

Prevention of Pandemic through Ayurveda- A conceptual review

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Abstract

Ayurveda has explained concept of Janapadodhwans from different point of view and that too with satisfactory treatment. Ayurveda described causes, transmission mode and prevention of such pathological conditions under the heading of Janpadodhwans. Ayurveda though being an ancient life science clearly mention's about such disease conditions. A detailed chapter on Janapadodhwans in Charak Samhita Vimansthan 3rd Adhyay explains pandemic disease and its etiological factors. In Sushrutsamhita Kushtha nidanadhyay¹ there is a good description on mode of transfer of disease. They are called Aupasargik rogas (Communicable diseases). From these references we come to know that in ancient time also there were such pandemics. A detailed regimen for such diseases is also described in CharakSamhita as use of Panchakarma and Rasayana along with Sadvrittapanan². Ayurvedic approach to communicable diseases will be discussed in this paper.

Current article deals with the understanding the pandemic condition like H1N1, COVID -19 in ancient perspective and possible ways in dealing with such condition by using siddhantas in our ancient texts. Also the virus not only affects physically but also has psychological as well as socio-economic impact to the individual. The most common consequence of patient after quarantine who affected from disease or not even affected has to be suffer from social stigma from people of community not only continuing for some time after quarantine but even after containment of the outbreak. So it is important to provide the proper guidance to society towards COVID-19 or any other disease.

Key words: Janapadodhwansa, pandemic, sadwritta

Introduction

Ayurveda is a science which deals with life. Everything about life is very well explained here. As we all know about current situation i.e. pandemic of COVID-19, affecting a large population irrespective of their physical features, dietary patterns, psychological attributes etc. Ayurveda considers it as a Janapada-odhwamsa Vikara.

The COVID virus is mainly spread during close contact and via respiratory droplets produced when people cough or sneeze. Respiratory droplets may be produced during breathing but the virus is not generally airborne. People may also get infect to COVID-19 by touching a contaminated surface and then their face. Common symptoms include fever, cough, and shortness of breath. Other symptoms may include muscle pain, sputum production, diarrhoea, sore throat, loss of smell, and abdominal pain. While the majority of cases result in mild symptoms, some

progress to pneumonia and potentially multi-organ failure.

In pandemic situations the factors like Vayu, Jala, Desha and Kala are common to everyone. They individually or collectively are responsible for the Janapadodhwansa. Acharya Charaka has mentioned Adharma as the root cause of Janapadodhwans³. Not following one's duty to a community is termed as adharma. Pradnyaparadh is also included in it. Not following Dincharya (daily regimen), ritucharya (seasonal regimen), vegavidharan (suppression of urges), paapkarma (sins) is included in Adharma. All this things are responsible for hampering immunity of an individual. In a nutshell, this paper describes unique ways and means of preventing diseases, preserving personal and social health, and leading a productive and useful social life by Panchakarma, rasayana, Aachar Rasayana, Sadwritta².

Sadwritta plays important role in maintaining health. According WHO health is a state of complete physical, mental and social well being and not

merely the absence of disease or infirmity. In health definition it's clearly state that health is complete effect of these three things, and if one follow clear instruction from charak samhita describe for janapadodhwansa, as like pandemic situation then it will help us to go through this pandemic situation. By following guidelines for sadvritta one can achieve balance in physical, mental and social aspect. Most important thing is post disease complication i.e. udarka considering all three criteria for health. After Covid 19 there are many complication related to physical e.g. difficulty in breathing, body ache and in severe condition organ damage,
Mental condition - anxiety, depression
Social - social stigma
Economic -lowered economic condition.

Aim of the study

The aim of article is to elaborate discussion over Preventive management of Pandemic situation by Ayurveda and drawing of application oriented conclusion out of the discussion.

Objective of the study

To create awareness about mode of transmission and preventive management of Pandemic according to *Ayurveda*.

Ayurvedic Perspective

Janapadsodhwansa

प्रकृत्यादिभिर्भावैर्मनुष्याणां येऽन्ये भावाः सामान्यास्तद्वै गुण्यात् समानकालाः समानलिङ्गाश्च व्याधयोऽभिनिर्वर्त

माना जनपदमुद्ध्वंसयन्ति।

च.वि.३/६

Aacharya Charak has described the term *Janapadodhwansa* meaning destruction of a population living in an area. It is similar with epidemics. People having different *prakruti*, *sarata* and *aahara* but some factors like air, region are common to them and vitiation of these factors leads to disease production and death which is termed as *Janapadodhwansa*.

ते तु खल्विमे भावाः सामान्या जनपदेषु भवन्ति; तद्यथा-

वायुः, उदकं, देशः, काल इति॥६॥

च.वि.३/६

Janapadodhwansa occurs due to vitiation of *vayu*, *jala*, *desh*, *kala*. They are nothing but modes by which infectious diseases spread.

Causes

Aacharya Sushrut has mentioned *Aupasargikrogas* in *Kushthanidan*. They are contagious diseases which spread through direct contact or contaminated objects of patient.

प्रसंगात्गात्रसंस्पर्शात्निष्णासात्सहभोजनात्।

सहशय्यासनाच्चापिवस्त्रमाल्यानुलेपनात् ।

कुष्ठंज्वरश्चशोषश्चनेत्राभिष्यंदएवच।

औपसर्गिकरोगाश्चसंक्रामन्ति नरान्नरम् ।

सुश्रुतनिदानस्थान ५/३३, ३४

By physical contact, expired air, eating with others in same plate, sharing bed. using clothes, garlands and paste (*anulepa* or cosmetics) infectious diseases spread from person to person.

