



## CONCEPT OF *ROGANUTPADANIYA* (PREVENTIVE MEASURES) AND IT'S SIGNIFICANCE IN HEALTH RESTORATION

Dr. Vikram Vilas Shelke<sup>1</sup>, Dr. Chinmay Anand Shinde<sup>2</sup>

<sup>1</sup>Associate Professor, Ashokrao Mane Ayurvedic Medical College & Hospital, Vathar Tarf Vadgaon. Tal. Hatkalangale, Dist. Kolhapur, Maharashtra, India.

<sup>2</sup>Assistant Professor, Ashokrao Mane Ayurvedic Medical College & Hospital, Vathar Tarf Vadgaon, Tal. Hatkalangale, Dist. Kolhapur, Maharashtra, India.

### Abstract

The primary focus of the principle of “*Swasthasya Swasthya Rakshanam*” is to keep the healthy person, healthy by living according to *Dinacharya* and *Ritucharya*. The principle of *Roganutpadaniya* also expresses that by practicing *Shodhana* therapies such as *Panchakarma* in a timely manner according to the seasons, can help to restore vitality and strength with the use of *Rasayana* therapies. Overall, the principle of *Roganutpadaniya* is a comprehensive approach to preventive health-care that prepares an individual to prevent both physical and psychosomatic illnesses through the use of a disciplined lifestyle; the maintenance of harmony among the *Doshas*, the regulation of the mind, and being able to adapt to changes in one's environment. This article explores concept of *Roganutpadaniya* (preventive measures) and its significance in health restoration.

**Key-Words:** *Ayurveda, Roganutpadaniya, Swasthasya Swasthya Rakshanam, Aturasya Vikara Prashamanam.*

### Introduction

*Roganutpadaniya* is a concept that is found in Ayurveda which provides framework for health preservation of healthy person through prevention of the disease. It is based upon the idea that if one lives in harmony with the laws of nature through the

consistent observance of *Dinacharya* and *Ritucharya* then he/she will not develop disease. An important component of *Roganutpadaniya* is to refrain from the suppression (*Vega Dharana*) of natural bodily urges such as sneezing, urinating, defecating, yawning, feeling hungry, feeling thirsty, and sleeping; if these urges are suppress then accumulation of *Ama* may create an imbalance of the *Doshas* (particularly *Vata Dosha*) [1-3].

There are many urges (*Adharaniya Vegas*) that you are not to suppress due to the serious health disorders that may result from their neglect. For instance, suppression of sneeze may causes headache, tightness in neck and facial paralysis, etc. If one suppresses urination or defecation then he/she may experience abdominal pain, high blood pressure, nervous system problems and hemorrhoids, etc. Thus, *Roganutpadaniya* provides a holistic, preventive strategy to restore and maintain internal balance, regulate lifestyle, and prevent disease from occurring at its source [4-6].

### Concept of Non-Suppressible Urges:

- ✓ One should not suppress *Adhovatta*
- ✓ Should not avoid bowel movement, *Mutra*
- ✓ Sneezing, thirst and *Nidra* should not be avoided.
- ✓ Feeling out of breath (*Shramashvasa*), yawning (*Jrumbha*) and *Chardi* should not be suppressed.

Ayurveda advocates that there be a strong control of harmful psychological urges such as *Lobha*, *Irshya*, *Dvesha* and *Matsarya* by preventing the urges to excessively, or unlawfully, bond to other people or things. If the individual is not in a position to control his/her negative emotional response, the result will be an imbalance in his/her mental wellness which ultimately, may lead to psych-somatic disorders.

