



POTENTIAL OF AYURVEDA IN MANAGEMENT OF PUBLIC HEALTH ISSUES

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ABSTRACT:

Ayurveda is a traditional medical science that suggests a way of living to promote the holistic health. The essence of this holistic health science is concerned with each individual as well as the community. India is proud of certain distinct pharmaceutical forms that take a completely different approach to health, disease, and the causes of disease because of its kaleidoscopic variety and rich cultural legacy. Its emphasis is on human holistic health and well-being and is best known as the Indian System of Medicine. The "National Health Policy -2017" was developed by the Ministry of Health and Family Welfare, Government of India, and it covers a variety of AYUSH system of medicine-related domains. Ultimately, the goal is to attain the highest possible level of health and wellbeing for all, regardless of age, by integrating preventive and promotive health care into all development policies, and by ensuring that everyone has access to high quality health care services without facing financial hardship.

Keywords: Ayurveda, Health, *Rasayana*

INTRODUCTION:

Ayurveda, Yoga, Unani, Siddha and Homoeopathy (AYUSH) are rationally recognized systems of medicine and have been integrated into the national health delivery system of these, Ayurveda is the most ancient medical system with an impressive record of safety and efficacy.^[1] According to Ayurveda, Health is self generated by equilibrium and balance in the behavior of individuals at every level.

The concept of public health in Ayurveda CEA Winslow in 1920 defined Public Health as, "the science and art of preventing diseases, prolonging life, and promoting health and efficiency through organized community efforts".^[2] The definition emphasizes on three important features, those are, prevention of disease, prolongation of life and promotion of health. These three important features have also been emphasized by proponents of Ayurveda like great saint *Charaka* and others. He mentions about the objectives of Ayurveda which indirectly defines public health and its objective.^[3]

Whether on other side *Acharya Sushruta* had explained health as One whose *Doshas* are in balance, whose appetite is good, whose *dhatu's* are functioning normally, whose *mala's* are in balance, and whose physiology, mind

and senses are always full of bliss, is called a healthy person.^[4]

As in main concepts of Ayurveda "*Arogyam Mulamuttamam*," Ayurveda given most importance to *Arogya* (Health). The primary aim of Ayurveda is "*Swasthasya Swasthyarakshanam*" and "*Aturasya Vikaraprashamanam*," the context explains the importance of maintenance and promotion of health in healthy, along with treating diseases. "*Swasthya*" means health, "*Rakshanam*" means protection; "*Aturashya*" means of the patient, *Vikara*" means disease, "*Prashamanam*" means alleviation.^[5]

For the purpose of "*Swasthasya Swasthyarakshanam*" Ayurvedic proponents advocates various life style administrations which are described in *Ayurvedic* classical texts. Some of these modalities are the concept of *Dinacharya* (Daily health promotional activities) and *Ritucharya* (Health promotional activities during specific season), *Aahara* (Specific dietary regimen), *Pathya* (Complementary to medications), *Apathya* (Contradictory to medications) etc. Many of these modalities mentioned above are basically the health promotion strategies of present day.^[6]

According to second objective of Ayurveda i.e "*Aturasya Vikaraprashamanam*," which describes about curative and preventive

health, means alleviation of disease. As we look at various therapeutic regimens described in the classical texts of Ayurveda, all of those justify three levels of prevention such as primary, secondary and tertiary prevention. primary prevention emphasizes on health promotion and specific protection which can be achieved by above said modalities along with Prevention strategies pragmatically suggested by Ayurveda - including factors such as

- promotion of health education.
- individual awareness
- integration of spirituality and ethics in healthcare system

may be applied in public health management.^[7]

Secondary prevention emphasizes on early diagnosis and treatment which can be achieved by various modalities of diagnosis such *nadi pariksha* (examination of pulse), *darshana* (inspection), *sparshana* (palpation), and *prashna* (interrogation) etc. and treatment modalities such *shaman* (alleviation) & *shodhana* (purification).

Tertiary prevention emphasizes on disease modification and disability limitation which can also be achieved by the help of various treatment modalities such as *Panchakarma chikitsa* etc. Briefly the principles and practices

of Ayurveda justify the principles and practice of public health in its own way.^[8]

Noble contribution of Ayurveda to modern day health scenario:

In this era of life style disorders *Panchakarma* and *Rasayana* therapy is the only hope for health care, WHO has accepted the same from traditional medicines.

