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# Conceptual study on *Janapadodhwansa Roga* and its treatment

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## ABSTRACT

Health is never an issue until someone gets sick; it is the reality in current situation. Because of improper diet, lack of exercise, stress, low quality of food grains & global warming overall health status of individuals is poor & they are getting easily prone to communicable diseases. H1N1 influenza, Ebola is the recent examples. They are big challenges & creating a burden over health care system. Ayurveda though an ancient medical science has clearly described such communicable diseases & their cause, mode of transmission, prevention as well as cure. Charak has quoted *Janapadodhwansa*, (mass destruction) & its 4 reasons as *Dushitavayu* (Air), *Jala* (Water), *Kala* (time), *Desh* (region). Sushrut has already mentioned *Aupsargikarogas* (communicable diseases) i.e., *Kushtha* (Skin diseases), *Jwara* (Fever) etc. & their mode of transmission. Prevention as well as cure of disease is goal of Ayurveda. Through maintenance of *Dincharaya*, *Rutucharya*, *Sadvritta*, person's physical and mental health is secured.

**Key words:** *Janapadodhwansa, communicable disease, epidemics*

## INTRODUCTION

Due to advancement of science and research life span of human being has been increased but simultaneously threat of communicable disease is increasing day by day. Communicable disease spread from one person to another or from an animal to a person. The spread often happens via air borne viruses or bacteria, but also through blood or other bodily fluids. It may also spread easily due to large population, crowd, unhygienic conditions and low immunological status of individual. H1N1 Influenza, Ebola virus are the recent example of

such diseases. Because of its contagious nature, a large number of individuals are getting infected at the same time thus creating great strain over public health. Ayurveda though being an ancient life science clearly mentions about such disease conditions. A detailed chapter on *Janapadodhwansa* in *Charak Samhita Vimansthan 3<sup>rd</sup> Adhyay* explains epidemic disease and its etiological factors. In *Sushrut Samhita Kushthanidana Adhyaya* there is a good description on mode of transfer of disease. They are called *Aupasargikrogas* (Communicable diseases). From these references we come to know that in ancient time also there were such epidemics.

## MATERIALS AND METHODS

### *Janapadodhwansa* definition

*Charak Samhita Vimansthan 3<sup>rd</sup> Adhyaya, 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 *Aahar* but some factors like air, regions are common to them and vitiation of these

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factors leads to disease production and death which is termed as *Janapadodhwansa*.<sup>[1]</sup>

#### Factors causing *Janapadodhwansa*

1. *Janapadodhwansa* occurs due to vitiation of *Vayu*, *Jala*, *Desh*, *Kala*. They are nothing but modes by which infectious diseases spread.<sup>[2]</sup>
2. *Aacharya Charaka* has mentioned *Adharma* as the root cause of *Janapadodhwansa*. Not following one's duty to a community is termed as *Adharma*. *Pradnyaparadh* is also included in it.
3. Not following *Dincharya* (daily regimen), *Ritucharya* (seasonal regimen), *Vegavidharan* (suppression of urges), *Paapkarma* (sins) is included in *Adharma*.

All these things are responsible for hampering immunity of an individual.

Thus, not directly but surely *Adharma* is responsible for *Janapadodhwansa*.

4. *Sushrut Samhita Nidansthan Adhyaya 4<sup>th</sup> Kushthnidanadhyaya*

*Aacharya Sushrut* has mentioned *Aupasargikrogas* in *Kushthanidan*.

They are contagious diseases which spread through direct contact or contaminated objects of patient.

5. By physical contact, expired air, eating with others in same plate, sharing bed (sexual contact also) using clothes, garlands and paste (*Anulepa* or cosmetics) infectious diseases spread from person to person.<sup>[3]</sup>

#### Characteristics of polluted air, water, land and time

Air with following characteristics is injurious to health;

***Atistimitam Aticalam*** - Excessive calmness or violent blows

***Atiparuṣam Atiśītam Atyuṣṇam Atirūkṣam Atyabhiṣyandinam*** - Excessive dryness, cold, hot air, roughness or humidity

***Atibhairavārāvamatipratihata*** - excessive clashes among each other (wind blowing from one direction clashing with the one from the other)

***Paraspara Gatim Atikuṇḍalinam*** - excessively cyclonic in nature and

***Asātmyagandha Bāṣpa Sikatā Pāṃśu Dhūmopahata*** - association with unwholesome smell, gases, sand, ashes and smoke

#### Water that can cause endemic diseases

***Vikrutgandhavarnarasasparsa*** - Abnormal smell colour, taste, and touch.

***Jalcharavihangam*** - water bodies is devoid of aquatic animals like fishes etc.

***Kledabahula*** - excessive stickiness

***Upgatagunam*** - devoid of natural qualities

***Upkshinamjaleshaya*** - reduced water levels in lakes and ponds

***Aritikaram*** - unpleasant appearance or taste

**Land having the following characteristics is considered to be harmful**

***Prakṛti Vikṛta Varṇa Gandha Rasa Sparśam*** - Abnormal color, smell, taste and touch

***Kleda Bahulam*** - Excessive stickiness, Abundance of serpents, wild animals, mosquitoes, locusts, flies, rats, owls, vulture and jackal.

