



A REVIEW ARTICLE ON THE CONCEPTUAL STUDY OF JANPADODHWANSA IN SWASTHAVRITTA OF AYURVEDA

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ABSTRACT: -

Ayurveda gives a depiction of each and every part of infection and life. Under the idea of Janpadodhwamsa Acharya referenced four fundamental variables, for example Vayu (air), Jala (water), Desha (land) and Kaala (season) and their unusual modification which causes unfriendly impact individual living creatures as well all locally. Adharm (impropriety) is the first reason for Janpadodhwamsa and today people fail to remember all their obligation regarding nature and committing wrongdoing as Adharm in regards to nature. With regards to the present, this multitude of referenced changes are noticeable and people groups are being impacted by them. A comparable circumstance likewise happens in pestilences and pandemics. In the current audit article fundamentally focussed on to figure out the idea of Janpadodhwamsa and its objective in current situation. Ayurveda the timeless life science from numerous hundreds of years ended up being the most proficient device in the wellbeing the executives framework. It gives more weightage to the avoidance than the fix. Janpadodhwamsa is one among the special idea portrayed in Ayurveda compositions which in a real sense implies destruction or demolition of individuals or local area. Acharya Charaka called it Janapadodhwamsa, Acharya Sushruta called it Maraka, and Acharya Bhela called it Janamaar. There are four factors that have been depicted which are normal and fundamental for each living being, or at least, Vayu (air), Jala (water), Desha (land), and Kaala (season). Among these four elements, Kaala is mostly principal factor. Any unusual change in these four variables can altogether impact individual or local area or climate or every one of them together. Vitiating of these four normal variables is the reason for Janapadodhwamsa. Principal justification for Janapadodhwamsa has been portrayed as Adharma (impropriety) and the underlying driver of Adharma is supposed to be Pragyaparadha (misconduct of shrewdness). Taking into account the significance of Janapadodhwamsa, an entire section has been portrayed in CharakaSamhita representing its beginning, causes, particular elements, and the executives. Its causative specialists, strategy for anticipation has been obviously made sense of. To oversee Janapadodhwamsa, it is informed to incorporate the utilization regarding Rasayana treatment, Panchkarma methods, SadvritPaalan (code of right directs), and Aachara Rasayana, or at least, social treatment. Individuals are confronting serious episodes on the planet which kills many individuals consistently, influencing the way of life of people and causing a significant slump in the nation's Gross domestic product. The utilization of trend setting innovation has supplanted the greater part of our work that includes proactive tasks. This has been one reason for disturbing an unnatural weather change and resurgence of illnesses as pandemics. A pandemic is the quick spread of illness to an enormous number of individuals in a given populace inside a brief timeframe. Ayurveda, an old arrangement of medication is notable for the reality of the pandemics and episode of irresistible infections. Ideas of Janpadodhwamsa are basically the same

as current hypotheses of pandemic. Acharyas have obviously referenced illnesses causing plague under a wide term "Janpadodhwans". Invulnerable framework, organization of cells and proteins shields us from microorganisms and diseases. Resistance is significant in flare-ups and plagues, a person with gigantic insusceptibility will actually want to safeguard numerous sicknesses better than those more fragile resistance. In this way, here is the endeavor to underline on the Janpadodhwans and job of resistance in its anticipation.

KEYWORDS: - Janpadodhwans, Ayurveda, pandemic, Panchkarama, SadvritPaalan, Rasayana.