- In prevention of the diseases – Metabolic, genetic disorders, allergic, auto-immune diseases, Seasonal variations, Aging / Geriatric.
- Alternative therapy- Allergic disorders, auto immune disorders, Rheumatoid arthritis & other collagen disorders, Parkinson’s disease Alzheimer’s disease, Skin disorders, Gastro – intestinal disorders.
- Complementary area of cooperation – Cancer, DM, IHD, CVA, Iatrogenic disorders, Br Asthma, Neuro - muscular disorders, Psychosomatic diseases – Ulcerative colitis, IBS, Psychological disorders – Stress syndromes, Anxiety neurosis, Sleep disorders, MSD, Joint Disorders and many more.^[9]

STRENGTH OF AYURVEDA TO OFFER PUBLIC IN DEVELOPED COUNTRIES:

- According to Ayurveda, through “*swasthavritta*”, a low-cost-regimen of personalized healthy conduct fitted to the individual, involving lifestyle, nutrition, self awareness and good relationships with

other people and some considerations on public health management and nature.^[7]

- Ayurveda provides valid and practical instruments for manage and coping with stress. An example comes from the study on *Abhyanga*, an ayurvedic technique of total body massage with medicated oils, in anxiety and depression.^[10]
- Ayurveda also presents some unique clinical applications of its fundamental concepts. *Rasayana* is one such concept having an extensive potential application. *Charaka Samhita* that says that *Rasayana*, are agents that are supportive to the qualitative improvement of tissues. A qualitative improvement here essentially refers to the functional and constitutional specifications of a tissue altered by age. Therefore, *Rasayana* drugs are proposed to promote tissue longevity through some more novel mechanisms like Reduction of toxin/ metabolic waste load within the cell through their reduced production or increased scavenging, ensuring efficient use of energy within the cell, thus requiring less substrate consumption leading to reduced energy requirement and reduced waste production, initiation of micro repair by providing essential nutrients by participating in regeneration

directly or through promotion of latent enzyme systems.^[11]

- Life style consultation.
- Psychological consultation.
- Spiritual way of life.
- *Panchakarma* therapy.
- *Yoga*.
- Aesthetics and beauty care.
- Diet and cooking advices.

POTENTIAL OF AYURVEDA IN MANAGEMENT OF EPIDEMIC HEALTH ISSUES IN PUBLIC:

When people of different *Ayu, Bala, Prakruti, Ahar, Desha* and *Satmya*, died all of sudden at a same time it is called as "*Janapadadhwanasa*" i.e. Epidemic. The factors like *Vayu, Jala, Desha*, and *Kala* are common in human being and *vikruti* of all these factors cause *Janapadadhwanasa*. *Janapadadhwanasa* is defined in 3rd *adhyaya* of "*Vimanasthana* in *charaksamhita*" in Ayurveda.^[12]

Now a days the epidemics like Swine Flu, Bird Flu, Leptospirosis, Chicken Guenia, Eblola and the latest one i.e. **Covid-19** these all can be considered as *Janapadadhwanasa vyadhi*. The viruses of all above epidemics are also growing because of *vikruta Vayu* and *Jala*. It spreads same way as that of explained in Ayurveda. As at the time of outbreaking of all these epidemic diseases when there is no fixed therapeutic treatment is available, preventive

Measures mentioned in Ayurveda always become a sigh of relief among public i.e.

1. *Hetuviparita Chikitsa*
2. *Vyadhiviparita Chikitsa*
3. *Rasayana*
4. *Achara Rasayana*

1. *Hetuviparita Chikitsa*:

a. Purification of *Vayu*: Such as fumigation (*dhupana*) with certain medicinal plants that have antimicrobial potential. *Dhupana* can also control vectors - such as mosquitoes, flies etc. *Nimba patra* (leaves of the *Neem* tree - (*Azadirachta indica*), *Haridra* (*Kurkuma Longa*), *Devadaru* (*Cedrus Deodara*) *Hingu* (*Ferula Foetida*), *Karpooora* (*Cinnamomum Camphora*) etc are advised to be used for fumigation.

b. Purification of *jala*: Treatment by heating (boiling) water or exposing it to the Sun's rays, the addition of natural purifiers like *Padma Moola* etc is advised. There is a well-known purification system called the Tri-Ghata (three clap pots) Yantra method that contains sand-filled wooden coke and sand-filled pots through which the water trickles down and gets purified of its physical impurities.

