

CONCEPTUAL STUDY OF AYURVEDA AS PREVENTION IN COMMUNICABLE DISEASES

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ABSTRACT

Ayurveda the most ancient science of the life, practiced in India for more than thousands of years based on own unique fundamental principles such as prevention of disease, maintenance of health and promotion of longevity of the life. Ayurveda has explained importance of *Sadvrittacharana* by following *Dinacharya* & *Rutucharya* which helps in the prevention of any kind of disease which may take place in the future. Ayurveda contains details about diet, behavior and rules also regulations which are beneficial or harmful for our life. Ayurveda defined health as an equal balance of body, mind, social and spiritual well-being. Ayurvedic classics give special emphasis on preventive

aspects like practicing *Dinacharya*, *Nishacharya*, *Rutucharya*, *Nithya sevaniya ahara*, *Varjana of Nidhana sevan* and *Pragnaparadha*, undergoing regular *Rutu shodhana* etc., these are the important points which have been considered as the most conducive factors for maintenance of the life and health. *Trayopasthamba* consists of *Ahara* (food), *Nidra* (Sleep) and *Brahmacharya* (Good conduct). Each *Upasthamba* has its own importance in prevention of disease. *Ahara* has been considered as the first one which shows its prime importance. Intake of overall diet is responsible for prevention or production of various diseases respectively including life style disorders. *Acharya Charaka* has clearly stated, that daily diet should be not only helps to maintain present well-being but serves as a prophylactic against coming diseases. Although communicable diseases have been controlled to a large extent with the help of modern preventive measures like vaccination a continued re- emergence of newer infective diseases has made it necessary to re-look the measures of prevention. There is an urgent need to complement them with the traditional knowledge, In this conceptual study, we are mainly concerned with the various principles of prevention of diseases and maintenance of healthy life is discussed as mentioned in the Ayurveda.

KEYWORDS: Prevention, Communicable Disease, *Dinacharya*, *Ritucharya*, *Trayopsthamba*, *Aupasargika Roga*, *Janapadodhwansa*.

INTRODUCTION

In line with classics it's far said that no creature on this universe is immortal, it's far impossible to save you the loss of life, but it is viable to save you disease, so one should try for that that are preventable. a sensible man or woman must perform such actions which can be precise for his frame / health because the officer in rate of the town and charioteer, in fee of the chariot guard metropolis and chariot respectively for similarly preservation of fitness, one ought to contend with his frame through neglecting all different things due to the fact if frame is not healthful then not anything is present. Content of the Paper The regimens to be followed awakening from sleep to maintain health routinely and helps in prevention of diseases are mentioned in Swasthavritta Ayurved.^[1,2,3]

These are of two types.^[4,5]

A) *Vaiyakthika Swasthavritta*: The principles that are to be followed by the individual to prevent diseases.

B) *Samajika Swasthavritta*: Principles to be followed by the community for the maintenance of health of the society.

- Man should always follow those procedures which keep him healthy always, as health is always desired.
- Daily regimen, night regimen, seasonal regimens should be followed as mentioned to maintain health no other wise.
- The person who always consumes wholesome food, practices wholesome habits, thinks. Who is not interested in worldly matters, who sacrifices.

In *Charak Samhita*, Acharya Charak mentioned the importance of *Sadvritta* as the person who follows the entire code of good conduct, will get healthy life without suffering from any type of disease. If someone ignores to follow the above-mentioned code of right conduct, then it leads to *Pradnyaparadh* which is manifestation of various diseases.

What is *Sadvritta*^[6]

It includes,

- *Dinacharya* (Daily Regime)
- *Rutucharya* (Seasonal Regime)

- Sadvritta i.e Aachar Rasayan

Dinacharya & Rutucharya are defined for maintainance of bodily health even as Sadvritta is defined for maintainance of sound intellectual health. most important aim for adapting those conducts is to maintain Dosha in Samyavastha. With the assist of samyak Rasa sevana this equilibrium can be maintained.

