



Review Article

A REVIEW ON CONCOURSE APPROACH OF DISEASE PREVENTION, HEALTH PRESERVATION AND HEALTH PROMOTION W.S.R TO *DINACHARIYA*

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ABSTRACT

“Prevention is better than cure” is conventional adages. Primordial and primary prevention is best, cost effective and devoid of mental and physical suffering. Data shows that hospitalized Indian spends on an average 58% of their total annual expenditure and over 40% of hospitalized Indians borrow heavily to cover expenses-huge lose in the form of money and manpower. Much has been said and written about disease prevention and health promotion in recent year. But far ago disease prevention and health promotion was traced in *Ayurveda* also and several measures are mentioned for this purpose. *Swasthavritta* is the branch of *Ayurveda* which embraces all the factors, helps to maintain the health and to prevent the disease; it includes *Dinachariya* (Daily Regimen), *Rituchariya* (Seasonal Regimen), *Ratrichariya* (Night Regimen), *Sadvritta* (Codes and Conducts of Life) etc. All these are nothing but related with sanitation, rules regarding diet, physical activity etc. History shows that life expectancy was increased significantly by only maintaining strict hygiene and proper diet far before the invention of modern medicine. The activity and diet, which were practiced to prevent the disease and to maintain and promote the health during ancient time are still in practice to some extent and as a result the incidences of non-communicable disease are comparatively less in India still now. Hare an attempt has been made to analyse and concourse those procedures responsible for disease prevention, health maintenance and health promotion mentioned in *Ayurveda* classics with the procedures of modern medicine which serves the same purpose.

KEYWORDS: *Ayurveda*, *Swasthavritta*, *Dinachariya*, Prevention.

INTRODUCTION

According to modern medical science health is worldwide social goal and fundamental human right. The ultimate goal is to lead a socially and economically productive life, not merely the increment of life span without quality of life. According to *Ayurveda* the main aim of life is to achieve *Chaturverga* i.e., *Dharma* (Piety), *Artha* (Wealth), *Kama* (Desire) and *Moksha* (Emancipation). Disease or ill health is the main obstacle in the way to achieve this goal^[1]. That's why, disease prevention, health preservation and promotion are required which were categorically stressed from the period of ancient *Ayurveda* also. With the advent of time the disease pattern has been changed globally due to change in environment, urbanization, living in a society which is far from natural environment, mutation of microorganism etc. In recent times leading cause of death is chronic non communicable lifestyle diseases disease. In India like country, where traditional lifestyles still persist, the incidences of such diseases are still less in compare to so called developed countries ^[2]. The measures related to lifestyle, which

helps in disease prevention, health maintenance and health promotion are described under *Swasthavritta* in *Ayurveda*. Hygiene, preventive medicines etc. are the branch of allopathic medical science which mainly deals with the same aspect. The measures mentioned in *Ayurveda* and modern medical sciences are not much different.

The aim and objective of this article are-

- Critical analysis of the measure related to health maintenance, health promotion and disease prevention mentioned in *Ayurveda* classics.
- Concourse of these measures with the measure mentioned in various preventive and social medicine books of modern medical sciences.

Background

The word hygiene came from the Greek word “Hygeia”, the god of health according the Greek mythology. The followers of “Hygeia” were called hygienist, who use to practiced cleanliness i.e. hygiene to prevent diseases ^[3]. Before the invention of germ

theory in eighteenth century, maintenance of hygiene was one of the main measure people used to practice to prevent the diseases. In allopathic medical science, disease prevention came in focus when James Lind shows that curvy can be prevented by using fresh citrus fruits in the year 1748. Cellen reported that he himself prevent syphilis by drinking milk, mixed with mercury. But the thrush of prevention came after discover of vaccine by Edward Jenner [4].

