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## JANAPADODHWAMSA IN RELATION TO AYURVEDA AND COVID

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### ABSTRACT

Epidemics or outbreaks are defined as the rapid spread of a disease to a large number of people in a specific community in a short period of time. Ayurveda is an ancient school of medicine that specifically mentions epidemic disorders under the general name Janapadodhwamsa. Ayurveda does not have the name epidemiology, but the concepts were presented separately when compiled, analysed, and interpreted as a modern theory of epidemiology. Many of today's medical sciences are based on some of Ayurveda's core principles. The Covid-19 pandemic is currently affecting the entire planet. To evaluate Ayurvedic epidemiology ideas and compare them to the recent Covid-19 epidemic. The epidemic was carefully studied in literature, including traditional treatises such as Charaka Samhita and Sushruta Samhita, as well as current epidemiology textbooks. The majority of Ayurvedic beliefs regarding Janapadodhwamsa are found to be applicable to modern pandemic/epidemic theories.

**Key-words:** Pandemic, Janapadodhwamsa, Ayurveda, Covid-19, Samhita, Epidemiology

## Introduction

Humans are at risk from new and re-emerging infectious illnesses. The plague outbreak was one of the worst disasters in human history, killing about a third of Europe's population, according to one estimate. Then came the Spanish flu, which killed almost 20 million people worldwide. There are an unknown number of infectious agents present; recent examples include the SARS and Covid-19 viruses. The development of a vaccine against any organism takes a long time and a lot of money, and the control of the creation of new infectious agents or the re-emergence of old ones is uncertain. As a result, lowering the vulnerability of the host and avoiding environmental transmission are critical.<sup>[1]</sup>

For Janapadodhwamsha Vyadhis, Acharya Charaka mentioned Janapadodhwamsha in Vimansthana, which may be related to endemic, epidemic, and pandemic, where Adharma is Moolkarana and Pragyaparadh is Yoni. Adharma refers to a person who does not follow Dincharya, Ritucharya, Aharvidhi, or Sadvrutpalana and hence ends up in Vyadhi.<sup>[2]</sup> The notion of Janapadodhwamsa, or the destruction or annihilation of villages or communities, is presented by Acharya Sushruta. Disease outbreaks or epidemics have happened since the dawn of mankind. Vayu, Jala, Desh, and Kala are the four variables that cause widespread illness in the population. The question then arises as to why this mass infection exists, even if a person has a different immunity setup, a different lifestyle, and so on. The answer is that even if a community is dissimilar in terms of its constitution and other individual characteristics, the people of the community may be

infected in large numbers due to the infected uncommon causative factors.

## Methodology

Details about Janapadodhwamsa were referred from various books of Ayurveda. Relevant researches of Covid and its relation to Ayurveda were collected from online journals. Disease details such as Samprapti, Samprapti Ghatakas were collected from various research papers, publications and text books.

## Spread of Communicable disease

“Prasangath

Gaatrasamsparshanishwasaatsahabhojanath |

Sahashayyaasanaaschapivastramalyanulepanath | |

Kusthamjwarashcashoshaschnetrabhishyandaeva cha |

Aupasargikarogaschasankramantinaranaram | |”

The verse from Sushruta Nidana explains the process of spread of communicable disease and now which the whole world is following the same as a protective measure. The sutra itself speaks about such a similar situation thousands of years ago. Sushruta used the word *apuasargikaroga* to describe illnesses that spread from one person to another. The case includes *kushtha* (skin disorders), *jwara* (fever), *shosha* (emaciation), and *netrabhishyanda* (conjunctivitis). *Prasanga* (mutual contact), *gatransparsha* (skin to skin touch), *nihashwasa* (exhaled air), *sahabhojana* (sharing food), *sahashaiya* (sleeping near), *asana* (sitting next to each other), *utilising vastra* (cloths), *malya* (garlands), and *anulepana* (applying paste of chandana, etc. on the body after bath) From an epidemiological standpoint, these forms of transmission are still significant.<sup>[3]</sup>

## Aetiology and mode of transmission of Epidemics

“Agantu

...yastusanirdishtaschachaturvidha |  
Abhighatatabhishangatabhicharaabhish  
apata | |”

Janapadodhwamsa elaborates on the origin and causal causes of numerous infectious illnesses and epidemics in Ayurvedic scriptures. Janapadodhwamsa comprises of two words: Janapada (community) and Upadhwamsa (community) (destruction).<sup>[4]</sup> Individual factors (Asadharanhetu) and communal factors (Asadharanhetu) are primarily responsible for illness formation in Ayurveda (sadharanhetu). The causes of illnesses and epidemics are outlined in the Charaka Samhita. Despite the fact that one person differs from the next in terms of physical constitution, eating habits, body structure, strength, age, immunity, and so on, they are all impacted by illnesses caused by community-wide influences. These variables cause the emergence of a single ailment with the same set of symptoms in all of society's people, resulting in widespread occurrence. The shared variables of all persons in a community accountable for illnesses that cause mass annihilation of people include deranged air (Vayu), water (Jala), habitat (Desha), and seasons (Kala).<sup>[5]</sup>

