

AN OVERVIEW OF JANPADODHWANS AND IT'S MANAGEMENT THROUGH AYURVEDA IN CONTEXT OF COVID-19

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INTRODUCTION

An epidemic is a disease that affects a large number of people within a community, population, or region. And a pandemic is an epidemic that's spread over multiple countries or continents. *Acharya Charaka* described epidemic as *janpadodhwans*; destruction of specific population due to any reason. Communicable diseases are the most common causes for *janpadodhwans*. At present the World is going through a pandemic which is known as COVID19. Coronaviruses are a family of viruses that can cause illnesses such as the common cold, severe acute respiratory syndrome (SARS) and Middle East respiratory syndrome (MERS). In 2019, a new coronavirus was identified as the cause of a disease outbreak that originated in China. The virus is now

known as the severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). The disease it causes is called coronavirus disease 2019 (COVID-19). In March 2020, the World Health Organization (WHO) declared the COVID-19 outbreak a pandemic. The *acharya charaka* described that different people have different *prakruti, sarata, bala, deha, aahar-vihaar* but common factors like air, water, environment, and time (season, age) are vitiated then it may lead diseases to specific area which termed as *janpadodhwans*.^[1] There is no vaccine available to prevent COVID-19 till now, we can only take steps to reduce risk of infection. *Achara charaka* mentioned that the *janpadodhwans* (spreading of communicable diseases) related to lifestyle of an individual and people having disturbed lifestyle and mental health are more vulnerable to communicable diseases.

KEYWORDS: *Janpadodhwans*, epidemic, *dosha*, *dharma*, *pragyapradh* etc.

AIMS AND OBJECTIVES

To understand and explain pandemic condition as per Ayurveda view.

Describe its prevention and management described in Ayurveda.

MATERIAL AND METHODOLOGY

Literature of ayurvedic and modern science available from vedic era to present era. Methodology used is comparing and the ayurvedic science and contemporary science for current pandemic condition. Evaluating ayurvedic science and its principals in present covid19 situation for prevention and relive the health-related hazards and stress which has been over population. Detailed study from Charaka Samhita and Sushruta Samhita for *janpadodhwans* and communicable diseases.

DISCUSSION

Factors affecting human health are 2 types – 1. Extrinsic factors 2. Intrinsic factors.

Extrinsic factors are – any infection, injury, animal attack, season, environment etc.

Intrinsic factors are – age, diet, body constituent, *dosha*, mental health status etc.

People of a particular population have individual type of constituent of intrinsic factors but they have same type of extrinsic factors. As *acharya Charaka* also mentioned that population of particular area have same air, water, environment and season, if these four factors get vitiated than population of that area get same illness at different level of symptoms as per their intrinsic factor (body constituent, age, mental health etc.) and physical *bala*(immunity) status.

These factors get vitiated and any infectious disease may communicate to all over population of that particular area. Acharya sushruta has described highly communicable disease and gave their examples and also described causes of spreading of communicable diseases in *kushthnidan* 5.^[2]

Communicable disease

An illness due to specific infectious agent or its toxic products capable of transmitted directly or indirectly through these four factors to any living being. Communicable disease may spread from the reservoir to host in many ways.

प्रसङ्गाद्गात्रसंस्पर्शान्निश्वासात् सहभोजनात् ।

सहशय्यासनाच्चापि वस्त्रमाल्यानुलेपनात् ॥32॥

कुष्ठं ज्वरश्च शोषश्च नेत्राभिष्यन्द एव च ।

औपसर्गिकरोगाश्च सङ्क्रामन्ति नरान् नरम् ॥33॥

Mode of transmission

Sexual contact, touching of body parts(hand shake etc.), contact with respiratory air of infected person, eating in same plate with infected person, sleeping in same bed of infected person, sharing seat with patient of communicable disease and sharing clothes, accessories cosmetics etc.

Diseases which are highly communicable according to acharya sushruta –

- *Kushtha* (any skin infection or Leprosy)
- Fever
- Tuberculosis
- Conjunctivitis (eye infections) etc.

In modern science communicable diseases are described as follow

Modes of transmission

1. Direct transmission

- direct contact
- droplet infection
- contact with soil
- contact with skin or uscosa
- transplacental

2. Indirect transmission

- Air borne

- Unhygienic hands and surfaces
- Vector borne
- Fomite borne

Symptoms of vitiated those 4 mains and common factors are described by acharya charaka.^[3]

Vikrat vayu (vitiating air) – when air is not in its natural form like odor, touch, temperature and composition; i.e. it is too hot or cold, dried or humid, dusty, foggy, too swift etc. it harms soil, field, trees, animals, and house and building and indirectly human too.

Vikrit desh (vitiating environment) – where do people live is called environment. A vitiating environment is called where all conditions are opposite for a healthy and good living. Where surrounding has lost its natural odor, color, touch etc. and because of it most of people have left that place so wild animals have pervaded there. Surrounding with dried ponds and lakes and continuously thunder, storms, meteor and earth-quacks occurs with no sunrise and moon rise because of a lot cloudy and foggy weather. And people who are living in such opposite conditions are unethical, have left laws, duties, truthfulness, righteousness, duties towards society and other creatures.

Vikrat jal (vitiating water) – water which have lost its natural properties like color, taste, odor, touch etc. so all aquatic animals have left it or died within it. Or all ponds and lake have dried or if it has water it is not suitable for drinking or any use because it has lack of natural quantities with various kind of pollutants like physical, chemical or biological type of pollutants.