But far ago, prevention of disease by cleanliness was mentioned in *Ayurveda* and *Purana*. In *Mahabharat*, five types of *Saucha* (Cleanliness) were mentioned named as *Mana*, *Karma*, *Kala*, *Sharir* and *Vaka Saucha*. *Gita* and *Vasistha Samhita* mentioned two type of *Saucha* as *Vahya* (by application of water) and *Abhyantara Saucha*.

Swasthavritta is the branch of *Ayurveda*, mainly deals with disease preventions, health promotions and health maintenance.

Review

No creation of this universe is immortals, but the quality of life, long life devoid of disease are desirable. For attaining long disease free meaningful life *Dinacharya* (Daily Regimen), *Ritu charya* (Seasonal Regimen), *Ratricharya* (Night Regimen), *Sadvritta* (Codes and Conducts of Life), *Achar Rasayan* etc have been advocated in various *Ayurveda* classic [5]. Some of these measures are beneficial for individuals and some for community. All these measures related to disease prevention, health promotion and preservation are comes under "*Swasthavritta*". *Swastha* is defined as the condition of the health devoid of disease, the states of harmony among the *Dosha*, *Dhatu*, *mala* within the body; and all the measures, which helps to maintain and promote the health, are called "*Swasthavritta*" [6]. This definition is very much similar to the definition of "hygiene" of modern medicine. Hygiene is defined as the "the science of preserving and promoting health" or "the science of health and embraces all factors which contribute to healthful living" [7]. According to *Ayurveda*, these determining factors are includes *Dinachariya*, *Ratrichariya*, *Ritu chariya*, wholesome food and *Sadvritta* i.e. practices of wholesome habits, thinks, sacrifice, speaks truth and forgives etc. All these are mentioned in various classics of *Ayurveda*; in *Charaka Samhita* these are mentioned in *Swastha chatuska*, in *Susruta Samhita* these are emphasized in *Swasthavritta Adhyay* and *Anagata Vadhapratisedh Adhyay* and in *Astanga Hrdaya*- these are mentioned in *Dinachariya*, *Rituchariya*, *Roganutpadaniya*, *Matrashiteyadhyay*. Among all these, the measure of *Dinachariya* has been explored in this article.

"*Dinachariya*"- means the diet and activity, which are followed in daily life. The events like ideal time to leave the bed, activity that should be followed after wake up in the morning and throughout the day, some prohibited activity etc. all are mentioned in *Dinachariya Adhyay*. Among these measures, some are concerned with individual physical health, some are

related with individual mental health and some are linked with the benefit of the society. The dealings mentioned in this chapter are basically an art of living, which helps disease prevention, health preservation and also promotion of health. Basically these are the aims of preventive medicine-the branch of modern medicine, which is defined as "The science and art of preventing the disease, prolonging the life promoting the physical and mental health and efficiency" [8].

According to the *Ayurveda* disharmony of *Doshas* in the body is the main cause of disease and harmony is responsible for healthy state [9]. *Vata*, *pitta* and *Kapha* are three *Sharir Dosh* and amount of these three *Doshas* are not constant in the body. There are normal variations of this *Doshas* although it is within certain limit. The amount varies according to the age, seasons and even among different time of the day. As for example *Vata Dosh* increases in old age, in *Grishma Ritu* (summer season), in the afternoon and after digestion of food [10]. But this is within normal limit; beyond this limit it causes diseases. The measures mentioned in *Dinachariya*, *Rituchariya* etc are enable to pacify the increased *Dosha* and bound it within normal limit. So all these measure helps to prevent disease and some process helps to hauls the disease in pre pathogenic states. As practicing of *Anjanakarma* (*Sauviranjan*) in the morning or *Dhumapana* (Smoking) just after intake of food is indicated as there are surge of *Kapha Dosh* at morning as well as just after intake of food and *Anjana* (Collyrium) and *Dhumapana* both pacify *Kapha Dosh*. All these processes are performed as routine before onset of pathogenesis which is consider as primordial prevention according to the modern science.

According to modern medicine, the measures helps in disease prevention, maintenance and promotion of health can be discussed under following headings.