Dinacharya^[7]

Scientific evidences are available emphasising importance of Dinacharya in ones life. Following are various Vidhi which should be included in Daily regime.

Dantadhavana-It is adviced to clean teeth & oral cavity early morning by herbs which are Kashaya-Tikta-Katu rasatmaka. As these rasa are Kaphahara & Keldaghna they help in pacifying Kapha Dosha. So, in day to life it can be related as toothpaste which are Madhura rasatmaka should be avoided. As it will negate the main purpose of Dantadhavana.

Anjana – Use of Sauveeranjana & Rasanjana is adviced to maintain health of Eyes.

Dhoomapana, Gandusha – Dhoomapana is also indicated in Kaphavata Avastha by Katu-Tikta-Kashaya Rasa dravya mainly.

Abhyanga – Daily Abhyanga is adviced as it is Jara-Shrama-Vatahara, Pushtikara, Tvachya, Sharir Dardhyakrita.

Vyayama - Vyayama should be done as Arddhashakti.

Udvardana - Udvardana is the application or rubbing of dry Choorna or powder on the skin externally. Udvardana is for Medoghna-Twakprasadana action by Katu-Tikta-Kashaya Rasa dravya like Musta etc. as these are Kaphahara in nature.

Snana – Snana relieves stiffness, causes Vata Shamana.

Many Panchakarma procedures are included in Dinacharya such as Nasya, Dhoomapana, Anjana etc. Inclusion of these karma in daily regime specifies their importance in Prevention of diseases.

Rutucharya^[8]

In Ayurveda, the information of Rutucharya is a primary-hand guide to the concept which describes the modes and tiers of the development of diseases, in regards to the country of different Doshas—Vata, Pitta, and Kapha in accordance with the changes in Rutu. an amazing knowledge of it, could be very much critical for early prognosis and prognosis of any disorder & for adopting preventive and healing measures.

Objectives

- 1) To review role of ayurveda as prevention from various Ayurvedic *samhita*.
- 2) To study and correlate ayurveda as prevention in communicable diseases.

Definition**Concept of Communicable Diseases^[9,10]**

Communicable diseases are caused by a specific infectious agent or its poisonous product transmitted from an inflamed individual, animal or reservoir to a host inclined, either immediately or not directly through an intermediate plant or animal host or vector or inanimate environment. The danger factors for communicable sicknesses encompass lack of secure water, insufficient excreta disposal facilities, bad hygiene, terrible residing situations and risky meals. The risk in their outbreak is elevated after failures either herbal like a flood and drought or man made inclusive of warfare, industrial coincidence and so forth. it can additionally be because of fecal infection of food and water or vector and zoonosis. Janapadodhwansa specifies the affliction of large number of people within a district/region from disease probably infectious and communicable in nature. Contamination of Vayu (air), Jala(water), Desha (place or soil) and changes in Kala (season) are accounted to be responsible for the diseases leading to Janapadodhwansa. The root-cause of Janapadodhwansa is Adharma which in this context means non performance of one's duties with honesty or as per rules of the nature or country. Adharma arises due to Pragyaparadha (intellectual errors occurring knowingly). It can be understood in present context that wrong deeds performed by human beings from generation to generation like polluting air, water and soil may be the cause of spread of air, water or soil pollution related diseases and also for diseases caused by extreme weather changes due to global warming.^[11,12]

Janapadodhwansa can be prevented and controlled by using Panchakarma i.e. purification procedures like vamana (emesis), virechana (purgation), Basti (medicated enema) and nasya (using medicines through nasal route), rasayana and obeying the sadavritta (code of conduct).