***Pratānādi Bahulam*** - Having excess of grass and weeds

***Apūrvavadavapatita*** - Abundance of excessively branched creepers having a novel look

***Śuṣkanaṣṭaśasyam*** - withered, dried

***Dhūmrapavanam*** - Abundance of smoke in the wind, Presence of wild cries of birds and dogs

#### ***Kala***

Features opposite to the normal course of season

#### Line of treatment of epidemic diseases

#### Ayurvedic management of communicable disease

Some diseases are incurable if *Arishtalakshana* (fatal signs) are present, while others even without such signs are incurable because of certain

*Purvajanmakrut Karma* (fatal past deeds). Ayurveda emphasizes on treatment of *Sadhyavyadhis* only. Thus, treatment of those who don't show the fatal signs is mentioned in the following quotation.<sup>[4]</sup>

### 1. Karma Panchavidham (Appropriate use of Panchakarma)

*Vaman, Virachan, Niruhabasti, Anuvasanbasti* and *Shirovirechan* are *Panchakarma* described by *Acharya Charak*

*Acharya Sushrut* and *Acharya Vagbhat* included *Raktamokshana*

### 2. Rasayana therapy

According to *Acharya Charaka* *Rasayana* therapy is of 2 types.

a) Promotive: It is two types

1. Which provides strength and immunity to healthy person. The *Rasayana* is of 2 types i.e., *Kutipravesnik* and *Vatatapika*.
2. Which promotes sexual vigor *Vajikaran*

b) Curative: Treatment which cures the diseases

### 3. Achar Rasayana and Sadvrittapalan

*Bhoote Daya* - compassion for living beings

*Dana* - donation, charity

*Bali* - scarifies

*Devatarchana* - prayer to the gods

*Sadvrutta* - good deeds

Adoption of preventive measures, tranquility, protection of the self by Mantra etc are very effective.<sup>[5]</sup>

### Traditional methods of water purification in India

For centuries, nature's various products and women's knowledge of their properties have provided the basis for making water safe for drinking.

The *Sushrut Samhita* describes modes of purifying water, among which is the clarification of muddy water by natural coagulants such as the nuts of the *Nirmali* tree (*Strychnos potatorium*).

The seeds of *Nirmali* tree are used to clear muddy water by rubbing them on inside of vessels in which it is stored.

Seeds of *Honge* (*Pongamia glabra*) are similarly used *Dhavashwakarnadi Yog* in purification of polluted water

This *Yog* is given in *Sushrut Samhita Kalpasthan Adhyay 3* in *Samarik Visha Prakaran*. It contains

1. *Ashwakarn*
2. *Asaan*
3. *Paribhadra*
4. *Patala*
5. *Siddhak*
6. *Mokshak*
7. *Amaltas*
8. *Somvalka*

This all herbs should be burn into ash and then this ash should be poured in vessel containing one *Anjali* water. This how the water is purified.<sup>[6]</sup>

### Herbs used in purification of air

Here are now another herb used for purification of polluted air given in *Sushrut Samhita*.

1. *Haridra*
2. *Tamalpatra*
3. *Kuth*
4. *Priyangu*
5. *Lakha*

These herbs are put on sacred fire called *Yadnya* and by this polluted air is purified.

### CONCLUSION

Due to these polluted air, land and water leads to the spread of infectious diseases. In ancient time also *Acharyas* had the knowledge about communicable diseases. Treatment such as *Panchakarma* and use of *Rasayana* as mainstream treatment. As the main objective of Ayurveda is *Swasthasya Swasthya*

*Rakshanam* i.e., maintain health of healthy person. Prevention is the best way to avoid *Aupsargik Vyadhi* (communicable diseases) Good immunity plays an important role in prevention and cure of epidemic diseases. *Rasayan* therapy, *Panchakarma*, *Sadvritta Palan* and *Acharrasayana*, *Yagya* should be tried as preventive measure.

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