



## Concept of Anagataabhada Pratishedaniya Upakramaniya (The Rules of Hygiene and the Prophylactic Measures) in Ayurveda

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### Abstract

We are living in the twenty first century where man has become his own rival by creating lots of hazards like chemicals, pollution, hybridized food material, unmanaged urbanization, ineffective transformation in life style, inappropriate working patterns etc. These are life style changes, some being good and some being bad. To modify and bring balance to our life on a day to day basis, we need to understand the basic need of constitution, age, environment, life style, food, and occupation. Some of the Ayurvedic easy tips given to bring balance and modification to *Prakriti* (constitution), *Dinacharya* (daily regimen), *Ritucharya* (seasonal regimens), *Santarpana* (good nourishment), *Apatarpana* etc. have been discussed. There is a need to identify the multiple risks in the variety of population, so that one can prevent sufferings due to the plethora of disease. These concepts in *Ayurvedic* treatise are discussed as in *Anagataabaadha chikitsa* (the rules of hygiene and the prophylactic measures). The different risk factors and its possible management will be discussed in this review article.

**Keywords:** *Anagataabahada*; constitution; environment; *Prakriti*

### Introduction

It is a fact that an individual lives amidst multiple risk factors. A person walking on the road is not protected, a person sitting in the office is not secure, a person consuming fast food is welcoming an illness, a person while sleeping may not be in safe hands, and a person while laughing, may show signs of distress. In other words the person either inside or outside the sanctuary is not safe and is likely to have a risk of suffering from illness, either preventable or otherwise. A carpenter is most likely to suffer from respiratory diseases, a field worker may suffer from infections of the leg, and a person playing in the play ground in evening hours may endure *Shlipada* etc. There is a need to recognize the multiple risks in the variety of population, so that one can perceptively avoid sufferings in a world overwhelmed with disease. These concepts are explored in the Ayurvedic treatise *Anagataabaadha Chikitsa*.

### Constitution

Understanding of *Prakriti* (constitution) in our literature comprises various meanings. *Prakriti* represents *Doshaja Prakriti* (characteristic personality). *Doshaja Prakriti* is understood by a predominance of a particular *Dosha*, one of three bodily humors, whose dominancy varies from individual to individual, as is evident.

In an individual having a specific *Prakriti* (constitution) there is a tendency of developing challenges with relevant *Dosha* and it is typically the dominant *Dosha* in the *Prakriti* that determines the risk of diseases [1]. The risk of *Vataja* disease is higher in individuals having *Vataja Prakriti* in comparison to the counter parts. When we speak about *Roga Anutpatikara Chikitsa*, first and foremost one has to suppress the *Dosha* involved in the formation of that *Prakriti* and this requires a proper understanding of certain measures mentioned in the classics.

To give an example in persons having *Vata Prakriti*; habitual intake of *Svadu* (sweet), *Amla* (sour), *Lavana* (salt), regular practice of *Abyanga* etc. are beneficial in preventing morbidity. The skin of *Vataja Prakriti* persons is typically *Ruksha* (dry) in quality and itself may pose further problems of dryness and cracking. Preventative measures are best treated by *Abyanga* (oil massage). In a similar manner, predominance of *Vatahara food* and frequent practice of *Vatahara behaviors* and lifestyle preventing *Vata* is more beneficial.

Accordingly, the principles of prevention also apply to *Pitta* and *Kapha Prakriti* persons.

### Age

Ageing is a normal physiological process through which every individual has to stumble upon and the physiology alters during different stages of life. Specific *Dosha* play a major role in the different phases of life; *Kapha* during childhood, *Pitta* during adulthood, *Vata* in late life is characteristic [2]. The state of *Doshas* in children show a predominance of *Kapha Dosha* and the state of *dhatu* shows the stage of growth [2]. This implies enhanced risk of diseases due to instable *Kapha Dosha* at this age. On the other hand during adulthood, *Pitta dosha* shows dominance in *sharira kriya* (physiology) with the best support of fully developed *Dhatu*. Even then the increased risk of diseases due to *Pitta Dosha* cannot be reduced at this age. Likewise in the elderly, predominance of *Vata Dosha* with the natural course of aging in associated with poor states of *Dhatu*. Needless to say, elderly people are likely to suffer from diseases due to instable *Vata Dosha*. In all the life stages, irrespective of the observance of a healthy diet and other habits, there is an increased risk of specific diseases as a usual process.

Taking early age, factors that aggravate the *Kapha Dosha* has to be prevented. Exposure to cold weather, exposure to frequent showers, and consumption of food like fruits may predispose to an unbalanced *Kapha Dosha*. This has to be taken into consideration in children to prevent diseases. Warm, properly boiled nutritious food with ample use of ginger and similar *Kapha Hara* herbs in diet may definitely reduces the risk of diseases [2].