A) Proper nutrition

Proper nutrition is the basic need of good health. According to *Ayurveda*, *Aahar* (Food) is one and best beside *Nidra* (Sleep) and *Brahmachariya* (Celibacy), the three sub pillar, helps to sustain life [11]. It acts as causative factor for disease as well as preservation and promotion of health [12]. It is possible to make a person disease free only through diet; no medicine can be equated with food. Not only physical health, it can enhance the memory power. Nutritional need of children, pregnant and lactating lady, elderly etc. must be met. Homemade diet, prepared from locally available foodstuffs is best and should contain *Sadarasa*. According to modern nutritional science, balance diet should be taken. A balance diet is defined as one which provides:

- (a). A sufficient number of calories.
- (b). Adequate amounts of protein, fat and carbohydrate.

(c). An adequate amount of vitamins and minerals for maintaining health, vitality and general well-being and also makes a small provision for extra nutrients to withstand short duration of leanness [13].

For healthy individual the following point should be kept in consideration [14].

- a. 7 to 15% of total energy should be yield from protein, 10 to 30 % from fat and 65 to 80 % from carbohydrates.
- b. Saturated fats should not contribute more than 10 % of total energy and excessive refined carbohydrate should be avoided.
- c. Salt intake should restricted within 5 gm. /day. (In India it averages 15 gm. /day).

In present day, non-communicable diseases like obesity etc. are mainly due to intake of improper diet and sedentary lifestyle. Further obesity is the causative factors for numerous non communicable diseases like cardiac disease etc. Obesity resembles with *Sthaulya* (Obesity) mentioned in *Ayurveda* and arises due to *Santarpana*, which can be correlated with over nutrition. Special attention should be given to *Viruddhaahara* (Incompatible diet) and rules of diet intake as mentioned in *Ayurveda* classics. Diet should be consumed only after digestion of previously taken food, after feeling hungry [15], after proper washing of face, hand and foot [16]. Maintenance of proper hygiene helps to prevent numerous food borne diseases and disease transmitted through faecal-oral route.

B) Healthy environment

Personal and environmental hygiene plays a crucial role in individual as well as community health. Poor personal hygiene is responsible for mainly infectious diseases related to skin. Poor environmental hygiene leads various diseases transmitted through water, food, air, soil etc. Poor sanitation, lack of pure water supply etc. are the main cause of ill health of many in India like country [17]. Field defecation is one of the main causes of bad environment health. Field defecation was in practice in ancient time but various criteria to choose the place, procedure were mentioned in classics of *Ayurveda* [18]. These rules were mentioned to avoid water, soil etc. contamination.

C) Good health habit

Disease prevention, health maintenance and promotion of health depend largely upon various good health habits or better life style. Various *Ayurveda* classics explored these measures under the heading of *Dinachariya*, *Rituchariya* etc. and includes habit related to diet, sleep, physical exercise etc.

1. Wake up in *Brahmamuhurta* and excretion of bowl and bladder: Wake up in *Brahmamuhurta* is essential for health maintenance, hence advocated for healthy people only [19]. The time between 1 hour 36 minutes to 48 minutes before the sunrise are

considered as *Brahmamuhurta*. Some infection, which are transmitted through droplet nuclei are deposited in ground and the air are relatively pure. Further *Brahma* means knowledge; this time is favourable for reading as calm environment helps in concentration hence helpful for easy grasping of any subject. This time period is called *AmritaBela*. *Panchamrita* of *Prakriti* i.e. *Suddha Vayu*, *Suddha Jala*, *Suddha Bhumi*, *Vipul Prakash* and *Vipul Aakash* are available only in this time period. According to *Ayurveda Bhumijala* (Surface water) should be collected before sunrise [20]. In ancient time, there were no other source of pure water, people were dependent on surface water, and then this was the ideal time for water collection, as a considerable amount of purification takes place by storage [21].