INTRODUCTION: -

The term homeostasis in the advanced science characterizes that it is the upkeep of steady inside climate of the body. Here, it's anything but a static balance. It is a powerful balance. As the adjustment of outside climate has its impact in the living life form, the significance of keeping up with harmony with the nature is unavoidable. Ayurveda, the study of life, bargains the creature in an all-encompassing way gives significance in keeping up with wellbeing than the treatment of illnesses. It gives more weightage to the counteraction than the fix. Ayurveda is comprised of two Sanskrit words, Ayu which involves meeting up of body, detects, psyche, and soul and Veda meaning information, shrewdness. Ayurveda is a perpetual wellspring of information, in the world since a few millennia, about cause, highlights and treatment of sicknesses, and ways of reestablishing as well as advance wellbeing. Our antiquated Acharyas make sense of Ritucharya which implies techniques for adjusting with the changing climate which isn't in our control. Ritu or season shows up in nature because of the development of sun, the excellent energy wellspring of the nature. As a feature of the development of sun, six Ritus manifest with different qualities. Charya implies the Anushtana or changes which can make us together as one with the climate. Acharyas make sense of changes in each part of life like Ahara and Viharas - shower, dress, sexual life, and rest which assist them with adapting up to the climate in this way help to have a subjective existence. Eventually assist us with accomplishing every one of the points of life. As indicated by Chakrapani, there are two sorts of reasons for illnesses, Sadharana (common) and Asadharana (abnormal). Abnormal is abstract reason that shifts from one human to another, for example, food and propensities, which vitiates Dosha. Run of the mill is normal to many individuals like air, water, spot, and environment. Infections because of such normal causes are called Janapadodhwamsa. Among four elements, Kaala is thought of as incomparable among other three variables since Kaala Dushti might prompt vitiation of other three elements. Kaala has direct connection with Ritu assuming Ritucharya is followed appropriately we can handle Kaala Dushti successfully. There are four factors that have been depicted in Ayurveda compositions which are normal and fundamental for each living being, or at least, Vayu (air), Jala (water), Desha (land), and Kaala (season). Any strange modification in these four elements can altogether impact individual, or local area or climate or every one of them together. This modification in the four variables might be perceived with an occasion considering natural lopsidedness and illness episode arose because of progressing industrialization, contamination, and so forth. Depiction of such circumstances influencing wide populace has previously been seen in Ayurvedic compositions dating millennia back. Acharya Charaka named this condition as Janapadodhwamsa. The vitiating above said four normal elements are the reason for Janapadodhwamsa. Albeit numerous researchers considered Janapadodhwamsa as an endemic or pestilence or pandemic sickness condition, though in Charaka Samhita, the foundations for vitiation of such factors have likewise been depicted in a committed part centred around Janapadodhwamsa. Regular disasters including scourges and pandemic illnesses are portrayed in Ayurveda under the heading Janapadodhwamsa. Sicknesses having comparative signs and side effects influencing many individuals of town, state, and country at a time and can obliterate the entire region is named as Janapadodhwamsa.

- Dradabala cited about the rights of Charak Samhita, and says that all suitable clinical information is portrayed in a solitary Samhita. In Ayurveda all the fundamental information on various part of clinical science is portrayed in a whole way by different Acharyas in Samhitas and whole information is expressed in Hetu, Linga and Aushadha for ease. Individuals impacted by exceptional infections, as per their unequivocal physical and mental properties, invulnerability and routine exercises. Beside this some particular sickness influences every one of the people in similar way and causes mass destruction. Acharya Charaka closed such kind of sickness is the reason for Janapadodhwamsa. The variables that are normal and influence every one of the people locally are its causative elements, like Vayu, Jala, Desha, and Kala. The flare-up of irresistible infection that spreads rapidly and influences numerous

people simultaneously called plague while a pestilence became pandemic when it spreads over a critical geological area. The safe types of irresistible living being much of the time show up and expected spread of such organic entities advance rapidly by the huge speed up and volume of worldwide travel.

- Irresistible sicknesses spreading through human populace across a huge locale is known as a pestilence and a plague spreading over a wide geological region influencing a bigger piece of populace is called Janpadodhwans. Acharya Charak has given a definite portrayal of Janpadodhwans in Charak Viman sathana section. Susuruta additionally has referenced about it, yet he utilized the term 'marak' rather than Janpadodhawans. Local area is framed by individuals with various Ayu, Bala, Prakruti, Ahar, Deha and Satmya. It is important to know that how the sicknesses can appear to the entire region and still, at the end of the day individuals dwelling in that space are of various constitution, age, sex, actual strength, homologations and intellectual capacities. Acharya Charka has made sense of it as there are a few normal elements in networks and vikruti of those variables are the justification for Janpadodhwans. The normal elements existing locally are Vayu (air), Jala (water), Desha (land) and Kala (season) and vitiation of these variables gets anomaly the entire country with same arrangement of symptomatology prompting annihilation of that specific district is called pandemic for example Janpadodhwans.