### Preventive Healthcare (*Roganutpadaniya*)

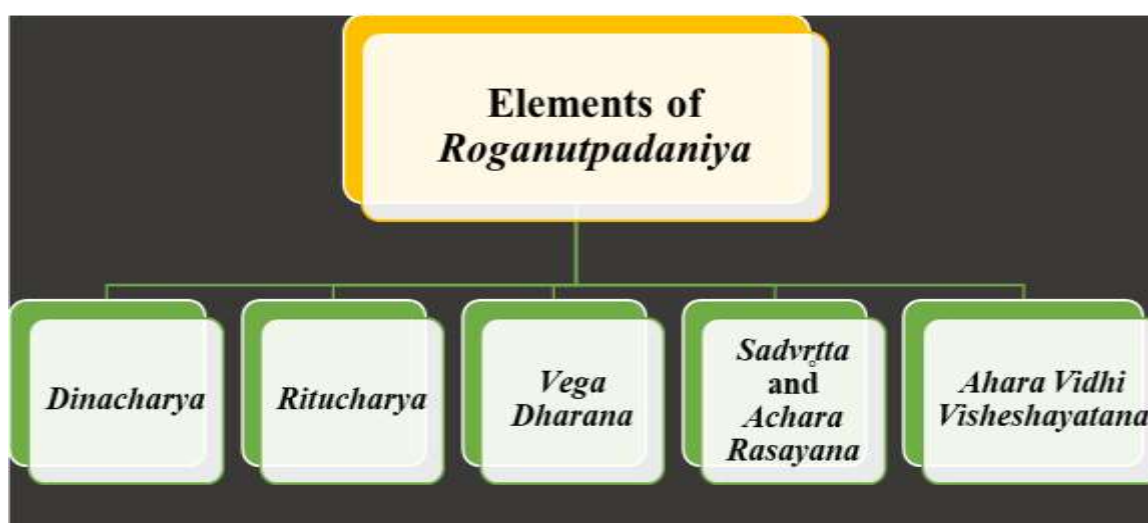
Ayurveda's *Roganutpadaniya Adhyaya* showcases preventive health care through Ayurveda and shows how to keep the body in sync with the signals given off by nature to keep toxins away from the body. The word "*Roganutpadaniya*" is derived from two Sanskrit words; *Roga*, meaning disease or illness and *Anutpada*, which means "non-producing".

An important component of *Roganutpadaniya* is avoiding *Adharaneeya vega* or natural urges that are not meant to be held. According to Ayurveda, suppression of these natural urges disrupts the balance of the *Doshas* and more specifically the *Vata dosha*, which will contribute to an increase in disease [5-7].

Classical texts provide guidance on specific therapeutic interventions for diseases which arise as a consequence of these actions. Since the improper regulation of natural urges primarily effects *Vata*, therapeutic measures and a dietary strategy are employed to support *Vata* regulation and re-establish *Vata's* normal flow and major directional movement (*Prakriti Gati*). Individuals with certain conditions are generally not appropriate candidates for therapeutic intervention. Such cases include persons experiencing intense thirst and/or suffering from severe pain, along with those who have a habitual pattern of suppressing natural urges. In these instances, the vitiation of all *Doshas*, occurs repeatedly therefore all potential for therapeutic intervention to be effective is irreparably diminished.

### Crucial Elements of *Roganutpadaniya*

The scope of *Roganutpadaniya* is not just avoiding ill health, but also living an orderly life in accordance with natural law. Ayurveda recognizes that by consciously living each day, adapting lifestyle and eating according to the seasons, acting ethically, and respecting the body's natural rhythms prevent disease. The key elements of concept of *Roganutpadaniya* are depicted in **Figure 1** [6-8].



**Figure 1: Key elements of concept of *Roganutpadaniya***

- ❖ *Dinacharya* means daily maintenance plan which includes rising early, proper cleaning, *Abhyanga*, physical exercise and having meals on time supports the balance of *Doshas*.
- ❖ Concept of *Ritucharya* involves seasonal maintenance plan, which includes modifying diet and lifestyle based on seasonal changes reduces the severity of seasonal aggravation of *Doshas*.
- ❖ *Sadvṛtta* and *Achara Rasayana* involves healthy behaviors, following ethical guidelines, practicing self-discipline, truthfulness, compassion, and exercising control over the senses contributes to improving the mental and physical well-being.
- ❖ *Ahara Vidhi Visheshayatana* describes guidelines for food intake, proper selection of food, food quantity, timing of food intake, and method of eating food support *Agni* and prevent *Ama*.
- ❖ *Sattvavajaya Chikitsa* focuses on curbing psychological and emotional distress, control over the mind and emotions, which helps to prevent psychosomatic illness.

### **Importance of *Roganutpadaniya***

1. *Roganutpadaniya* focuses on preventive health care instead of curative health care
2. *Roganutpadaniya* produces a balance between *Dosha-Dhatu-Mala*
3. *Roganutpadaniya* promotes strength of *Vyadhikshamatva*
4. *Roganutpadaniya* establishes the foundation for the Ayurvedic way of life and provides guidance for the prevention of chronic diseases.

