

**PREVENTIVE ASPECT OF A DISEASE IN AYURVEDAS.****Dr. S. Rekha\***

<sup>1</sup>P.G.Final year, Department of Ayurveda Samhitha & Siddhantha, S.V. Ayurvedic College, Tirupathi.

Article Received on  
28 Oct. 2016,

Revised on 18 Nov.2016,  
Accepted on 08 Dec. 2016

DOI: 10.20959/wjpr20171-7602

**\*Corresponding Author****Dr. S. Rekha**

P.G.Final year, Department  
of Ayurveda Samhitha &  
Siddhantha, S.V.Ayurvedic  
College, Tirupathi

**ABSTRACT**

Prevention is better than cure. This notion is fullfledgely better supported in *Ayurveda* than in allopathic medicine. In *ayurveda* especially in *Charaka* and *vagbhata samhitha* in the name of *vikaaranutpattikara bhava* the preventive aspect of the disease is clearly explained. The prevention is not only for *agantuja vyadhi* (i.e, due to external injury) but also for *nija vyadhi* (i.e, internal vitiation of dosha. By this aim of *ayurveda* is fulfilled i.e, *swasthasya swaasthya raksham* (prevention of health of healthy individual).<sup>[1]</sup> *Charaka* quoted that leaving everything else, one should maintain the body. For if there is no body, there is nothing that can be made available to individual.<sup>[2]</sup>

**KEYWORDS:** *nija, agantuja, vagbhata, charaka, swaasthya.*

**INTRODUCTION**

*Ayurveda* is such a great science where conglomeration of the maintenance of the health and treatment of the disease in the absence of proper maintainance. Our *acharyas* has clearly described the concepts like *dinacharya, ritucharya, rasayana, sadvritta etc* for preventive aspect of the disease. In curative aspect of the disease i.e, *chikitsa* plays a vital role where both *samana* and *shodhana* come into existence. Now especially preventive aspect of the disease is highlighting because of its importance in present era.

**Nitya prayanjitja ahara (Ahara taken regularly)**

*Charaka* in *matrashitiya adhyaya* has clearly stated that by regular intake of *sastika, Sali, mudga, saindhava, amalaka, varshambu, ghrita*, meat of animals dwelling in arid climate and honey. By regular intake it helps in maintenance of good health and capable of preventing the attacks of diseases.<sup>[3]</sup>

The diet and regimen, as stand in contradistinction with the *doshas* responsible for the production of the particular *prakriti* (*Body constitution*) are prescribed for maintenance of positive health. For individuals having equiposed state of *doshas*, habitual intake of diets consisting of all *rasas*(tastes) in proportionate quantity is prescribed.<sup>[4]</sup>

### **Intake of food according to prakriti**

A *vata-prakriti* man may require more of diets having *madhura, amla and lavana* taste during winter, whereas for a *sama-prakriti* person, diets having all the tastes specially *amla and lavana* are prescribed. Thus, the proportion of *rasa* is to be determined according to the bodily constitution, season and dietetic property.<sup>[5]</sup>

### **In prevention of nija vyadhi**

#### **1) Importance of dosha and linga**

The treatment of a disease is to be performed based on its dosha and linga. According to *matra, kala* one has to do *vyadhi viparitha, hetu viparitha and hetu viparitharthakari*.<sup>[6]</sup>

A healthy individual should follow a course of life conducive to the maintenance of good health.

