhyashana<sup>18</sup>:** Disorders like *Mukhashosha, Adhamana, Pipasa, Gatra sada, Chardi, Atisara* etc.

**Interpretation-** Obesity was found to be the major cause of metabolic problems which is mainly caused due to improper intake of food habits. *Prameha* is caused by *nidanas* like *aasya sukham*, where *aasya sukham* can be considered as binge eating etc are explained in classics. Studies showed Various dietary, lifestyle, and psychological factors are involved in the etiology of *Prameha*, particularly disturbances in fat and carbohydrate metabolism<sup>19</sup>.

**Chikitsa:** *Langhana, Pachana, Deepana, Ruksha sweda*. Ex- *Langhana* is the first line of treatment explained in *Aamaja Jwara*. (*Jwarado Langhanam...*)



**6. Ahitabhojana<sup>19</sup>:** Disorders- *Anannabhilasha, Durbalya, Vaivarnya, Kandru, Pandu, Grahani, Arsha*, etc.

**Interpretation-** *Ahara* is one of the vital aspects of life and provides several health benefits especially when consumed properly. In today's fast-paced life people grow for fast food, junk food, and ready-to-eat food materials and not focusing on the quantity, nutritional values, and ingredients of the food that are required for our body. Due to all these improper food habits the incidence of getting Type 2 Diabetes Mellitus, Hyperlipidaemia, Heart disease, Stroke, Cancer, and Infertility is increasing in day-to-day practice. The proper method of consumption of food related to quality, quantity, and time is very well explained in our classics Under *Asta Ahara Vidhi Vishesh Aayana*<sup>20</sup> which has been proven very scientific. When this concept is not properly understood, and not followed may lead to the above said clinical manifestations.

**Chikitsa:** *Doshahara vatadi* line of treatment advised. Contemplation regarding Diet /*Aahara* is an important element in advising treatments for above mentioned clinical conditions.



**7. Divaswapna<sup>21</sup>:** Disorders- *Arochaka, Avipaka, Agninaasha, Pandu, Daha, Chardi, Durbalya*, etc.

**Interpretation-** *Divaswapna* can be understood as sleeping during daytime. Classical reference explains

about the consequences of *Divaswapna* inducing *Kaphaja disorders*, *Srotho dusti vikaras* like *Stoulya*, *Prameha* etc, and also metabolic disorders. a person may suffer from simple symptoms with indigestion to chronic IBS, Malabsorption syndrome and DM (*Swapna Sukha*), Dyslipidaemia, Obesity, etc. The process of reversal of diabetes and lifestyle disorders by avoiding causative factors has shown a significant impact on the body<sup>22</sup>.

**Chikitsa:** *Langhana*, *Rukshana*, *Vamana*, *Shirovirechana*, *Dhoomapana*. Ex- *shirovirechana* will have the effect of *Sukha Swapna Prabhodhanam* can be indicated in *Bahu-dosha avasta*.



**8.Vyavaya<sup>23</sup>:** Disorders commonly caused are *Ashu-balanasha*, *Urosada*, *Uru-jaanu-pada-vankshana shoola*, *shwasa*, *kasa* etc.

**Interpretation-** Indulging in excessive sexual intercourse or indulging in improper way may provoke vata, inturn results in *dhatu kshaya* further leads to *ojakshaya* also. Incidence of *Shukra dusti (dhatu kshaya)* in the form of various clinical manifestations loss of Libido, Oligospermia, Pyospermia, Teratozoospermia, Azoospermia, etc. *Sushruta* also explained *Bahu Vyavaya (Aticharan yonivyapad)* in females leads to *Beeja Dharanartha Asmartha*, which is more commonly seen in nowadays<sup>24</sup>.

**Chikitsa:** *Jeevaniya Siddha ksheera sarpi*, *vrushya basti*, *vatahara abhyanga*, *yapana basti*, *prayoga* are explained. The role of *rasayana*, *vajikarana Chikitsa* in these circumstances is well explained by our *Acharyas*.

## DISCUSSION

*Ashtamahavarjyakara Bhavas-* Explained in classics like *Atichankramana* etc which are to be avoided strictly after *shodhana* or *panchakarma* procedures. After the *shodhana chikitsa* the body of the person will become fragile, weakened, and body systems

will have less tolerance towards routine activities and food habits. Indulging in routine activities and regular food habits suddenly after *shodhana* will definitely cause the provocation of *doshas* which may further lead to complications. Hence our *Acharyas* have given prior importance and strictly avoiding such *Aahara* and *Vihara* till person attains normalcy i.e.- *Prakruthigata Purusha Lakshana* i.e.- *Sarvakshama* (tolerance towards seasonal impact), *Asamsarga* ((no vitiation of doshas), *Ratiyuktha* (indulging in activities with enthusiasm) *sthirendriya* (proper organ function).

In our day-to-day practice, we have come across certain disorders in which causative factors like sitting, traveling standing long period in odd postures, improper dietary habits, etc may lead to lifestyle/occupational disorders that are troublesome to treat also. Hence identifying and avoiding in preventing such lifestyle/occupational disorders are prime line of treatment rather than drug therapy/surgical interventions.

Understanding the significance of *Ashtamahavarjyakara Bhavas* in our clinical practice may be considered as Cautious measures to avoid lifestyle or occupational-related diseases.

## CONCLUSION

Considering the well-being of human beings our *Acharyas* narrated and ruled proper method of lifestyle in terms of *Aahara*, *vihara*, and *sadvrutta*. Which seem to be neglected nowadays. The impact of these factors might be prone to an increase in the incidence of many critical diseases. Endurance in a healthy lifestyle, through the understanding of the concept of *Ashtamahavarjyakara Bhavas*, is very much essential in the present day-to-day clinical practice. The impact of these factors in understanding simple low back pain to cancerous conditions offers countless possibilities for addressing many health problems in the present scenario. Hence proper knowledge of these factors helps us in regain of our birthright of health and happiness.

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