Other unavoidable factors (Niyathetu) such as abnormalities of the star, moon, planets, sun, air, and fire causing natural disasters such as floods, earthquakes, and tsunamis, as well as avoidable factors (Aniyathetu) such as sinful acts (Adharma) in the form of war (Shastraprabhav), affliction by demons or germs (Rakshsas), and curses Immorality

(Adharma) or previous transgressions committed through intellectual mistakes are the underlying causes of vitiation of air, water, and other resources (Prajnaparadha). In the present day, sinful acts can be correlated to different activities crime, deforestation, not obeying government rules, discharging of untreated polluted water into the river and automobile pollution causing water, air pollution, etc. Disposal of wastewater is an improper method on land leads to contamination of soil. The underlying cause, as mentioned earlier, is intellectual errors (Prajnaparadha) due to Rajas and Tamas (mental factors) predominance. Another diagnostic aspect is the epidemic's presenting signs and symptoms, which are more or less common than the Agantuja Abhishangaja Jwara. Jwara is a well-known and extensively debated chapter in the Charaka Samhita. Jwara is the Ayurvedic term for fever. It can be a standalone disease, as well as an essential symptom of another pathological condition or a disease consequence. Jwara affects almost everyone at some point in their lives. It has an effect on both Shareera (body) and Manasa (mind).<sup>[6]</sup>

Prajnaparadha is the inability to keep oneself from Dhee (real knowledge), Dhruvi (controlling force that prevents one from engaging in hazardous acts), and Smruti (ability to recognise the underlying essence of substances/recall issues).<sup>[7]</sup> When the three components of Prajnaparadha are used properly, they serve as pillars for the growth of life; however, when these three components are lost, the result is non-functioning/malfunctioning of Buddhi, in which one is unable to distinguish

between Hita and Ahita and begins to engage in activities that are non-conductive (Ahita) to the body and mind. Viruddha Ahara and Vihara are two forms of Ahita. Through Viruddha Vihara, people's emotions/activities would be influenced by changes in Buddhi, resulting in the preponderance of Adharma.

“Kaamshokabhayaatvayukrodhatpittam rayo mala | Bhutabhishangatkupyatibhutsamanyalak shana | |”

“Tepurvakevalapachatnijavyamishralaksh ana | Hetvaushadhavishistaschabhavatyaagan tvojwara

Fever symptoms can be caused by Kaam (sexual desire), Shoka (grief), Bhaya (fear), Krodha (rage), and Bhuta (microorganisms), and is known as Abhishangaja Jwara. Vata is vitiated initially by Kaam, Shoka, and BhayajaJwara, whereas Pitta is vitiated by Krodhajwara, and Bhutabhishangajawara vitiates all three doshas. During the incubation stage, Agantujawara will be transformed into the Nija variety. The agni is moved from the Kosthta to the Shakha, and the person gets symptoms of the Sannipatajwara kind, which can progress to Dhatupaka and Oja Kshaya, which can lead to death if not treated. The presence of bad spirits or germs aggravates all of the Tridoshas. This condition is caused by all three Doshas, with Kapha and Vata being the most prevalent. Because of the tiny germs induced by contact with certain poisons, it can be classed as Abhishangaja Jwara and more specifically as Bhutabhishangaja.<sup>[8]</sup> Jwara is often accompanied by signs of a rapid

increase in Sleshma, which can be pandemic. Jivanu is distributed through the air and swiftly spreads across the population by breathing, where it enters the respiratory tract and causes fever; however, it can also enter through the mouth. Its symptoms are usually limited to the respiratory organs, although they can also affect the alimentary tract and all of the Dhatus. The illness is caused by the Sannipata Doshas, which are dominated by Kapha and Vata.