Warm water has been advised for a patient having jwara (fever) and also langhana (various methods of fasting), langhana-pachana (using herbs that produce lightness and digest ama (undigested food) and doshawasechana (purification procedures like vamana).^[13]

Preventive Measures for Communicable Diseases^[14,15]

Interaction of agent, host and surroundings consequences in various disease. The purpose of prevention is to wreck the causative agent or prevent its transmission, promotion and maintenance of health of the human host and change the internal and outside environment to make it incorrect for the dealers. Primordial preventive measures in Ayurveda include healthy lifestyles such as dinacharya (day regimen), ratricharya (night regimen), ritucharya (seasonal regimen), sadvritta (good conduct) and achararasayana (promotive ethical practices) which help in promotion of host defense. as ashta-widha ahar-visheshayatana, Naimittika rasayana (rejuvenation therapy for specific disease) and age specific rasayana. Secondary prevention is achieved through nidanaparivarjana (avoiding etiological factors) and different types of therapies such as samtarpana and aptarpana and avoiding different modes of transmission of aupasargikaroga. The modern medical science also emphasizes the control of reservoir (by early diagnosis, isolation, treatment and quarantine), interrupting the transmission of the pathogens and protecting the susceptible host by immunization, chemoprophylaxis and other non specific measures such as safe water supply, proper nutrition and sanitation.^[16]

Diseases may be nija (endogenous), agantuja (exogenous) and manas (mental). Communicable sicknesses come below agantuja category and their prevention includes avoidance of pragyaparadha (unwanted moves according to shaped no matter their information), self manipulate of indriya (sensory and motor manipulate) and updation of memory thru knowledge about dosha (vata, pitta, kapha), kala (time) and atma (associated with self). Measures to prevent communicable diseases include improved vaccination services, hygienic conditions, sanitation, safe water, health promotion activities, surveillance, notification and health education. World health organization also advices for maintaining basic measures of hygiene like frequently washing hands with soap and water to prevent from communicable diseases such as COVID19.^[17,18]

Rehabilitation^[19]

Rehabilitation may be taken into consideration as a preventive measure in that if successfully applied, it may save you similarly social waft of the affected individual. Social float is the

phenomenon of happening the social ladder because of loss of potential to generate earnings resulting from ailment. Rehabilitation is an exceptionally costly challenge.

If we compare the same concept in modern, the concepts of prevention as enunciated by Leavell and Clark have stood the test of time. The basic framework worked out by them has practical utility even today. The four phases of prevention are:

1. Primordial prevention
2. Primary prevention
3. Secondary prevention
4. Tertiary prevention

These phases are further categorized into five levels of prevention as follows

Primary prevention- Health promotion and Specific protection.

Secondary prevention- Early diagnosis and treatment.

Tertiary prevention- Disability limitation and Rehabilitation.

Primordial Prevention- It has come from a Latin word 'primordium' means beginning. It means prevention at a stage, when the risk factors have not yet developed. Primordial prevention is aimed to eliminate the development of risk factors, while primary prevention is aimed to reduce the risk of exposure.

MATERIALS AND METHODS

The literary resources for the existing have a look at was amassed by means of ayurvedic samhitas like Charaka Samhita, Sushruta Samhita, Astang Sangrah, Sharangdhar Samhita, Bhavmishra etc. it will likely be correlated with the contemporary available books, literature, journals, web sites, and studies paper as according to the want of the examine.

DISCUSSION

To maintains a healthy life style as health is always desired. One has to regularly follow the Dinacharya procedures explained in classics like Brahma muhurthe uthiste (Waking up early morning), Achamana (sipping of holy water), Ushna pana (Drinking luke warm water), Soucha karma (Evacuating bowels) Dantha davana (Brushing teeth), Jihwa nirlekhana (Scraping of tongue), Gandusha (Gargling), Kavala (Mouth wash), Anjana (Collyrium), Dhumapana (Medicated Smoking), Nasya (Nasal drops), Vyayama (physical exercise), Abhyanga (Massage), Shiro Abyanga (Head massage), Padha Abhyanga (Foot massage),

Udwarthana (Powder massage), Snana (Bathing) etc. can be regularly practised in order to attain Suchitha (Maintenance of Hygiene), Su prassanendriyatha (to brighten the indriyas), Bala labha (Strengthen the body), Ayusho Labha (Promote the health and longevity), Soumanasyatha (Keep the mind at peace and harmony).