MATERIALS AND METHODS: -

"Janpad" signifies gathering or local area and "Dhwamsa" signifies destruction. Subsequently, the strict significance of the expression "Janapadodhwamsa" might be considered as a condition with gigantic destruction or demolition of individuals or local area. In Janapadodhwamsa, people having unmistakable Prakriti (constitution), Aahara (diet), Deha (body), Bala (strength), Satmya (appropriateness), Mana (mind), and Vaya (age) might be impacted by one specific illness at the same time. In Janapadodhwamsa, four variables, in particular, Vayu (air), Jala (water), Desha (land), and Kaala (time span/season) are basically changed. The groupings of these four variables are significant in moderate request in light of their centrality. Among these, Kaala being the most impressive of them is reason for catastrophe. Particular phrasing has been utilized for Janapadodhwamsa by various Acharyas. Acharya Sushruta has named this condition as Maraka (annihilating condition) and accentuated the usage of Aushadh (spices) and Jala (water) which are not impacted or gathered before the beginning of Maraka. Acharya Bhela involved the term Janamaar for this condition (obliterating condition) and stressed the fasting of an individual because of flare-up of clinical pandemics (Glove bhoji), ought to remain Dhritiman. With the utilization of mantras and prescriptions, one ought to stay participated in the saluation of Brahmins, Janamaar by doing this can be kept away from. Acharya Kashyapa additionally discusses the sickness which happens in Janpadvishesha.

Ayurvedic understanding of irresistible illnesses: -

Acharya Sushruta has an exceptionally succinct possibility viewing Sankarmna as Aupsargika Roga which can send through sex, air tainting, actual contact, eating together, sharing items and resting together. Though Acharya Vagbhatta explains idea of Aagantuj Roga, Acharya Bhavmishra, Yogratnakar likewise deduce about the sicknesses which spreads through different contacts. Such kind of illnesses integrates Kushtha, Netra Roga, Yakshma and Jwara. As indicated by present day science infections and different organisms are known to make a trip from one site to another by Inward breath, Waste oral, Direct contact, Through creatures, and so on. The capacity of organisms to transform has shocked science and makes the long-lasting destruction ridiculous.

Immunity: - Our resistant framework is the main line of guard against different illnesses and microorganisms. It gives insurance to a person against unfamiliar assaults. There are two kinds of resistance 1. Intrinsic resistance the inborn reaction is vague to the microbe and significant parts of the intrinsic reaction are actual obstructions (skin, tear film), macrophages, and regular executioner cells and supplement framework. 2. Gained invulnerability It is intended for every intruder and it is led by two principal sorts of cells, Immune system microorganisms and B cells. Lymphocytes are profoundly particular cells that coordinate safe reaction by T-aide cells and furthermore annihilate contaminated cells with assistance of T-Cytotoxic cells. Then again B-cells produce antibodies. Antibodies are proteins that mark the tainted cells or a microorganism to work with their disposal.

Area of sambhasha (conversation): -

In summer climate, timberland region close to the banks of Ganga at Kampilya, capital city of Panchala locale (i.e., today Kampilya is Farukhabad area in UP of India), which was the home of the Dwija (first class of the two times conceived networks like Brahmins). Here, Punarvasu Atreya addresses his follower Agnivesha.

Significance of resistance in tending to pandemic: -

Viability of the invulnerable not entirely set in stone by many factors like age, orientation, actual wellness, sound climate and nourishment of any person. Nourishment is a significant element for the nature of the resistant reaction of any person. Concentrates on show that in malnourished individuals there is constantly hindered safe reaction. Weight, elevated cholesterol levels, low nutrients and mineral admission are some of sustenance related reasons for insusceptible reaction lacks. Actual wellness additionally assumes a significant part in successful resistant reaction and relies upon nourishment and day to day exercises of the individual. Contaminated air inward breath sets off the arrival of white platelets into the circulation system and results in aggravation. Likewise the presence of fine particulate matter triggers the unevenness in the safe framework. Presence of weighty components in drinking water brings about a disparity of regular cytokines adjusts and brings about an adverse consequence on the safe framework. The lopsidedness and adverse consequence of the safe framework resultant of contamination hampers the ordinary working of the invulnerable framework. In individuals following stationary way of life, there is absence of actual effort, sports exercises and an adequate rest. At present time the youthful age is keeping away from open air games favoring indoor games more. Current way of life (stationary way of life and contamination) influences the safe framework and results in Janpadodhwans. Subsequently, to keep from Janpadodhwans great invulnerability is vital along with a contamination free climate.

