

**ROLE OF RASAYAN IN COMMUNICABLE DISEASE (*Janapadodhwamsa*).****Dr. Rakesh Shukla^{1*}, Dr. Omprakash Dwivedi⁴, Dr. Jinesh Jain³ and Dr. Sanjeev Khuje⁴**¹Lecturer, Dept of Swasthviritta, Global Institute of Ayurveda, Rajkot.²Professor &HOD, Dept Of Rachna Sharira, Govt. Ayurveda College, Rewa.³Reader & HOD, Dept of Panchakarma, Govt. Ayurveda College, Rewa.⁴Reader & HOD, Dept of Roga Nidan Evam Vikriti Vigyan, Govt. Ayurveda College, Rewa.***Corresponding Author: Dr. Rakesh Shukla**

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ABSTRACT

Ayurveda the eternal life science from many centuries proved to be the most efficient tool in the health management system. In Ayurvedic science the communicable diseases are mentioned under the *Janapadodhwamsa* includes the causative agents; its features the methods of prevention of diseases have been clearly explained. The techniques of managing communicable diseases advised include the usage of *Rasayana* therapy and *Panchakarma* procedures. An effort has been made to find possible Ayurvedic comparison to the current most prevalent communicable diseases and classify under the *Pranavaha Srotas* (respiratory system), *Annavaha Srotas* (alimentary canal), *Udakavaha Srotas* (channels carrying fluids), *Rasavaha* and *Raktavaha srotas* (lymph and circulatory system) based on the particular signs and symptoms and the system involved. Also aims to provide information among the *Rasayana Aushadies* which can be in cooperated in day to day clinical practice along with *Vyadhi Hara Chikitsa*. This may provide answer to the challenge of resistant type microorganism and the side effects causing by conventional causative organism targeted treatment.

KEYWORDS: *Janapadodhwamsa*, *Rasayana* therapy.**INTRODUCTION**

Communicable disease is defined as an illness due to specific infectious agent or its toxic products which under certain condition tends to spread among individuals in a community. The factors responsible for the spread of communicable diseases are referred to as epidemiological triad. Agent, host and environment forms the epidemiological triad.

Disease cycle

The entire process of disease manifestation to regaining the normal health by the individual is explained under the six stages.^[1]

1. Incubation period- time period between the entry of disease agent in the body and manifestation of clinical signs and symptoms.
2. Prodromal period- marked by vague signs and symptoms.
3. Fastigium- clear cut signs and symptoms, patient usually confined to bed.
4. Defervescence- patient begins to feel better as body defense mechanism responds.
5. Convalescence- patient recovery is establishing condition will be improving fast.
6. Deflection- patient recovers from the illness.

Preventive measures

Classified as primary prevention, secondary prevention, and tertiary prevention.^[2]

1. Primary prevention- Action taken prior to the onset of disease which removes the possibility that a disease will occur. This is achieved by a) Health promotion b) Specific protection (immunization, Vit. A supplementation for xerophthalmia).
2. Secondary prevention- Action which halts the progress of a disease at its incipient stage and prevents complications. By a) Early diagnosis b) Adequate treatment.
3. Tertiary prevention- all measures available to reduce or limit impairments and disabilities, minimize suffering caused by existing departure from good health and to promote the patients adjustment to irremediable condition. Includes a) Disability limitation b) Rehabilitation of functional, vocational, social and psychological aspect.

Ayurvedic concept

The communicable diseases concept is explained in Ayurvedic classics under *Janapadodhwamsa*. *Janapadodhwamsa* is defined as *Samanya Tat Vaigunyat Samankala Samanalinghacha Vyadhyor Abhi Nirviritta Mana Jana Padam Udwamsayati*.^[3] Due to the vitiation of the factors which are common to the population,

produces same signs and symptoms result in the manifestation of same disease causing death to a community can be termed as *Janapadodhwamsa*.

Causative factors

The factors which are common to the entire population, air, water, place or habitat and the time period forms the responsible factors for the manifestation of communicable disease. Feature of vitiation of these factors has also been clearly explained in our science.^[3]

Classification

Classification is based on the severity. Diseases arising due to vitiation of *Vayu* (air) is less severe than arising due to vitiation of *Jala* (water). Diseases arising due to vitiation of *Desha* (place) is more severe than due to water and less severe than that of vitiation of *kala* (particular time period).^[4]

Preventive measures

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.^[5]

Importance of Rasayana

According to *kalpadruma Rasayana* means *rasaraktadi dhatus* (the seven basic tissues) reaches their proper destination or the process which help in proper nourishment of tissues by *poshaka rasa*. According to *Sushruta*, *Rasayana tantra* includes different steps of delaying aging process, increases longevity, and intelligence and provide disease resistant power to the individual.^[6] According to *Charaka Rasayana* is the method to produce the *dhathus* of optimum quality.

