

A Study of *Ayurvedic* Preventive Measures of About *Janpadodhwansha* in Present Prospectus of Society

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ABSTRACT

Major part of human ecosystem is natural environment in addition to other dimensions of manmade environment. Health has biological, ecological concepts too, where adaptation and adjustment to the environment leads to optimum health. Therefore, the internal and external environment need to be balanced. The constant alteration in environment or ecosystem by activity such as urbanization, industrialization, deforestation land reclamation etc. is creating new health problems and brings changes in human ecology. When humans fails to adapt with the nature, there comes the malpractice that leads to disasters. Large number of deaths in the current era are due to environmental pollution, disasters and communicable diseases. This imparts ill effect on physical and biological environment. Concept of *Janpadodhwansha* can be understood with respect to environment. Etiology, symptoms as well as remedies for *Janpadodhwansha* has been explained in Ayurveda. Therefore, there is a need to review the concept of *Janpadodhwansha* and understand it with respect to current environmental condition. The study tries to develop the concept of *Janpadodhwansha* in relation to natural disaster, epidemic disease and environmental pollution. *Janpadodhwansha* is more relatable to all the natural disasters and communicable diseases, which leads to the destruction of large number of people. To manage *Janpadodhwansha* it is advised to include the usage of *Rasayana* therapy, *Panchkarma* procedures, *Sadvrit Paalan* (code of right conducts) and *Aachara Rasayana* i.e. behavioural therapy.

KEYWORDS: *Janpadodhwansha*, Natural disaster, environmental pollution, *Rasayana*.

INTRODUCTION

In general *c* destruction of large no number of people is correlated with epidemics alone. *Janpadodhwansha* is such an important topic that gains significance in the context of environmental pollution as well as natural disasters. Features of *Janpadodhwansha* are more indicative towards natural disasters.

Ayurveda defines health as a state of equilibrium of *Dosha*, *Dhatu*, *Mala* and *Agni* along with well-being of mind, sense organs and soul and in other hand disease are due to their disequilibrium or abnormal state.¹ Health is multifactorial, the factors which influence health lies

both within the individual and externally in the society in which they live. The health of an individual is always influenced by the environmental changes. Wide spread manifestation of diseases occurs due to lack of environmental hygiene.²

Between 2000 and 2019, 79,732 people have lost their lives and 108 crore people were affected in 321 incidences of natural disasters in India in the same duration, according to the United Nations Office for Disaster Risk Reduction.³

According to State of Global Air 2020, long-term exposure to air pollution contributed to around 6.7 million deaths globally in 2019 with 1.6 million in India. The deaths were due to stroke, heart attack, diabetes, lung cancer, chronic lung disease and neonatal diseases.⁴

The general causes for diseases are *Asatmyendriyarthā samyoga* (Misuse of senses), *Prajnaparadha* (Misuse of intellect) and *Kala/Parinama* (Seasonal Variation).⁵ The diseases are categorised as *Nija* (endogenous) and *Agantuja* (endogenous)⁶, which are comparable to noncommunicable and communicable diseases respectively. *Agantuja Vyadhi* can be considered as *Janpadodhwansha*. *Ayurveda* has mentioned treatment principles for both *Nija* and *Agantuja Vyadhi*. *Janpadodhwansha* covers the concept of Natural calamities including epidemics and pandemic diseases. Diseases having similar signs and symptoms affecting many people in a particular geographical area along with the destruction of the same and destruction of a geographical area leading to morbidity in the population are considered as *Janpadodhwansha*.

Our ancient *Acharyas* explain *Ritucharya* which means methods for adapting with the changing environment which is not in our control. *Ritu* or season appear in nature due to the movement of sun, the prime energy source of the nature. As part of the movement of sun six *Ritus* manifest with diverse characteristics. *Charya* means the *Anushtana* or modifications which can make us in harmony with the environment. *Acharyas* explain modifications in every aspect of life such as *Ahara*, *Viharas*– bath, dress, sexual life, sleep etc. which help them to cope up with the environment thus help to lead a qualitative life. Ultimately help us achieve all the aims of life.

Literature review

Janpad is community *Udhwansha* is destruction. Destruction of complete *Janapada* (community) due to *Maraka* (disease), which becomes the reason for death of huge population, is considered as *Janpadodhwansha*.⁷

Causative factors are divided into two groups. i.e. *Sadharana Hetu* (common to living being in general) and *Asadharana Hetu* (specific to individual). Four *Janpadodhwanshakara Bhavas* are consider as *Sadharana Hetu*, they are *Vayu*, *Jala*, *Desha*, *Kala*. *Asadharana hetu* are those, which leads to the vitiation of *Dosha*.⁸

In *Sushruta Samhita* concept of *Maraka* has been explained. *Adharma* is said to be the reason for *Vyapanna Ritu* (vitiating season). It leads to vitiation of *Aushadha* (herbs) and *Jala*. Consuming these leads to *Maraka* in humans.⁹

Janpadodhwanshakara Bhava¹⁰

Features of Vitiated *Vayu*, *Jala*, *Desha* and *Kala* are as follows.

