

**GENERAL PREVENTIVE ASPECTS MENTIONED IN CLASSICS IN
SUSTAINING RESISTANCE TO COVID-19- AN AYURVEDIC
REVIEW**

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ABSTRACT

Ayurveda considers *Adharma* (sinful deeds) the cause of mass destruction of humans, flora and fauna of a particular place, at a particular or given time called as *Janapadodhwansa*.^[1] The era may have changed but the sinful deeds always result in destruction was very well quoted by *Acharya Charak* in *Vimansthan* 3rd Chapter he considered it a vicious cycle of nature to destruct the ones who try to manipulate the harmony created by the nature and try to disbalance the equation. In Modern era it could be compared to natural calamities, pandemics like S.A.R.S, M.E.R.S, and currently the novel Corona virus which started from the small city of Wuhan in China.^[2] has almost engulfed each and every place of world irrespective of any

discrimination and is causing trouble for the survival of people, crashing the economy of developed nations, developing nations.^[3]

KEYWORDS:- *Adharma*, Corona, Pandemic, *Janapadodhwansa*.

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INTRODUCTION

Year- 2019 December, Wuhan- a small city of China noticed an abrupt increase in number of Pneumonia showing similar pattern of signs and symptoms which was later notified to W.H.O. which was later found to be caused by Virus- corona, later renamed as SARS-CoV-2. Because of less available S.o.p's at the early start of it, Covid-19 spread like a wildfire in the dry bushes engulfing each and every continent resulting in lockdowns worldwide which further broke the economy and made people return to work yielding to ever increasing number of cases as per today 36.2 millions.^[4] Since, the vaccine is not yet out what we should consider doing is try to maintain our immunity, try to take all preventive measures possible to safeguard ourselves and our loved ones. Acharya Charaka in *Vimanathana* 3rd chapter have beautifully mentioned about *janpadodhwansa* which can be co related to pandemics in current scenario. He has mentioned about the do's and don'ts to be followed and also mentioned in bold that these sort of conditions arise only if *Adharma* i.e sinful deeds are performed under the influence of *Pragnyapradha*.

Acharya Charaka has mentioned *Pragnyapradha* as

*Dhidhruti samrutivibrashta karma yat kurute ashubham
pragnyapradham tam vidyat sarvadoshaprakopkam* (Ch.sa.1/102)

Dhi stands for impairment of intellect, *Dhruti* stands for impairment of will and *Smruti* stands for impairment of memory which leads to unauspicious activities by an individual leading to all sorts of dosha imbalance and diseases which may be real quick to occur or may take sometime to manifest in the individual and its surroundings. This *Pragnyaparadha* has makes a person to perform deeds which are not at all good for the balance of harmony among different vitals present in nature to sustain a healthy, prosperous and a good life. These activities can either effect the individual on personal front or whole society on a collective front leading to conditions like *janpadodhwansa*.^[5]

Also as per Acharya Sushruta, *Aupsargika roga nidan* includes

Prasangatgatrasmamparshat nishshwasat sehbhojanat,

Sahashayyach asanachapi vastramalyanulepnat (*Su.ni-5/33*)

Prasangat- conjugation, Gatrasamsparshat- contact, Nishwasat- droplet, Sahabhojanat- Eating together, Sahashyyach- sleeping together, Asanachapi- Sitting together, Vastram- clothes of the infected person, malyanulepnat- ornaments and cosmetics of infected person. This all leads to spread of diseases from the infected person to non infected ones.^[6]

MATERIALS AND METHODS

1. Ayurvedic texts *Sushrut samhita*, *Charak samhita* will be referred.
2. Modern literature (online and offline available)

Review of literature

Acharya Charak in *Janpadodhwansa* (Ch.vi.3/20) says that the vayu, jala, desha and kala gets vitiated by the sinful deeds of man which are either done in earlier lives or as a result of *Pragnyapradha*. He further explains it as the king when leaves his duties and start doing sinful deeds to the public he rules then the people who are dependent on the king also indulge themselves in sinful activities and even the traders also indulge in such heinous acts which leads to increase in immoral and unethical conducts leading to imbalance in the naturally occurring cycles and leads to mass destruction in the form of plaque, or may be corona as in present conditions.^[7]

Samanya chikitsa of janpadodhwansa includes

1. **Rasayana Prayoga-** *Labhopayo hi shastanam, rasadi nam rasayanam* (ch.chi.1-7/8)

Rasayana are the drugs which when consumed lead to a well formed rasa which helps in building immunity and resistance to diseases. To promote general immunity.^[8]

Including *Chyawanparash*, *Vardhmaan pippali*, *Ashwagandha*, *Haridra*, *Guduchityadi* in diet results in building immunity to combat infections of any parasitic origin.

2. **Sadvruta Palan** – (Code of right conduct)

These must be followed to keep a healthy living and immunity of the person these must be followed.

- a. **Kshorkarma-** Shaving of beard and mousatache and scalp hair thrice in a fortnight.^[9]
- b. **Snana-** Person should have bath once or twice as permissible according to season with water of apt. temperature.^[10]
- c. **Pada and hasta prakshalana-** After coming from outside one must follow washing hands and feet in order to keep oneself free from unwanted pathogens.^[11]

- d. Always sneeze or cough only when mouth is covered with a cloth piece or hand. So as to lessen the droplet infection.^[12]
- e. Food should be consumed which is fresh, hygienic, warm and well cooked otherwise it leads to diseases.^[13]
3. **Dhupana karma** - In almost all samhitas Acharyas have mentioned *dhupana karma* as preventive procedure to combat *adrushya rakshak*(bacteria, virus,). Fumigation in modern era can be compared to sanitization procedure done to keep a place safe from bacteria and viruses. Commonly used drugs are *Nimba, Tagara, Ajya, Sarshap, haridraityadi*.^[14]
4. **Ksheer ghruta abhyas** - Milk and gaughrita both have been known since ages for their immunity boosting properties.^[15]
5. **Nasya** - *Pratimarsh nasya* with *tila taila, anu taila*,^[16] *coconut taila, mustard taila* forms a thin layer over the nasal mucosa hence refrains the virus and bacteria to enter body through U.R.T. hence plays an important role in maintaining immunity and health of an individual.

CONCLUSION

Since the vaccine for covid-19 is still not known and various other means for combating covid-19 are under trial and yet not available in public domain for use. These are few preventive aspects taken from the classical ayurvedic texts to prevent this widespread of covid-19 to a minimal extent. As it is said, “one which cannot be cured by medicine must be prevented by following precautions as much possible. We know these are the toughest of all times for the mankind but we must with a hope and positive spirit believe that “this shall pass.” The above mentioned precautions are highly economical and can be practiced on day to day basis and of great significance in order to reduce the spike in graph of covid-19 infection.

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