Vikrat kala (vitiating season) – kala is called vitiating when characteristics of season and weather are just opposite to the current season. It is also a unfavorable condition for living being because all useful and important things would be affected by it like agriculture, trading, labor, transport, lifestyle everything would be affected. And such conditions directly or indirectly has affects people's social, mental, physical well-being as we are seeing these days economy is excessively declined these days and we all are suffering from mental and physical stress and strain.

These vitiating *vayu, desh, jal, kala* causes manifestations of many illnesses. According to its disease-causing ability and viciousness acharya gave sequence –air< water<environment <time.^[4]

Etiology of *janpadodhwans*(epidemic) as per Ayurveda view

People of that particular *janpada* start following *adharm*a (unrighteous) things due to *pragya-apradha*(mistake of intellect),because of it fortune and deities leave that population and country then season and environment gets disturbed and because of it field area and earth lost its natural qualities and results in polluted water and herbs. Ongoing of this process leads to unhealthy food production and agricultural practices and it all causes suffering and poor health of that population; these kind of situation and poor food ingredient and contact material and pollution epidemic conditions occurs.^[5]

pragya-apradh → *Adharma* → left by fortune and deities → disturbed season and nature → deformed earth, water, environment → poor food and agricultural practices → suffering and poor health → epidemic arises.

Common management principles of epidemic

Common management of any disease is reversal of etiological factors. *Nidan-viprita chikitsa* (Anti-causative treatment) should be adopted for treating epidemic conditions. When all 4 of these are vitiated and epidemic condition has happened than still we can treat humans with right drugs and methods and if we approach healthy person with right drugs and lifestyle he would not vulnerable to illness very early and if got affected, would recover early.

Acharya Charaka described treatment measures also for epidemic conditions. These measures are preventive and curative both. But he also gave guideline who should be treated and who should we avoid to treat. Person inept to treat is who doesn't obey doctor's guidelines, poor, has no one to take care of him, who think he is superior to everyone, impatient and angry, who always preach down others, does unrighteous deeds, who has lost excess of his strength, blood and muscle mass (emaciated) and near to death bed.^[6]

Person who does not fall in inept to treat category, physician can treat him with *Hetu-viprit*(anti-cause), *Vyadhi-viprit*(anti-disease) and *Lakshanik*(symptomatic) *chikitsa*.

Preventive measures – as we all know prevention is better than cure. Prevention of such conditions can be achieved when all etiological factor avoided by person or population. As we described before that cause of epidemic condition is *adharm*a(unrighteous) deeds we do so we have to leave all unrighteous deeds and replace them with *dharma*(righteous). It will

interrupt the route of transmission of any disease and increase of physical and mental stamina for good immunity.^[7]

Sadvritta (good conduct) – it is define as sad means good and vritta means regimen. This is code of conduct for keeping healthy and balanced condition of body and mind; it explains certain ethical, social, mental, moral and physical conducts. It award us good health and control over senses and desires.

Following Social ethics

1. *Satya-vadan* (truthfulness) – truthfulness will help in optimistic thinking, relieves mental stress and maintain better family and social relationships. Being truthful takes away lot of anxiety and makes us more courageous.
2. Donating excessive things to needy ones, following dharma and worshiping to god is good for personality development and act as catalyst for rejuvenating medicine.
3. *Shivanam-upsevana* – living with healthy, happy and prosperous surroundings and people and consume things which are beneficial for us.
4. *dharmashastra adhyan* – learning and understanding codes of conduct and moral principals which give considerable information about how to live moral life.
5. Staying and following people who conquered their soul and senses, they will guide person so that he would not able to do *pragya-apradh*.
6. Meditating daily and following *brahmcharya* (brahm means divine and charya means path) – following path of divine.

Rasayan prayog – daily using of rejuvenating herbs, food, or activities which confers youthfulness and cures diseases. Literal meaing of rasayana is augmentation of rasa; the vital fluid produced after digestion of food. Rasa provides nutrition,enhances the immunity and sustains life. The purpose of rasayana is to give strength, immunity, ojus, vitality, will power and determination, and to strengthen the sense faculties, so that we are not exposed to sickness and disease as long as we live.

Curative measures – He described people who are not at very critical condition can be treated through drugs which are collected before pollution of 4factors (air, water, environment and season) and panchakarma therapy.^[8]

- Herbs and drugs – when *dosha* are not much provoked condition in body than we should treat the disease with herbs and medicine according to the symptoms. Drugs should be

rich in its virtues (*ras-guna-veerya-vipak*) so that we get desired effect on body without causing complications.

- *Panchkarma* - this treatment method includes 5 *karmas* (procedures) that are purification methods of body which releases vitiated *dosha* and toxins from body. When *dosha* are in its provoked state and cannot be treated with medicine then we should go for *panchkarma* therapy. It is a bio-cleansing therapy which includes 5 steps. It deeply cleanses body from tissue and cellular level, and shows detoxifying and rejuvenating effects. *Panchakarma* should be applied after *prakriti* and *vikrati pariksha* and according to it *vaman*, *virechan*, *asthapan*, *anuvasan* and *shirovirechan* methods of *panchkarma* can be used.
- *Rasayan* – after *panchkarma chikitsa* and *sansarjan karma*, we should use *rasayana* (rejuvenating drugs) for getting its benefits. It makes our body strong and prepares for fighting any infection or strain.

CONCLUSION

All therapies in Ayurveda aim to provide complete health – physical, mental, and spiritual – so that people can engage in achieving the real goal of life-self-realization. Ayurveda treatment therapy provides us both preventive and curative methods to fight current pandemic conditions which surely provide remarkable benefits on health, immunity, and longevity and it is cost effective also. It has minimum chances of complication if taken through a right ayurvedic practitioner.

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