Early morning is the ideal time for evacuation of bowel. Urge comes naturally in this time as this is the *Kala* of *Vata* dominance and *Vata* is responsible for all movement [22]. Proper evacuation of bowel flushes the waste product from the body, brings feeling of lightness and energetic, otherwise it accumulates in the pelvic colon, produces gases and distension leading to symptoms of ill-health such as abdominal discomfort, headache, apathy, difficulty in micturition, bad taste in mouth and uneasiness [23,24]. So proper functioning of bowels is essential for the maintenance of optimum health. Proper diet, fluid intake, regular exercise and habit of regular defecation in a particular time are essential to avoid constipation. Road side, field near colony, grazing ground, ground of soft mud; field prepared for agriculture etc. should be avoided for defecation [25]. This helps to prevent soil and surface as well as ground water contamination with faecal matter, hence prevents various water borne diseases and diseases transmitted from contaminated soil. Washing of anal region with water and mud from coast was ancient practice [26]. This mud poses antimicrobial property.

***Achamana* (Sipping of water)** - *Achamana* should be performed after contact with waste, before and after intake of food, after wake up from sleep, after sneezing, before any auspicious work, after travelling from outside etc. After washing of both hands, face should be washed by two handful of clean water. It should be performed in a hideaway place, maintaining silence, being concentrated, maintaining proper posture [27]. Slinging of water is prohibited. *Achamana* is performed to maintain proper hygiene.

2. Oral hygiene: good oral hygiene is very much important for improvement of health. Good oral hygiene implies sound teeth and healthy gum and surrounding tissues. Healthy teeth are not only essential for mastication of food, which gives emotional satisfaction of food intake, but also required for good appearance and clear speech [28].

The two most common ailments related oral hygiene are dental carries and halitosis. Halitosis is due

to bad oral hygiene, periodontal disease, sinus infection, tonsillitis, and nose and throat infection. Pus around the teeth is the main causes of tooth loss and act as septic foci and undermine the general health of the body [29].

So after evacuation, *Dantadhavan* (Teeth brushing) and *Jihvanirlekhan* (Tongue cleaning) should be done. Daily two times *Dantadhavana*, after wake up in the morning and after intake of food at evening, with the help of twigs of *Karanja* (*Pongamia pinnata*), *Karavir* (*Nerium indicum*), *Arka* (*Calotropis procera*), *Kakubha* (*Terminalia arjuna*), *Asana* (*Terminalia alata*) etc are advocated in *Ayurveda* [30]. *Kashayay* (Astringent), *Katu* (Pungent) and *Tikta* (Bitter) *rasa* are used in this purpose. The main cause of dental caries is prolong contact of teeth with acid, which formed from food stuff accumulated between teeth with the help of certain microorganism; *Kasayay rasa* helps to neutralize this acid. The *rasa* used for *Dantadhavana* poses *Ropana* (Healing) property, which helps to control periodontal, throat, tonsil etc. ulcer. Further *Nimba* (*Azadirachta indica*), *Karanja* etc poses antimicrobial activity. So regular *Dantadhavana* prevents dental decay and oral infections, which intern improve general health.

Jihvanirlekhan removes dirt and food debris from tongue, which helps to improve test perception of food as well as maintains oral hygiene [31].

Kavala (Mouth wash) and *Gandusa* (Mouth filling)- it denotes mouth filling with various liquid. *Mamsarasa* or *Taila* is used for daily *Gandusa karma* [32]. Both are *Kaphanashaka*, remove coating from mouth, tongue and bring sensation of freshness, removed bad odour, helps proper secretion of various glands hence improve test sensation [33]. *Madhu* or *Madhu* mixed with water helps healing of ulcer presents in oral cavity [34].

Tambula- tender betel leaf, after removal of tip and stem, with various herbs like *Lavang* (*Syzygium aromaticum*), *Karpur* (*Cinnamomum camphora*) etc, soaked betel nut piece and lime should be taken. This is beneficial for heart, improves digestion and pacify throat ulcer. Extracts come out after chewing should spit out one to two times initially [35].