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## Environment

The life of an individual is in harmonic relation with nature. It has its own cycle, where any disturbance in its cycle is threatening for comfort of life, e.g. an extreme rainy condition in the same season, the perversion of rain in the summer season, hot sunny days in the rainy season, extreme chills in the last season of the year, insufficient cold in the winter, and blistering heat in the wintery weather. Depending upon the *Rutus* (seasons) one has to protect the body. Extremes of heat, is countered by cold environment. In an extreme cold environment, the body is protected by proper clothing, and cracks on feet are lessened by applying oil. The adaptation of *Rutu Charya* (seasonal regimen) and *Sadvrutta* (good conduct) according to the need is prevention [2,3].

## Food

All the living creatures are contingent on food as it is the basic necessity for survival. An error in the food habit is either because of ignorance or to an erroneous lifestyle. Over consumption of food and snacks, too spicy food, junk food, fast food, food which is stored for long duration, and stale food are all accepted in the modern, urban advance lifestyle that is deep rooted in society. Food habits of present day are against the understanding of *Snigdha* (unctuous) *Ajalpana* (dry in nature), *Asahana* (intolerance) etc., a major risk factor in suffering of lifestyle disorders.

To lead a luxurious life in the present era, money has got precedence, in running after this precedence man has scarcity of time for personal life. This scarcity of time starts in the kitchen, with deliberation towards preserved and baked foods. Company and entertainment causes a person to lose proper acquaintance with food [1-4]. Proper knowledge of ideal food and strictly following the food habits mentioned in the literature is the only way of *Vyadi Anutpattikara Chikitsa* (preventive measures).

## Occupation

In the present scenario the lifestyle of people is full of hectic schedules of training, coding, programming, managing, and much travelling within and outside the country. Trying to keep up the hectic lifestyle, with an active social life full of youthful fun and frolic, people are not focusing on health. Every occupation has its own hazards and one should take ample of precautions for safety. Disease is most likely to occur in certain occupations e.g. prolonged exposure to dust in coal mines, chemical gases in industry manifestations various respiratory conditions, extensive standing in for hotel workers, tutors, and travelers causes peripheral venous diseases. Identifying the implicating effect of the occupation and protecting the body from them is very much essential [1]. Any such occupational effect identified needs to be obstructed by adopting proper *Dinacharya* (daily regimen), *Rutucharya* (seasonal regimen), *Aachara Rasayana* (good conduct) and so on [1].

## Life style

There is a close relation between a person's way of living, energy balance and manifestation of disease. There should be equilibrium between intake and utilization of energy; this depends upon consumption of food and exploitation through physical activities. If food consumption is more and physical activity less, it leads to positive energy imbalance, the same is explained in our classics under the title *Santarpana Janitha Vikaras* (excessive caloric intake disorders) *Prameha* (diabetes), *Kusta* (skin disorder), *Mutrakruhra* (Dysuria) etc. On the contrary if the intake is less and utilization is more there is a negative energy imbalance. This can be considered under the

caption of *Apatarpanajanya Vikaras* (malnutrition disorders) like *Dourbalya* (debility), *Vinmutra Sangraha* (improper bowel and bladder evacuation), *Parva asthi Sandhi Bheda* (multiple joint pain) etc. *Santarpana* and *Apatarpana Nidana*, if identified in any individual, the avoidance of such should be suggested by modification of lifestyle. With positive energy imbalance, modification includes restriction of food, nutritious food replaced by large amount of bland diet, the advice of adequate physical exercise. Treatment modalities of negative energy imbalance include- adequate amount of nutritious food, avoid fasting and eating late and administer *Laghu Santarpana* (instantaneous nourishing diet).

## Discussion

From the forgoing it is clear that every individual has multiple risk factors at every moment for one or the other reason. It may be related to individual constitution, age, environment, occupation, food and lifestyle. These need to be identified and accordingly the change should be made in diet, behavior and life style. While adopting the adjustments one can best follow the principles of *Dinacharya* (daily regimen), principles of *Rutucharya* (seasonal regimen), principles of *Sad Vrutta* (good conduct), principles of *Rasayana* (anti-aging regimen) and *Vajikarana* (aphrodisiac) and principles of *Aachara Rasayana* (good behavioral changes). This is the best way of *Roga Anutpadakara Chikitsa*. In addition to this, if the morbidity of *Dosha* has already occurred in the body but the disease yet to occur, one can prevent the regression of *Dosha Prakopa* to *Vyadi* (disease) by adopting *Shodana* (purification) procedure at regular intervals. Prevention is the objective. *Dinacharya*, *Rutucharya*, *Sadvrutta*, *Aachara Rasayana*, *Shodana* are the methodologies. So, prevention is better than cure is the motto. Optimal health is ultimate result.

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