2. *Vyadhiviparita Chikitsa*: In these cases mainly upper respiratory tract infection occurs. To prevent this we can use *Trikatu*, *Yashtimadhu*, *Vasa*, *Kantakari*, *Guduchi*,

Bhallataka, *Triphala*, etc. which are helpful in URI.

3. *Rasayana Chikitsa*: *Vamanadi shodhnoparant rasayan chikitsa* can be done to improve immunity i.e. *Chyavanprashavaleha*, *Wardhamana pippali rasayan*, *Haritaki rasayan...* etc. *Bala* (*sida cordifolia*), *Lahsuna* (*allium sativum*), *Bhallataka* (*semicarpus anacardium*) can be used as a single drug *rasayana chikitsa*.

4. *Achara Rasayana*: Truth fullness, benevolence, charity, offerings, worship of god, observance of nobles conduct, self-protection, residence in healthy places, discourse of religious scriptures, suppuration of impelled urges, non suppression of suppressible urges should be avoided, diet in accordance with *agni*, irregular meal should be avoided, complicated body postures should be avoided, over indulgence in sexual intercourse, avoidance of over exertions, narratives of self-controlled grate sages., constant company with religious and those regarded by the elders this is the management for the protection of life. [13]

Prevention of disease to maintain health is being the first and foremost aim of the holistic science of Ayurveda. In *Tasyashitya* chapter of *Charaka Samhita*, it is said "*Tasya Shitadiya*

Ahaarbalam Varnascha Vardhate. Tasyartusatmayam Vaditam Chestaharvyapasrayam," which means 'the strength and complexion of the person knowing the suitable diet and regimen for every season and practicing accordingly are enhanced.

Regimen of different seasons Mentioned by *Acharyas* is as following:

Shishira (Winter): Massage with oil/powder/paste, bathing with lukewarm water, exposure to sunlight, wearing warm clothes are mentioned to follow.

Vasant (spring): One should use warm water for bathing purpose, may do exercise during *Vasant Ritu. Udvartana* (massage) with powder of *Chandana (Santalum album)*, *Kesara (Crocus sativus)*, *Agaru*, and others, *Kavala* (gargle), *Dhooma* (smoking), *Anjana* (collyrium), and evacuative measures, such as *Vamana* and *Nasya* are advised.

Grishma (Summer): Staying in cool places, applying sandal wood and other aromatic pastes over the body, adorning with flowers, wearing light dresses and sleeping at day time are helpful. Excessive exercise or hardwork is to be avoided; too much sexual indulgence and alcoholic preparations are prohibited.

Varsha (Monsoon): Use of boiled water for bath and rubbing the body with oil properly after bath is advised. Medicated *Basti* (enema)

is prescribed as an evacuative measure to expel vitiated *Doshas*. Getting wet in rain, day-sleep, exercise, hard work, sexual indulgence, wind, staying at river-bank, etc., are to be prohibited.

Sharat (autumn): Habit of eating food, only when there is a feeling of hunger is recommended. It is advised to wear flower garlands, and to apply paste of *Chandana (Santalum album)* on the body. It is said that moon rays in the first 3 h of night is conducive for health. Medical procedures, such as *Virechana* (purging), *Rakta-Mokshana* (blood letting), etc, should be done during this season. Day-sleep, excessive eating, excessive exposure to sunlight, etc., are to be avoided.

Hemanta (late autumn): Exercise, body and head massage, use of warm water, *Atapasevana* (sunbath), application of *Agaru* on body, heavy clothing, sexual indulgence with one partner, residing in warm places is recommended. Exposure to strong and cold wind, habit of day sleep, etc., are mentioned to be avoided.^[14]

There are several more postulates and sporadic works, which strongly present Ayurveda in a scientific and understandable manner to a receptive mind.

CONCLUSION:

The health care system in India is highly distinctive since a number of indigenous systems, including Ayurveda, Yoga, naturopathy, Siddha, Unani, and numerous other medicinal systems, including homoeopathy, are widely acknowledged and used in conjunction with the allopathic medical system. Most Indians from all social classes, especially those who live in rural regions, turn to Indian systems of medicine in an effort to improve their health. Traditional methods have endured for millennia because of their widespread use, ease of accessibility, affordability, and safety. A growing number of people are using complementary or alternative medicine to treat their individual health issues, and this is not just a concern in India. Ayurveda places a strong emphasis on personalized, preventive, and predictive therapy. This is accomplished by offering low-cost, individualized counselling about lifestyle choices (food, activities, etc.), attempting to directly include the patient in the healing process, and encouraging his self-awareness and healthy relationship with others and the natural world.

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