3. Care of eye and ear: Care of eye has been given very much importance in *Ayurveda*. Ancient *Acharyas* mentioned eight branches of *Ayurveda* and giving importance to the part situated above clavicle, *Urdhanga Chikitsa* (treatment of the structure which is situated above clavicle) has been mentioned as one of these eight parts. Further among all the structure situated above clavicle, most importance has been given to eye. It is said that eyes are the window of learning, good eye sight is therefore essential. *Sharnagadhar* mentioned that day and night are same for blind person [36]. Grossly eye may be effected by the following conditions - (a) Infection

(b) Trauma

(c) Nutritional deficiency

(d) Refraction error

Anjana karma has been described in detail in various *Ayurvedic* classics. *Acharya Charak* mentioned it as the beginning of *Dinachariya*. For daily application *Sauviranjana* has been mentioned, whereas *Rasanjan* has been mentioned at the interval of five to eight night intervals for *Sravan karma* [37]. According to *Ayurveda* fundamental, the main apprehensive factor for eye is *Kapha Dosha* as eye is the *Sthan* of *Teja*, so *Kapha* annihilating measures should be performed. Regular *Anjana* helps to remove the dirt from the eye, causes local vascular dilatation which further causes more blood and nutrition supply, which further helps to control infection and more oxygen and proper nutrition helps proper functioning of eye. As it stimulates the secretory glands and stimulates microcirculation, the disease arises due to tear deficiency and channel block also prevented. But *Anjana Shalaka* should be used cautiously as common use of *Shalaka* may precipitate some infectious diseases. Contrary to normal belief, heavy metal present in *Anjana* never causes any heavy metal poisoning. Amount of metal, form which is used and amount of absorption from eye circulation can't cause any poisoning, whereas it helps to control and prevent infection. After *Anjana karma*, eye should be washed with fresh water and soaked with fresh, clean towel [38].

Reading must be done in good light, coming from left or behind to prevent eye strain. Working distance should be one and half foot and the angle of the book should be 45 to 70 degrees from horizontal [39]. Reading in running bus, train or in any moving chaise, in lying down position should be discouraged [40]. Proper rest by closing eyes or by looking away to a distant object from time to time during close work should be given. It is better to avoid reading books with very fine print; eye should be protected from direct exposure to sunlight, glare and excessive brightness [41,42].

Proper diet is very much essential for maintenances of eye health and to prevent certain diseases. Diseases due to vitamin A deficiency are very much common in India. *Ayurveda* advocated for intake of *Triphala*, *Madhu* and ghee in every night [43]. *Triphala* is *Chakshusya* (Beneficial for eye sight), ghee is the huge source of vitamin A and *Madhu* is *Yogavahi*, hence helps to proper nutrition in eye and disease prevention.

According to *Ayurveda*, ears are subjected to daily massage and installation of oil [44]. Ear are responsible not only for hearing but also for body equilibrium. It is the site of *Vata dosha*, so daily massage and oil application helps to prevent aggravation of *Vata dosha*. The infection of ear, nose and throat transmitted from one to another structure easily. The commonest ear problems are discharge or ache, which is mainly due to infection or accumulation of wax. Oil poses bactericidal

property, softened the wax and hence removed easily and it prevents water entry during bath also.

4. Care for structures of Urdhajatru: *Nasya* (Nasal drop) and *Dhumapana* are mentioned in *Ayurveda* specially to prevent the diseases of structure of *Urdhajatru*. According to *Ayurveda*, *Nasya karma* i.e. installation of medicine through nose is the best way to treat the disease of *Shira* (Head) [45]. *Pratimarsha Nasya* is meant for daily uses and helps to maintain health. Oil is used for this purpose. The oil, which is installed in nose and not recognized separately after spitting is the proper amount of *Pratimarsha Nasya*. Total fifteen *Kala* are mentioned for application of *Pratimarsha Nasya*, among them five *Kala* meant for *Sroto Suddhi* and five *Kala* to increase the strength of eye, three *Kala* to remove tiredness and one *Kala* each to increase the strength of tooth and for *Vata dosha* [46].