Beginning of janapadodhwamsa: -

First explanation referenced by Acharya Charaka for Janapadodhwamsa is Adharma (indecency). Adharma is an antonym to Dharma which signifies absence of ethical quality, or corruption in individuals. Dishonest and non-agreeable practices among networks and individuals go under Adharma. The underlying driver of Adharma is supposed to be Pragyaparadha (wrongdoing of insight). Asatmyendriyarthasamyoga, Pragyaparadha, and Parinama have been portrayed as the fundamental elements for the advancement of any sickness. The word Pragyaparadha is produced using two words pragya+aparadh. Pragya=Dhee + Dhriti+Smriti, and aparadh implies crime. Insane Dhee (keenness), dhriti (persistence), and Smriti (memory) lead to a wide range of Ashubh karma (unwholesome/unfavorable activities). This is called as Pragyaparadha and causes vitiation of all Doshas. Pragyaparadha is even supposed to be the reason for all Aagantuka (exogenous) and Manasika (mental) Vyadhi. Acharya Charaka has likewise depicted Lobha (covetousness) as a component prompting Adharma. Further, justification for Bhutasangha (contact with a creature) Abhishapa (revile) has additionally been depicted as Adharma. Lobha (insatiability) alongside Abhidroha (attacking) and Kopa (outrage) has additionally been referenced as etiological elements for the event of eight significant sicknesses. Acharya Sushruta has referenced that the purpose for the adjustment of Marakais Adrishta (undetected or idiopathic). Further, Dalhana makes sense of these to be brought about by the Adharma (shamelessness) of populace of that specific region. Now and again, the Ritu Vyapad (occasional varieties) may likewise be caused because of different reasons like Abhishapa (revile) and Rakshkrodh (devil hatred).

Inquiry and clarification: -

After appropriately assortment of medications, Agnivesha pose inquiry to Acharya Punarvasu Atreya that "How does the concurrent obliteration of networks or Janapadodhwamsa occur by the frequency of just single illness, notwithstanding people who vary from each other in their constitution (Prakriti), diet (Aahara), build (Deha), imperativeness (Bala), propensities (Satmaya), mystic make up (Satva), and age (Vaya)?" Acharya Punarvasu Atreya made sense of for Agnivesha that albeit a local area might be divergent concerning the constitution and different qualities of its people, here are a few normal elements which frequently get unfavorably impacted, bringing about episode of sicknesses having comparable side effects that obliterate networks, or at least, Samanya Tat Vaigunyaat Samankaala Samanalinghacha Vyadhyorabhinirvrittamana Janapadam Udwasayati. The normal elements which influence mass populace are Vayu (air), Udaka (water), Desha (land), and Kaala (season).

Highlights of Janapadodhwamsa: -

In Janapadodhwamsa, basically the said four elements are impacted and brings about mass demolition. Acharya Charaka has portrayed Vikritalakshanas (modified qualities) of the said factors which are as per the following. Acharya Sushruta (The Dad of Medical procedure) has made sense of Aupasargik Rogas. Aupasargika sicknesses are transferable illnesses that spread through direct contact or debased objects of patient. By actual contact, lapsed air, eating with others by sharing plates, sharing bed, garments, and beauty care products spread the transmittable infections from one individual to other individual. Here, as per Acharya Dalhana Prasangaat implies unnecessarily and every now and again, in the event that these exercises are performed.