Vayu

Unseasonal features, excessive calm or violent wind, excessive dryness, cold, heat, roughness and humidity, clashes between the wind flowing in different direction, cyclonic in nature, wind with unwholesome smell, wind along with smoke dust and sand particles are considered as the features of vitiated *Vayu*.

Jala

Water with abnormal smell, color, taste and touch is considered as vitiated. Water will be very unctuous and aquatic animals and birds leave the pond and migrate to some other source.

Desha

Vitiated *Desha* will show abnormality in color, smell, taste and touch. It will be very sticky and serpents, wild animals, mosquitoes, locusts, flies, rats, owls, vultures and jackals will take shelter. Weeds and plants will be grown excessively. Land will have a novel look with withered, dried and destroyed crops. Smoke will be present in the environment. Wild cries of birds and animals will be heard. There will be excessive crying noise as if country is seized by demons.

Kala

Manifestation of the characteristic features contrary to the normal condition of the various season is considered as the vitiation of *Kala*.

Natural disaster¹¹

"A serious disruption of the functioning of a community or a society involving widespread human, material, economic or environmental losses and impacts, which exceed the ability of the affected community or society to cope using its own resources".

Disaster to be a result of the combination of many factors such as the exposure to hazards, the conditions of vulnerability that are present, and insufficient capacity or measures to reduce or cope with the potential negative consequences. Disaster impacts may include loss of life, injuries, disease and other negative effects on human physical, mental and social well-being, together with damage to property, destruction of assets, loss of services, social and economic disruption and environmental degradation. Causes of disaster has been divided into two, Natural and manmade.

Manmade hazards are Hazards arising from accidents (industrial, road, air, rail, on river or sea, building collapse, fires, mine flooding, oil spills, etc.). Chemical, biological, radiological, and nuclear (CBRN) hazards rank very high among the human-induced risks Terrorist activities and secondary incidents Disaster management consist of 3 steps. i.e. disaster response, disaster preparedness and disaster mitigation.

Epidemic disease¹²

The occurrence in a community or region of cases of an illness, specific health related behavior, or other health related events clearly in excess of normal expectancy.

Pandemic

An epidemic occurring over a very wide area, crossing international boundaries, and usually affecting a large number of people.

Pollution¹³

Pollution, also called environmental pollution, the addition of any substance (solid, liquid, or gas) or any form of energy (such as heat, sound, or radioactivity) to the environment at a rate faster than it can be dispersed, diluted, decomposed, recycled, or stored in some harmless form. The major kinds of pollution, usually classified by environment, are air pollution, water pollution, and land pollution. Modern society is also concerned about specific types of pollutants, such as noise pollution, light pollution, and plastic pollution.

Air Pollution¹⁴

The direct effect of air pollutants on plants, animals and soil can influence the structure and function of ecosystems, including self-regulation ability, thereby affecting the quality of life.

Adverse effect of air pollution can be classified into two.

1. Health aspects
2. Social and economic aspects

Water pollution¹⁵

Water pollutants can be divided into two. Natural and man made. Natural water pollutants comprise dissolved gases e.g. nitrogen, carbon dioxide, hydrogen sulphide, etc. Dissolved minerals (e.g. salts of calcium, magnesium, sodium, etc.) Natural constituents of water following its contact with soil; and suspended impurities (e.g., clay, silt, sand and mud) microscopic organisms. These impurities are derived from the atmosphere, catchment area and the soil.

Manmade pollutants are (a) sewage, which contains decomposable organic matter and pathogenic agents (b) industrial and trade wastes, which contain toxic agents ranging from metal salts to complex synthetic organic chemicals (c) agricultural pollutants, which comprise fertilizers and pesticides, and (d) physical pollutants, viz heat (thermal pollution) and radioactive substances.