Dhumapana, mention in various *Ayurveda* classics is also meant for maintenance of health of *Urdhajatru*. Various herbs are used to serve this purpose. *Dhumapana* should be done with the help of 24 to 36 fingers *Dhumanetra* (Pipe used for smoking). This length helps to deliver right quantity and intensity of *Dhuma*. Both are helpful to prevent the diseases of *Vata Kaphaja* origin.

5. *Abhyanga* (Massage) and *Vyayam* (Exercise):

Abhyanga is the measure liable to daily practice. As unused machine become tarnished, in the same way if the body is not used it also begins to waste away easily. *Ayurveda* endorse for daily whole body massage with special importance to head, ear and leg massage. Regular massage of scalp improves blood flow and hence improves hair nutrition. Further healthy and hygienic scalp prevents various scalp infection including dandruff [47]. Besides *Avhangya*, daily practice of *Vyayam* also indicated. It is the basic of physical fitness. The benefits are [48].

- a. Tones up the muscles
- b. Improves blood and lymph circulation
- c. Improves the strength of heart
- d. Ventilates the lungs
- e. Stimulates appetite
- f. Promotes excretion of body wastes
- g. Speeds up the burning of glucose in the body
- h. Sharpens muscular and mental coordination
- i. Facilitates sleep and relaxation
- j. Removes emotional tension.

All these resultants proper nutrition of body, delayed ageing, improves work ability and prevents as well as reduce obesity [49].

Vigorous exercise is not indicated specially after the age of 30. *Ardha Shakti* of *Vyayama* is indicated in winter and spring seasons, whereas comparatively

less in others seasons [50]. *Vyayama* should not lead to physical exhaustion. Elderly should practices one hour brisk walk on level ground preferably in early morning, in open air and it is contraindicated for unwell of physically unfit people [51]. After *Vayama*, whole body should rub gently [52]. It is a part of *Vyayama*.

6. Hygiene of the skin: The surface area of average human body is 1.5 square metres and weighs about 4 kg. Skin serves various functions like protective, sensory, heat regulation, excretory and it is the source of vitamin D as well. As it is in contact of external environment, it accumulates dirt, and if not removed the dirt clogs the opening of the sweat glands and leads various skin infection. So to maintain proper skin health regular bath is essential. It not only cleans the skin but also improves the blood circulation and refreshes the body. Besides this, bathing is considered a ritual, especially before all religious activity and ceremonies. Bath increases digestive power, virility, removes sweat and dirt, subsides itching and burning sensation, refreshes the body, increases body strength and hence quality of life and life span [53]. According to *Ayurveda*, warm water should apply below waist and upper part should wash with normal water [54]. According to modern medicine the temperature of water and benefits as follows [55].

Cold bath (temperature 18°C) - should take in morning and not more than 3 minutes. After initial chill, there is a warm feeling due to dilatation of blood vessels.

Warm bath (temperature 38°C)-it may be taken at any time preferably in cold weather. It is refreshing and has soothing effect.

Hot bath (temperature over 38°C) - removes fatigue and should not take immediate after meal. As the blood vessels of skin become dilated the blood supply of brain reduces hence should be taken at night.

Oil bath- mainly *Til* and Mustard oil is massaged into the skin. Sometimes paste of Turmeric or Gram flour with oil is applied and massaged followed by bath. *Utsadana* and *Udgharshana* are mentioned in *Ayurveda* and simile of this bath. Dry herbal powder is used in *Udgharshana* and *Kalka* with oil is used in *Utsadana* [56].

7. Care of feet: The branches of medicine deals with foot care are called podiatric medicine. Large number of diseases affects foot, so health of foot can considered as the parameter of general health. Hookworm enters into the body through broken foot skin, get contacted with larva contaminated mud. Some fungal infection, filarial, leprosy etc also affects the foot. Special care should be taken for the diabetic patients. So foot should be protected with shoes and special care should be taken before selection of shoes. Uses of shoes and umbrella are also mentioned in *Ayurveda* [57].