Janapadodhwamsakara bhava (most risky bhava): -

Hindrance of Vayu (air), Udaka (water), Desha (land), and Kaala (season) is more deadly in their rising request. Kaala weakness is generally perilous. The insightful man ought to know that "Gariya Param Iti" water is a higher priority than air, land is a higher priority than water, and Kaala is yet more significant than Desha by temperance of their level of imperativeness.

- 1) **Vayu** - Acharya Charaka referenced character of Dushit (contaminated) Vayu, as not in similarity with season, thoroughly quiet or viciously blowing, extremely unpleasant, Seriously chilly, exorbitant hot and dry, sticky, blowing the other way, related with unwholesome smell, dampness, sand, residue and smoke. This idea can measure up to air contamination.
- 2) **Jala** - Water strange in smell, variety, contact, taste, exorbitant tenacity, without any trace of sea-going creatures, birds, evaporating water repository, absent any and all ordinary credits, considered as Vihrit Jala.
- 3) **Desha** - Land which is having unusual variety, smell, taste and contact, unnecessarily soggy, wealth of snakes, monsters, mosquitoes, grasshoppers, flies and so forth, individuals' temperances like religion, truth, unobtrusiveness, custom, character have been surrendered, wind is smoky, crowds of creatures and groups of birds of different sorts are dependably in a condition of frenzy and torment, water repositories generally modify and are over-streaming, Stars are habitually covered by dry, coppery, rosy and dark mists, successive seismic tremors papers, awards as Vikrit Desha.
- 4) **Kala** - Kala is called unusual if fermenting inordinate or lacking attributes of such season.

Acharya Charaka was worried about the progressions of Vayu, Jala, Desha and Kala which assigns in regards to the changed environment designs including an Earth-wide temperature boost and contamination. In the current period, conventional wellsprings of air contamination come from energy use and creation, which deliveries gases and synthetics up high. Brown haze and residue are the most predominant sorts of air contamination. Water is the general dissolvable and gets effortlessly contaminated by dissolving harmful substances shaped by towns, and industrial facilities. Consistently more than 8 million tons of trash is unloaded into the sea. Dirtied air and water hurts animals. The consuming of coal, discharges sulfur dioxide and nitrogen oxide gases into the environment which absorb with the mists to change the typical idea of stormy water and shows up as Corrosive downpour, this can dispose of a whole types of creatures and influence the biological system. Current estimations of CO₂ levels have surpassed over 400 PPM, the increment of CO₂ emanations has add to the planet's temperature. The typical earth's temperature is expanded very nearly an entire degree. Because of expanded temperature ice and icy masses begins dissolving, this causes the sea levels to increase at a pace of 3.42 mm each year. Due to raised worldwide temperature, there is an uncommon change happens in the world's climate. The CO₂ is answerable for sea fermentation, and the grouping of CO₂ is changing and furthermore changing the sea causticity by 30% over the most recent 200 years. As per a review, 730 locales are distinguished where human exercises are liable for quakes, throughout the course of recent years. Every one of the substances on the planet are gotten from Panchamahabhoot, Akasha, Vayu, Agni, Jala, and Prithvi. Consequently, when one component is tainted, it likewise defiles the other, as referenced by Acharya that, vitiation of Vayu (air), Udaka (water), Desha (land) and Kala are more deadly in their rising request. Land which shows Vikrita Desha Lakshana and influences whole climate, change the uprightness of season and make the Kala Vikrit. Kala Dushti is the outrageous state of dirtied components. Earth animals are samplers of Panchamahabhoot. Adjustment in these nuts and bolts causes vitiation in safe force of them and make more

inclined for any sort of illnesses. This condition is bleak to people and mortal to some little substantial and prompts hurt whole environment.