#### **2) Importance of Shodhana**

In order that one may not be affected by the diseases, one should take recourse to preventive therapy well in advance. The months suitable for the administration of elimination therapy generally are *caitra* (march-april), *Sravana* (july-august), and *margasira* (November-december). Similar references are found in *charaka vimana* 8<sup>th</sup>, *siddhi* 6<sup>th</sup> chapters and also *susruta sutra* 6<sup>th</sup> chapter, *astanga hridaya sutra* 13<sup>th</sup> chapter. Emesis, purgation and enema are to be administered accordance with therapeutic needs of the respective seasons. That is to say, emesis is to be administered in *caitra*, purgation in *margasirsa* and enema therapy in *sravana*.<sup>[7]</sup>

#### **3) Importance of rasayana and vajeekarana**

After performing proper *shodhana* based on the *kala* one has to administer rejuvenative and fertility agents. If this is done, the tissue elements are maintained in homeostasis and diseases are not caused, there is proper growth of tissue elements and the process of aging is delayed.<sup>[8]</sup>

**In prevention of agantuja vyadhi****1) Causes**

Exogenous diseases produced by evil spirits, poison, wind, fire, assault from which human beings suffer are essentially the results of the defect in one's mental faculty. Even the emotions like malice, despair, fear, anger, vanity and hatred etc. all the results of defects in one's own mental faculty.<sup>[9]</sup>

**2) Prevention**

It is prevented by taking recourse in the avoidance of *prajnaparada*, restraint of sense organs, good memory, knowledge of the place, time and one's own capability and good conduct.<sup>[10]</sup> One desirous of his own well-being should follow this up well in advance.

**Importance of apta purushas**

Knowledge about the prescriptions of authoritative sages and assimilation of such instructions can only help in the prevention and treatment of diseases.<sup>[11]</sup>

One desirous of well-being in this world and the world beyond, should try this level best to follow the principles of health relating to diet, conduct and action.<sup>[12]</sup>

One who resorts to wholesome diet and regimens, who enters into action after proper observation, who is unattached to the pleasure drawn for satisfaction of sensory objects, who is given to charity, impartially, truthfulness and forgiveness and who is at service of learned people seldom free from diseases.<sup>[13]</sup>

**CONCLUSION**

Ayurveda such a *dharmic* science where importance is given in the aspects of ahara as well as vihara. In vihara *sadvritta* maintenance is given prior importance in prevention of disease and also one has to believe in the words of *apta purusha*. The role of *rasayana*, *vajeekarana* and importance of knowing nidana and its symptoms and helps in prevention of the disease.

**REFERENCES**

1. Yadavji trikamji charaka samhitha of agnivesha, Varanasi; chaukhambha surabharthi Prakashana, 2013; p.360.
2. Yadavji trikamji charaka samhitha of agnivesha, Varanasi; chaukhambha surabharthi Prakashana, 2013; p: 484.

3. Yadavji trikamji charaka samhitha of agnivesha,Varanasi; chaukhambha surabharthi Prakashana, 2013; p: 64.
4. Yadavji trikamji charaka samhitha of agnivesha,Varanasi; chaukhambha surabharthi prakashana, 2013; p:146.
5. Yadavji trikamji charaka samhitha of agnivesha,Varanasi; chaukhambha surabharthi Prakashana, 2013; 87.
6. Yadavji trikamji charaka samhitha of agnivesha,Varanasi; chaukhambha surabharthi Prakashana, 2013; p: 484.
7. Annamoreswar kunte astanga hridaya of vagbhata, Varanasi; chaukhambha surabharthi Prakashana, 2013; p: 41.
8. Yadavji trikamji charaka samhitha of agnivesha,Varanasi; chaukhambha surabharthi Prakashana, 2013; p: 53.
9. Yadavji trikamji charaka samhitha of agnivesha,Varanasi; chaukhambha surabharthi prakashana, 2013; p: 53.
10. 10.Yadavji trikamji charaka samhitha of agnivesha,Varanasi; chaukhambha surabharthi Prakashana, 2013; p: 53.
11. Yadavji trikamji charaka samhitha of agnivesha,Varanasi; chaukhambha surabharthi prakashana, 2013; p: 54.
12. Yadavji trikamji charaka samhitha of agnivesha,Varanasi; chaukhambha surabharthi prakashana, 2013; p: 54.
13. Yadavji trikamji charaka samhitha of agnivesha,Varanasi; chaukhambha surabharthi prakashana, 2013; p: 46.