8. Several rules regarding physical relation are mentioned in various *Ayurveda* classics. Menstruation,

pregnancy, disease of reproductive tract, elderly and women of same *Gotra* (close relative) etc. are contraindication for sexual act [58]. Penis should be washed just after intercourse [59]. It helps to prevent urinary tract infection and to maintain reproductive and urinary tract hygiene. Children of couple from same *Gotra* may cause various genetic transmitted diseases.

9. Sleep: An average person spends 1/3rd of life in sleeping. Daily 7 to 8 hours of sleep are required for an adult people. Proper sleep is required for relaxation of body and mind and for repairmen. The room should be dark and well ventilated. Drug should not be taken for sleep induction.

10. Some other hygiene procedure: Nail, hair etc. should be cut at regular interval [60] and dress should be clean and fresh [61]. Hand and nail pick up dirt and infectious agent easily as it come in contact with various things, so washing of hand and removal of nail at regular interval is mandatory specially to prevent the diseases transmitted through faecal oral route.

Face should be covered by hand during sneezing, laughing, yawning etc [62]. It helps to prevent the diseases transmitted through droplet infection. Body posture during sneezing should be erect otherwise it may cause muscular injury.

Besides all these some advice regarding alcohol also available in various *Ayurveda* classics. Drinking, preparation and sell of alcohol are prohibited [63].

D) Health screening, early diagnosis and treatment: Regular surveillances of the parameters which are the indicator of health status are necessary. Most of the non-communicable disorders are insidious in nature. So early diagnosis and treatment not only helps to pacify or arrest of the disease easily, but also causes less suffering from physical pain and mental anguish and relatively cost effective.

E) Health education: Hospitalized Indian spends on an average 58% of their total annual expenditure and over 40% of hospitalized Indians borrow heavily to cover expenses [64]. This is a huge social and economic lose. So it is necessary to educate the society regarding the importance of disease prevention and health promotion. Health is a highly individual matter and one can't bestow to another, so everybody should be educated regarding the decisive factors like daily diet, activity, sleep etc. in single ward people should be educated regarding proper life style i.e. the ideal *Dinachariya*.

CONCLUSION

Historical epidemiological studies showed that significant improvements in longevity had been achieved through improved food supplies and sanitation long before the advent of modern drugs and high technology [65]. *Dinachariya* or lifestyles, including diet, are vividly discussed in various *Ayurveda* classics. *Ayurveda* believes that diet is the root cause of disease as well as of health, that's why food stuff, time and rules

of diet intake, incompatible dietetic are vividly mentioned in *Ayurveda*. Sanitation occupies prime importance in various *Ayurveda* classics. Hygienic practices like *Achamana*, *Dantadhavana*, *Snana*, regular cutting of nail, covering of face during sneezing, washing of hand and anal region after defecation, wearing of shoe etc., were in daily lives which were helpful to prevent infectious diseases. Field defecation was factual, but place of defecation and some rules related to defecation mentioned in *Ayurveda* which were helpful to maintain strict hygiene and disease prevention. Beside these wake up in *Brahmamuhurta*, regular body massage, exercise along with proper diet etc. are helpful to prevent non-communicable diseases. *Acharya* of *Ayurveda* were well aware regarding the importance of prevention that's why these measures are mentioned in earlier chapter of *Caraka*, *Astanga samgraha* and *Astanga hrdaya Samhita*. Health promotion measures mentioned in modern medical science are not much different from procedures mentioned in *Ayurveda* classics, more over these processes are easy to adopt, more familiar and to some extent still present in daily life. This is the main cause that non-communicable disease are still comparatively less in India. So *Dinachariya* mentioned in *Ayurveda* should copiously adopt in today's life as it is the sole measure of disease prevention, health maintenance and health promotion even today.

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