General treatment of Janapadodhvamsa: -

One doesn't experience the ill effects of these infections regardless of whether each of the four vitiated factors are working on the off chance that individuals are guaranteed with legitimate medicaments which are now gathered and handled. Utilization of Panchakarma, appropriate organization of Rasayana treatments is educated in the compelling administration concerning Janapadodhvamsa (transmittable sicknesses). The spices utilized for the medication planning ought to be gathered before the beginning on sicknesses in that specific region. Alongside this Satyabhuta (honesty), Bhoote Daya (sympathy for living creatures), Dana (noble cause), Bali (sacrifices), Devatarchana (supplication to the divine beings), and Sadvritta Anuvritti (great deeds), assurance of the self by Mantra, and so on is exceptionally viable, Shivanaamupsevam (dedication towards God), "Sevanambrahmcharyasyatathevbhramchaarinaam" administration to those noticing brahmacharya (chastity) and following it, Samkatha Dharmshastranam (conversation on strict sacred texts), Samkatha Maharishinaam (become friends with incredible sages), Jeetatmananam (who have restraint), Dharmika (who follow religion), who are Satvika and who are learned individuals. These treatments, which when embraced during spread of transferable illnesses (Janapadodhvamsa), can undoubtedly save the existences of people gave the passing of the people still up in the air (Yesham Na MrityuSaamnyamiti). In the circumstance of Maraka, Acharya Sushruta has likewise proposed to use prescriptions that have been gathered before the beginning of illnesses and to utilize unadulterated water.

As notice in Charaka Samhita sound information, control mediations, master direction and life-saving intercessions should be accessible, when every one of the prodromal changes show up. Reinforcing of human insusceptibility power with the Rasayan sevana, inward purging by Panchakarma techniques as well as outer filtration of climate is fundamental.

Significance of rasayana: -

A few Rasayana botanicals portrayed in Ayurveda are utilized in clinical practice for reinforcing resistance. In light of our examination information, we track down that Ashwagandha (*Withania somnifera*), Guduchi (*Tinospora cordifolia*), Shatavari (*Asparagus racemosus*), Amalaki (*Phyllanthus embelica*), and Yashtimadhu (*Glycyrrhiza glabra*) are potential immunomodulators. As per kalpadruma Rasayana implies rasaraktadidhatus (the seven fundamental tissues) arrives at their legitimate objective or the cycle which help in appropriate sustenance of tissues by poshaka rasa. As per Sushruta, Rasayanatantra incorporates various strides of postponing maturing process, builds life span, and knowledge and gives illness safe capacity to the person. As per Charaka Rasayana is the strategy to create the dhatus of ideal quality. As per Sharangadhara, Rasayana treatment is one which brings about the counteraction of illnesses because of advanced age.

Dhupanaa karma (fumigation): -

In old time and even today, Yagya are finished for the government assistance of the mass populace as it brought about mass cleanliness. It is additionally referenced in Janapadodhvamsa in Ayurvedic written works. In Kashyap Samhita, Raksoghana Dhupana is referenced for security from contaminations and Gana Dhupana for all sicknesses starting from Bhuta (microorganisms). In Charaka and Sushruta Samhita, various sorts of Dravyas, or at least, drugs are referenced in various illnesses that are utilized for Dhupana Karma. Like, Guggulu (*Commiphora mukul*), Nimba (*Azadirachta indica*), Vacha (*Acorus calamus*), Kutha (*Saussurea lappa*), Haritaki (*Terminalia chebula*), Sarsapa (*Brassica campestris*), Yava (*Hordeum vulgare*) with Ghrita. In Sushruta Samhita, Rakshoghna Dravya is referenced like Sarsapa, Nimba, Lavana with Ghrita fumigation with them to be done two times per day for 10 days. Microorganisms are obliterated by Raksoghana drugs.

Vaad chikitsa (sound treatment): -

That's what acharya Sushruta said on the off chance that food is polluted with poison, various side effects emerges because of that toxin and to treat them apply various glues on different sorts of instruments and produce sound from them. Equivalent pieces of every one of these items Taar (Silver), Sutaar (Mercury), Suvarna (Gold), Saariva, and Kuruvind (A sort of valuable stone or Musta, i.e., Cyperus) all out of over four

dravya, these ought to be blended in with Pitta of cow of Kapila Varna (variety). This glue ought to be applied on sound delivering instruments. As from the sound of instruments, Ghor Visha will be annihilated.

Nasya: -

Ayurveda suggests the utilization of sedated oils like anu Taila, shadbindutaila in the nostrils. This might safeguard the respiratory lot from microorganism passage. This methodology known as nasya is all around depicted in Ayurveda. Utilization of unadulterated sesame oil was viewed as successful for the treatment of dry nasal mucosa. Like Kavala and mouth Gandusha, nasal oil application conceivably frames a biofilm and can help as a hindrance to the section of the infection particles.