Ayurveda Management

Main motive of *Ayurveda* is-

“प्रयोजनं चास्य स्वस्थस्य स्वास्थ्य

रक्षणमातुरस्यविकारप्रशमनं च ॥“

च.सू. ३०/२६

The purpose of this science is to preserve the health of the healthy and cure the disease of the unhealthy.

Janapadodhwansa chikitsa in Ayurveda

येषां न मृत्युसामान्यं सामान्यं न च कर्मणाम्।

कर्म पञ्चविधं तेषां भेषजं परमुच्यते॥१३॥

रसायनानां विधिवच्चोपयोगः शस्यते।

शस्यते देहवृत्तिश्च भेषजैः पूर्वमुद्धृतैः॥१४॥

सत्यं भूते दया दानं बलयो देवतार्चनम्।

सद्धृत्तस्यानुवृत्तिश्च प्रशमो गुप्तिरात्मनः॥१५॥

हितं जनपदानां

च.वि३/१५

Those who did not engage in identical acts in their prior lives and those who are not destined to die during calamities, for their cure, five *Panchakarma* are considered the best. For them, the proper use of *rasayana chikitsa* is recommended and

maintenance of the body by means of medicinal herbs collected before the onset of epidemics is recommended.

Truthfulness, compassion for living beings, charity, sacrifices, worships of god, observance of right conduct. It can be divided into two types

Sr.No.	Promotive	Curative
1.	<i>Dincharya</i>	Panchakarma
2.	<i>Ritucharya</i>	Rasayaana
3.	To avoid suppression of urge (<i>Vegvidharan</i>)	
4.	<i>Sadwritta</i>	

Importance of Sadwritta :

तत्रेन्द्रियाणां समनस्कानामनुपतप्तानामनुपतापाय
 प्रकृतिभावे प्रयतितव्यमेभिर्हेतुभिः; तद्यथा
 सात्म्येन्द्रियार्थसंयोगेन बुद्ध्या सम्यगवेक्ष्यावेक्ष्य कर्मणां
 सम्यक् प्रतिपादनेन, देशकालात्मगुणविपरीतोपासनेन
 चेति। तस्मादात्महितं चिकीर्षता सर्वेण सर्वं सर्वदा
 स्मृतिमास्थाय सद्वृत्तमनुष्ठेयम्॥१७॥

च.सू. ८/१७

One should always make efforts to maintain normalcy of sense organs with mind and protect them from any kind of trauma. This can be achieved by proper association of sense organs and their objects, performance of duties after duly considering their pros and cons with the help of the intellect together with the sense faculties and by following (preventive) measures opposite to the qualities of place, season and one's own constitution. So all, who are desirous of their own well-being, should always remember and abide by all the codes of conduct.

**Sadwritta (conduct, behavior and moral principles):
 Key to positive health**

Sadwritta trains the mind towards peaceful, prosperous and healthy living. The code of conduct can be broadly divided into two categories by objectives viz.

1. Personal hygiene with personality development
2. Social hygiene with healthy social interactions and public victory

Thus the entire paper focuses on and represents one of the fundamental principles of Ayurvedic science that qualitative and quantitative aspects of the thoughts, attitudes, conduct, behavior and morality in life are directly related to preventive and promotive aspects of health also with cure of diseases.

The Sadwritta or ethical observances consist of self-control and proper activities. It includes self-reliance, auto suggestions and physical, mental, verbal and all sorts of activities in daily life along with ability to discern and exercise control over suppressible and non-suppressible urges. So, the principles of good conducts (Sadwritta) aim to preserve all dimensions of health. It also provides unique insights into the correct way of managing life and health. It considers the man as a social organism. His relationship with society is very important from the standpoint of life and health. Therefore, practice of virtues and behavior in accordance to prevalent social traditions is imperative for the prevention of diseases and promotion of good health. Diseases have their origin in mind. All diseases are due to prajnaparadha (pragyaparadha, or Intellectual defect) as the direct cause, but it is also influenced by excessive, deficient and improper association of senses with their objects (asatmyendriyarth), which is described here.

Sadwritta for maintaining Physical health

- One should bath twice a day, and one should clean his excretory passages and feet frequently
- One should apply oil to head, ear, nose, and feet daily and should resort to (healthy) smoking
- should not yawn, sneeze, or laugh with uncovered mouth, should not contort the nose,

Sadwritta for maintaining Mental health⁴

- Should be self controlled & virtuous
- One should be zealous to the cause but not be anxious about the result/outcome
- One should be free from anxiety, fearless, shy (from committing bad deeds), wise, highly enthusiastic, skillful, fore bearing, religious, with positive attitude

- One should adopt auspicious conduct, should avoid places with dirty clothes, bones, thorns, impure articles, hairs, chaff, garbage, ash, and skull and one should bathe & sacrifice.
- should pacify the angry and the discontent, and console the frightened
- Should help the poor, be truthful & peaceful.
- Should always concentrate on the qualities of peaceful life and should be the remover of the causes of attachment and aversion.
- One should not do things in a fit of anger or rejoicing.
- One should not be under continuous grief.

Summary and conclusion:

From the above discussion we can conclude that ancient *acharyas* had knowledge of Pandemic diseases that's why a thorough description is given in *Samhitas* regarding them. Treatment of patients not showing fatal signs is given as *Panchakarma* and use of *Rasayana* as mainstream treatment. Thus by improving immunity of individuals, spread of pandemic diseases through *Sadwritta* can be controlled. Further research should be done in order to implement Ayurveda against Pandemic diseases, in Public health for worldwide acceptance of Ayurveda.

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