### ***Shodhana (Panchakarma)* as Preventive Healthcare:**

The *Shodhana* or *Panchakarma*, according to Ayurveda, is a method of purifying the body of toxic substances and disease-causing agents. The elimination of these agents from the body is essential for maintaining health and preventing disease, as the accumulation of *Doshas* at the wrong time can result in chronic imbalances that can lead to serious illness and death. The *Shodhana Chikitsa* is also viewed as the most effective

method for ridding the body of vitiated *Doshas* and waste products compared to other treatment methods like *Langhana* and *Pachana*. Although these methods are effective, they may lessen the extent of the *Doshas* but do not eliminate them entirely. This means that the *Doshas* returned to an inactive state from the treatment will not be activated again. In contrast, when Vitiated *Dosha* from the body is completely eliminated by means of *Panchakarma*, the *Dosha* does not reactivate easily [7-9].

Following *Panchakarma* during the proper seasonal time, it is also essential to rejuvenate the body using *Rasayana* Therapy. *Panchakarma* and the proper times of the year to perform detoxification of *Doshas* are as follows:

- 🌸 The *Doshas* from the previous winter months will be eliminated in the *Vasanta*.
- 🌸 The *Doshas* from the previous *Greeshma* will be eliminated in the *Varsha Ritu*.
- 🌸 The *Doshas* from the rainy season will be eliminated in the *Sharad Ritu*.

In order to support recovery from weakness following *Panchakarma* procedures, the Ayurveda system encourages diet modifications that include *Bruhmana Ahara*; *Shashtika Shali*, *Godhuma*, *Mudga*, *Mamsa* and *Ghrita*. These food items should be prepared with the use of *Hrudya* and *Deepana* medicines to maximize their healing benefits. Additionally, *Abhyanga*, *Udvardana*, *Snana*, *Nira Basti* and *Sneha Basti* are others beneficial treatments [8-10].

## Conclusion

*Roganutpadaniya* is considered an important aspect of preventative and promotional healthcare according to the Ayurvedic system of health care. The idea of preventing disease means living a disciplined lifestyle that consciously constructs an approach to living rather than simply treating symptoms as they appear by focusing on the underlying causes of the disease. The Ayurvedic text states that vitiated "*Vata*" or the disruption of the body's normal physiologic balance is caused by suppressed urges (i.e., *Vegadharana* and *Vegodeerana*). The application of *Panchakarma* procedures during selected times of the year will remove *Dosha* accumulation completely and, be required as part of the basic foundation for sustained good health. Administration of *Rasayana* therapy also allows for the individual to gain stronger immunity, improve mental capacity, and live longer and healthier. The principles of *Roganutpadaniya*

continue to have strong relevance for the prevention of lifestyle-induced disease with respect to the developing world, thereby providing an indefinitely relevant means for the prevention of illness and long-term wellness from the contemporary perspective of globally prevalent illnesses.

## **References**

1. Charaka Samhita, Sutrasthana, *Roganutpadaniya Adhyaya* (Sutra Sthana 7), Edited by Acharya Yadavji Trikamji, Chaukhambha Surbharati Prakashan, Varanasi.
2. Charaka Samhita, Sutrasthana 1/41, "Swasthasya Swasthya Rakshanam, Aturasya Vikara Prashamanam".
3. Ashtanga Hridaya, Sutrasthana, Dinacharya and Ritucharya Adhyaya, Vagbhata, Edited by Dr. Brahmanand Tripathi, Chaukhambha Sanskrit Pratishthan, Delhi.
4. Ashtanga Sangraha, Sutrasthana, Vagbhata, Chaukhambha Orientalia, Varanasi.
5. Sushruta Samhita, Sutrasthana, Edited by Kaviraj Ambikadutta Shastri, Chaukhambha Sanskrit Sansthan, Varanasi.
6. Tripathi B. Charaka Samhita – Elaborated with Ayurveda Dipika Commentary, Chaukhambha Surbharati Prakashan, Varanasi.
7. Sharma R.K., Dash B. Caraka Samhita (English Translation), Chowkhamba Sanskrit Series Office, Varanasi.
8. Lad V. Textbook of Ayurveda – Fundamental Principles, The Ayurvedic Press, Albuquerque.
9. Sharma P.V. Ayurveda Ka Vaigyanik Itihasa, Chaukhambha Orientalia, Varanasi.
10. Dwivedi R. Preventive and Social Medicine in Ayurveda, Chaukhambha Krishnadas Academy, Varanasi.