According to *Sharangadhara*, *Rasayana* treatment is one which result in the prevention of diseases due to old age.^[7]

Types of Rasayana

1. Classification based on *prayojana* (benefit)
 - a) *Kamyas Rasayana*
 - b) *Ajasrika Rasayana*
 - c) *Naimittika Rasayana*
2. Classification based on *Bheshaja* (medicine used)
 - a) *Dravya bhuta*
 - b) *Adravya bhuta*
3. Classification based on *prayoga* (administration)
 - a) *Kuti pravesika*
 - b) *Vatatapika*
 - c) *Droni pravrsika*
4. Classification based on effect
 - a) *Samshodana*
 - b) *Samshamana*

The benefits of *Rasayana* as explained in classics involves

- Optimum body strength physically and against diseases.
- Good complexion, good voice and body glow.
- Promotes mental health.
- Provides good memory and intellect.
- Good power of senses.
- Provides good life span.
- Helps to fight against as well as curing the diseases. Probable mode of action of *Rasayana*
- By direct enrichment of the nutrient quality
- Promoting nutrition through *Agni Vyapara* (increases digestive fire)
- By providing competence to the *Srotasas* (channels or passages)
- *Naimittika Rasayana* acts by making the cell potent to the disease causing pathogens.

It is evidently told in our classics that for the manifestation of a disease there should be involvement of *Srotas*, its *Dusti* (vitiation) as a part of *Vyadhi Samprapti* (pathogenesis). Treatment involves *Samprarti Vighatana* (breaking the process of pathogenesis). Since *Rasayana* therapy could act at the level of *Srotasas* will prove an effective tool in disease management.

Major prevalent communicable diseases with possible Ayurvedic correlation

Communicable Diseases	Possible Ayurvedic Correlation	Srotas Involved
Lower Respiratory Infections	<i>Pranavaha Sroto Vikaras (Shwasa)</i>	<i>Pranavaha Srotas</i>
Diarrheal Diseases	<i>Atisara / Pravahika</i>	<i>Udakavaha Srotas</i>
Tuberculosis	<i>Rajayakshma</i>	<i>Rasavaha Srotas</i>
Measles	<i>Romantika Jwara</i>	<i>Rasa Vaha Srotas</i>
Malaria	<i>Vishama Jwara</i>	<i>Rasa Vaha Srotas</i>
Pneumonia	<i>Shwasanaka Jwara</i>	<i>Rasavaha, Pranavaha Srotas</i>
Filariasis	<i>Shlepada</i>	<i>Rasavaha, Rakta Vaha Srotas.</i>

Rasayana comes under *Urjaskara Chikitsa* (rejuvenating treatment). Hence it act at the level of *Dhatus* (tissues) in a *Swastha* person administration of *Rasayana Aushadies* proves to be very effective in prevention of any diseases.

Rasayana in Atura (diseased person)

Rasayana is told as an *Urjaskara* treatment (rejuvenate) has its own importance role in treating different disorders. One among the classification of *Rasayana* as

told by *Sushruta*, *Naimittika Rasayana* is disease specific. It is having *Vyadhi Harana* property. Few *Naimittika Rasayana* explained in different classics involves.

- *Shilajith* in *Madumeha* (diabetics mellitus)

- *Khadira, Bakuchi* in *Kusta* (skin disorders)
- *Yastimadhu, Mocharasa* in *Kosta vikara* (alimentary canal)
- *Bhringaraja, Katuki* in *Yakrut Vikara* (liver disorders)

Scattered reference of various *Rasayana Aushadies* in different disorders are available in various classics with special interactions with the *Srotas* involved are available.^[8]

- *Agastya Haritaki Rasayana* - *Pranavaha Srotas*
- *Amrutha Bhallataka Rasayana* - *Rasavaha Srotas*
- *Chyavanaprasa Rasayana* - *Rasavaha Srotas, Pranavaha,*

Annavaha Srotas

- *Madhu Snuhi Rasayana* - *Rakta Vaha Srotas*
- *Pippali Rasayan* - *Pranavaha Srotas, Rasavaha Srotas*
- *Shilajatu Rasayana* - *Medovaha Srotas*

Apart from the few examples quoted here a vast collection of *Rasayana Aushadies* are available in classics. Rightful and judicial administration of these *Rasayana Aushadies* in different *Vyadhis* along with the prescribed medication will provide promising results. *Rasayana Aushadies* should be in cooperated in the clinical practice keeping in mind the *Desha* (place), *Kala* (time/season) and *Prakruti* (basic constitution) of the patient. This practice can surely bring permanent solution to different problems facing in the current communicable disease management.

CONCLUSION

The utility of *Rasayana Chikitsa* is vast and very effective in the prevention as well as management of communicable diseases. By maintaining the optimum level of tissues it helps to provide good immunity to healthy person. In diseased person *Rasayana dravyas* acts at the level of *Srotasas* (body channels) thus helps in breaking the pathogenesis of disease by removing vitiation of body channels. Thus administration or in cooperation of *Rasayana* in day to day clinical practice provide an effective tool for the management of communicable diseases. Administration of *Rasayana Aushadies* along with *Vyadhi Hara* (disease curing) medication proves to be very effective in curing as well as preventing the recurrence of the disease to the same individual.

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