DISCUSSION

Natural disasters, pollution, and epidemiology are all associated with the concept of *Janpadodhwansha*. The Bhavas will be disrupted in *Janpadodhwansha*, and the same is true in terms of pollution. When the *Janpadodhwanshakara Bhavas* get vitiated, nature becomes unbalanced, resulting in natural disasters. The primary cause for vitiation of these factors is *Adharma*. Deleterious effects of the deed of *Purvajanma* (previous birth) also cause *Janpadodhwansha*. Both these cause *Prajnaparadha*, which will vitiate the external environment and internal *Doshas*. *Prajnaparadha* in *Charaka samhita* is people indulging in unwholesome activities due to ignorance, lack of understanding and loss of memory, and it will vitiate all *Doshas*. It is clear from above that this will again leads to *Adharma* and cause diseases. Sins of the present life and misdeeds of the past life are the root cause of the vitiation of air, water etc. Intellectual blasphemy constitutes the origin of both types of sins.

Janpadodhwansha with respect to disaster

*Purvaroop*a of *Janpadodhwansha* are abnormalities in *Nakshatra*, *Grahagana*, *Chandra*, *Surya*, *Anila*, *Anala*, and *Disha*. Similarly, catastrophe denotes a bad star or poor star condition. Properties of *Vikruta Vata* such as *Shikharishikharavamathanam*, *Unmathanam Okahanam*, *Utpidanam Sagaranam*, *Udwartanam Sarasanam*, *Akampanam Bhumehe*, *Adhamanam Ambudanam* are relatable to geophysical, hydrological and meteorological hazards.

Pathogens and hazardous chemical compounds should not be present in portable water. It should have a pleasant taste and be colourless and odourless. Both of these characteristics are in direct opposition to the characteristics discussed by *Vikruta Jala* in the *Charaka Samhita*. Features of *Vikruta Desha* such as *Bhumikampana* can be considered as earthquake directly. *Satrasarudita*, *Shabdabahula*, *Guhyakacharita* can be related to act of terrorism, quarrelling, crime, breaking rules which are found in this era. Locust attack in the year 2020 across India is an example for this. *Ruksha*, *Dhuma*, *Pamshu*, *Sikata yukta vata* can be considered as Sand and dust storm. *Atisheeta*, *Parusha Vata* can be correlated to winter storm and blizzard.

Management of Janpadodhwansha

Bheshaja Sangraha before *Janpadodhwansha* can be considered as disaster preparedness. *Panchakarma Chikitsa* and *Bheshaja Chikitsa* is nothing but disaster response. *Sadvritta Palana*, *Daiva Vyapashraya Chikitsa*, *Rasayana Prayoga* can be considered as disaster mitigation. According to *Charaka Samhita*, one is supposed to treat who approaches him and whom he wants to treat. Similar concept exist in disaster management known as triage. In this injured person will be graded with 4 colors based on the severity. Those who have high chances of survival will be considered for the treatment when there is lack of enough facilities. When a disaster occurs people will be rescued and moved to a safe place in the similar way *Sthana Parityaga* is explained in *Janpadodhwansha* management.

Janpadodhwansha and epidemic disease

It is evident that disaster leads to epidemiological conditions. Pollution as well as disasters create a platform for the epidemiological disease to occur. Overcrowding and poor sanitation in temporary resettlements. Population displacement may lead to introduction of communicable diseases. Disruption and the contamination of water supply, damage to sewerage system and power systems. Here comes the involvement of vitiated *Vayu*, *Jala* and *Desha*. Disruption of routine control programmes. Ecological changes may favour breeding of vectors and increase the vector population density. Displacement of domestic and wild animals leads to zoonotic diseases.

Janpadodhwansha and environmental pollution

Pollution makes the area unfit to the people to live. It gives rise to so many abnormalities in health conditions. All residents of the community are susceptible to diseases caused by pollution. In the instance of pollution, the *Janpadodhwanshakara bhava* will be present. Air pollution will have an adverse influence on both human life and the ecosystem. A contaminated water source causes disease in the entire population at once, making it unsafe for aquatic species to live in.

CONCLUSION

Main cause for *Janpadodhwansha* is *Prajnaparadha*. *Prajnaparadha* makes the person victim of *Asatkarmaphala*. This further leads to Adharma and ends up in the vitiation of *Janpadodhwanshakara Bhava*. When the people as well as the one who rules them adopts *Adharma* it leads to *Janpadodhwansha*. Current day corruptions, illegal and anti social activities, in the level common people as well as administration can be correlated to it. In the similar way contribution of man in environmental pollution as well as disaster are more. Even though it is considered that natural disaster occur due to unfavorable placement of planets, manmade hazards acts as catalyst for a natural disaster to occur. administration of *Panchakarma*, Proper administration of *Rasayana therapies* is advised in the effective management of communicable diseases. The herbs used for the medicine preparation should be collected prior to the onset on diseases in that particular area. *Rasayana dravyas* are vast and very effective in the prevention as well as management of communicable diseases.

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