Different medicines: -

Steam inward breath and hot fomentation (with sweet-smelling oils like menthol) give acceptable clinical alleviation in nasal and throat clog, bronchoconstriction, cerebral pain, and sinusitis. Its job in working on nasal molding, further developing nasal bodily fluid speed, and lessening clog and irritation has been accounted for in a few clinical examinations. Ayurveda advocates a few non-pharmacological measures that are basic to by and large wellbeing, including diet, rest, mental unwinding, way of life conduct, and Yoga. A few examinations play supported the part of pranayama (Yoga breathing strategies), asanas (stances), and yogic kriya methodology in further developing lung wellbeing and exercise resistance. The suggested day to day diet incorporates new hot soups of vegetables (radish, Trigonella leaves, and drumstick vegetable pods) and heartbeats (lentils, green gram/mung beans, and chickpeas) prepared with flavors like Mulaka (Zingiber officinale), Lahsun (Allium sativum), Ajwaain (Cuminum cyminum), and Sharshapa (Brassica nigra).

Adharma:-

The key heathen, embodiment in present situation - Acharya Charaka depicted that Adharma and Pragyaparadh are provenances of Janpadodhwans as a result of Lobha (eagerness). Monier-Williams' rundowns the accompanying implications of the term Dharma: recommended direct, right, obligation, equity, ethical quality, temperance, religion, strict benefits and great work as indicated by a right or rule, among others. Manu records 10 such standards of samanya dharma: happiness, pardoning, training one's brain, non-taking, internal and external neatness, controlling desire and ravenousness, developing interest and desire for information, looking for self-information and knowledge, honesty, and controlling resentment. The term Dharma is talked about on its etymological sense following to its root action word 'Dhr', and that means 'to hold, maintain, or protect'. Hence, it recommends that Dharma is what keeps a general public intact. Seeing that, Dharma suggests a bunch of obligations relegated to every individual pertinent to their remaining in the public eye. People are connected with the indigenous habitat inside different restrictions. Because of ravenous nature, people begin to smother regular assets and fail to remember their ethical obligations with respect to nature and humankind. With a remarkable development of greedy in person, more food, materials and safe house are being produced at terrific rates.

DISCUSSION: -

To close one who cravings for solid and blissful life, one needs to follow ordinary preventive standard told in Ritucharya Adhyaya referenced in Ayurveda for the avoidance of illnesses. Acharya Charaka has partitioned the etiological variables into two unique classifications, or at least, Niyata Hetu and Aniyata Hetu. The Niyata Hetu are factors that influence usually to every one of the people in a specific local area and incorporate the unsafe impacts of sun, moon, stars, and planets like floods, twisters, avalanches, seismic tremors, and tidal wave. Aniyata Hetu are factors that incorporate Pragyaparadha (psychological oppression, War, and so forth), Shastra Prabhavaja (atomic weapons, high level weapons like bio-weapons), Abhisyangaja (impacts of microbes, insidious powers, and unhygienic condition), and Abhishapaja (revile). These elements might influence the whole local area and cause transmittable illness known as Janapadodhvasa Rogas [25]. Charaka depicts three unique strategies in the administration of conditions will generally create illness, or at least, Apakarshana, Prakriti Vighata, and Nidaana Parivarjana [26]. Acharya Sushruta characterized Nidaana Parivarjana Chikitsa as "Samkshepatah Kriyayogo Nidana Parivarjanam." Staying away from the causative variables, which are liable for causation of infection, it is the essential move toward forestall pathogenesis. As

told before to forestall Janapadodhwamsa, the utilization of Rasayana treatment, Panchkarma methods, Sadvrit Palan (code of right leads), and Aachara Rasayana, or at least, social treatment ought to be utilized.