Various Seasonal regimens should be practiced like Shishira ritu charya (Late winter seasonal regimen), Vasantha Ritu charya (Spring seasonal regimen), Grishma Ritu charya (Summer seasonal regimen), Varsha Ritu charya (Rainy seasonal regimen), Sharath Ritu charya (Autumn seasonal regimen), Hemantha Ritu charya (Early winter seasonal regimen) according to particular Ritus one has to follow the Ritu charya practices in order to avoid Various diseases caused because of accumulation and aggravation of specific Dosha in particular Ritus, one should go for regular practices of Rithu shodana in order to evacuate the accumulated and aggravated morbid Doshas in the body through proper channels. One has to consume wholesome food in a required dose and practice of wholesome habits which improve the health status by improving the immunity of the body, good thinking also helpful for good thoughts to maintain healthy life, one should not get indulged in worldly matters which may intern leads to causing disease, one should develop the nature of sacrifice in order to develop the positive attitude and to avoid negative thoughts which may cause diseases. One has to develop forgiveness and feel free with the colleagues and family members, one has to speak truth always to avoid the miss understandings regarding oneself, and always listen towards elderly (efficient) person's words in order to take care regarding prevention of disease and improving the health status of an individual. Arogyam bojanadhinam which means health depends on the food which we consume so one has to consume Nithya sevaniya Ahara as explained in classics like Rice (Shastika shali), green gram (mudga), rock salt (Saindhava lavana), goose berry (Amalaki), barley (Yava), rain water (Anthariksha jala), milk (Kshera), ghee (Go Gritha), meat (Jangala mamsa) and honey (Madhu). These should be consumed regularly for maintenance of health and prevention of diseases. As these are correlated with the balanced diet in modern concept of nutrition, as nutrition plays a major role in maintenance of health and prevention of diseases, hence Nithya sevaniya ahara given a prime importance.

Avoiding various Viharas like Prajnaparadha (intellectual errors) which are the prime cause of many diseases eg: over eating leads to obesity, excess fat intake leads to Cardio vascular diseases, excess smoking leads to lung cancer, excess salt intake causes hypertension etc as

these all can be considered under intellectual errors, one has to take care of sense organs even sense organs also plays its own role in causation of disease as excessive or low / wrong utilization of sense organs is harmful to body which may leads to many diseases, one should have good memory/knowledge regarding the causative factors of any disease such that we can avoid the cause and also have the knowledge of place like Jangala/Anupa/Sadharana desha, as well as one should have good knowledge of time (Rithu and time in a day) behave accordingly with respect to time, place and Rithu to prevent disease.

CONCLUSION

One who desires for healthy and happy life, one has to follow regular preventive principles like Dinacharya, Ritu charya etc, mentioned in Ayurveda as well as modern principles for the prevention of diseases. infectious diseases to a large extent, but with the emergence of new communicable diseases like SARS and COVID-19, the scientific fraternity had to rethink the methods of preventing and controlling them. There are innumerable numbers of infective organisms and developing immunizing agents to control or eradicate them, would be a big challenge to achieve. Therefore, an alternative or complementary approach is desirable. The holistic approach of Ayurveda primarily focuses on the ways and means that balance the endogenous and exogenous factors responsible for the disease pathogenesis. Though all these practices are not yet validated in scientific terms, since these had already been in the practice by common people, these must be promoted. In Ayurveda, it is not only the medicine but also the non-pharmacological means that play important role both on psyche and soma. Ayurvedic preventive measures and various practices prevalent in Indian culture like sutaka and upavasa may be helpful to prevent the epidemics to take the form of pandemic. This justifies the holistic approach of Ayurveda for promotion of the health which is a key factor for prevention of infectious diseases, although it also emphasizes on breaking the chain of transmission of infective agents.

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