Under the idea of Janpadodhwamsa, Acharya referenced unique sickness, influencing an extensive variety of local area as an outcome of changes in the four fundamental components which are normal for all living creatures. Here Acharya has likewise depicted the contamination of Vayu, Jala, Desha and Kala as far as vikrit lakshana. The five components, Akash, Vayu, Agni, Jala and Prithvi are the fundamental components for living creatures. The Wellbeing of the individual is reliant upon these elements. The powerful harmony among man and climate is breaking down because of lack of regard and avaricious propensity of people. In the current period contamination is a typical issue all around the world which is unfavorably influencing the resistance of people and furthermore the turn of events and development of a life form, subsequently creature can without much of a stretch influence the people, which should be visible as plague and pandemic happening occasionally. Acharya has portray this whole condition quite well, yet additionally referenced the administration for this as Rasayana sevana.

Present day way of life is a main consideration in double-dealing of nature. Human race is embarrassing the earth for the sake of headways. Unnecessary utilization of regular assets causes exhaustion of assets which is perilous for our group of people yet to come. Industrialization and car use have left air, water, land contaminated. These exercises are additionally answerable for the natural changes and disasters like a worldwide temperature alteration, dry spell and floods. Dirtied air, water, land and varieties in season by and large make a great climate for spreading of irresistible sicknesses. Headways have driven individuals to do extremely less proactive tasks, tolerating western way of life, eating unfortunate weight control plans and utilizing stuffed food things. Pressed food contains additives which are oncogenic and immunosuppression. Insect sprays and pesticides utilized by ranchers to expand creation is likewise causing land contamination and hampering nature of food. Absence of actual effort and flawed dietary propensities makes individuals more predominant for stoutness, hypertension, DM and for other way of life issues. The way of life problem makes individuals safe split the difference. Every one of the previously mentioned factors make sense of how current way of life is hampering our tendency and making the human body depleted. As of late we can see Coronavirus pandemic is deadly to individuals who have underlined sicknesses, it likewise disturbs with age as the overall invulnerability lessens because of maturing. In the more youthful age with no fundamental sicknesses, the pandemic illnesses can bring about a minor disease, gave we have a vigorous resistance and don't take part in exercises like smoking or vaping to battle the surge of the contamination. Elderly folks and unhealthy individuals are immunodeficient, it implies great resistance assumes a significant part in counteraction and fix of plague sickness and for solid invulnerability a sound way of life is vital. Ayurveda with its regular way to deal with sustain wellbeing, it is taken a gander at as an expected wellspring of wellbeing tips and intercessions that can uphold our resistant framework to manage pandemic. Numerous resistant promoters in Ayurveda like amalaki, tulsi, haridra, e.t.c. increments resistance. Hence way of life, insusceptibility and pandemic are interrelated.

CONCLUSION: -

The fundamental goal of Ayurveda is Swasthasya Swasthya Rakshanam, that is to say, to keep up with soundness of a solid individual. Anticipation is most effective way to keep away from Aupsargik Vyadhi (transferable illnesses) and consider under Janapadodhwamsa so cures that are told in Janapadodhwamsa like Rasayana treatment, Panchkarma systems, Sadvrit Palan (code of right directs), and Aachara Rasayana, or at least, conduct treatment, Homa (Yagya) ought to be attempted as preventive measure. Reception of Ayurveda dietetics and way of life, Panchakarma treatments, Rasayana treatments may actually add to forestall and oversee circumstances particularly like illness episode. Further examination studies are expected to help the preventive and corrective parts of Ayurvedic the executives during plague and pandemic circumstances. An enormous number of standards are accessible in the Ayurveda and based on examination, one might say that the idea of pestilences is unenlightened by Acharyas concerning Janpadodhwamsa. Every one of the few variations portrayed in the traditional texts, are referenced in a particular and logical disposition based on the degree and force of the occasion. The Plague unfavorably influences the people groups and makes dread and frenzy across the world, and incurring tremendous monetary harm. An outline on the previous history of scourges emphatically upholds the peculiarities of human obstructions in nature in a destructive way. Human

exercises influence the normal living space in such countless ways; subsequently there is a should know about these exercises and their effect on climate. As we progress through the 21st 100 years, people have impacted the world in exceptional ways. It can say that, pandemic or Janpadodhwamsa is flighty powers of nature.

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