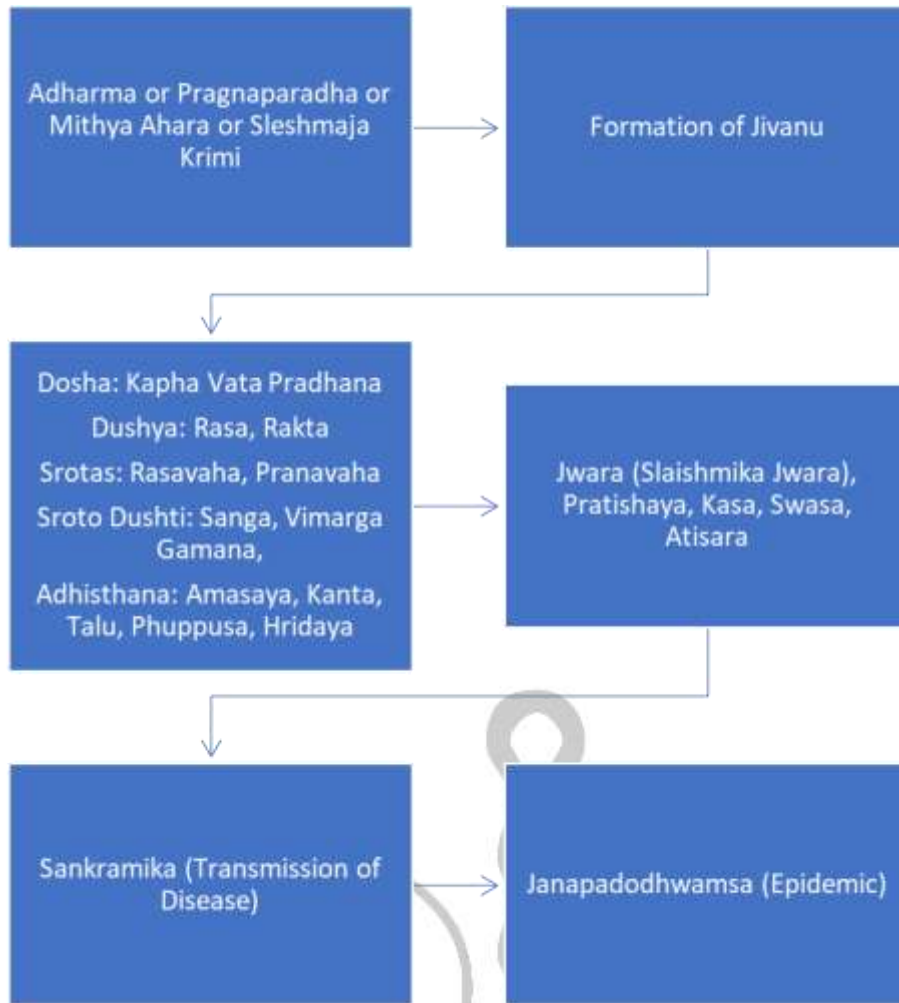
### Lakshana

Shlesmaka Jwara - Running nose, headache, lethargy, chest discomfort, cough, severe weakness, and dyspnoea are the most common symptoms. If the alimentary tract is infected, vomiting, diarrhoea, or both will occur. Too much viral and bacterial poison develops, vitiating all of Abhinyasa Jwara's Dhatu symptoms, from which no one would be able to recover. When the Doshas are considerably enlarged, the body loses strength. Pratisyaya is a discharge of more watery fluid from the nose that occurs in some but not all people. These two symptoms are unique; weakening occurs in all muscles, including the heart muscle, and occurs within five or six days. Sometimes death occurs as a result of cardiac weakening. The organs involved in Pranavaha srotas are primarily Swasapatha (trachea) and two Pupphusa (Lungs).<sup>[9]</sup>

Vranasotha, Kaphapurnata, and Raktasthivana are abnormalities in these organs. Symptoms seen in Kapha-Vaata Jwara are Fever, dyspnea, cough, choking type throat ailments, sore throat, and discomfort in the heart area and sides of the chest, etc. <sup>[10]</sup> Cough, dyspnoea, common cold, head pain,

and fever are also frequent in areas where Vayu (air) is polluted.<sup>[11]</sup>

### Nidana-Samprapti-Lakshana



### Diagnosis as per Ayurveda

Agantu

...yastusanirdishtaschachaturvidha |  
Abhighatatabhishangatabhicharaabshish  
apata | |”

The pandemic caused by the Novel Corona Virus can be related to Janapadodhwamsa, in which it is said that owing to disturbed Vayu (air), Jala (water), Desha (location), and kala (season), large numbers of people die. Such diseases have identical signs and symptoms and have the potential to ruin and harm a whole town, state, or country. Not to mention Adharma and Prajnaparadha, which are both unavoidable causes of such a

predicament. Another diagnostic aspect is the epidemic's presenting signs and symptoms, which are more or less common than the Agantuja Abhishangaja Jwara.

Agantujajwara will be converted into the Nija variety during the matter of incubation period. Here the Agni is displaced from the Kosthta to the Shakha and the person develops the symptoms based on the Sannipatajwara variety and if not treated will undergo Dhatupaka and Oja Kshaya which may lead to death.

### Treatment

Swasthasya Swastha Rakshanam



Dina Charya (daily routine) and Hita Ahara (correct food) are essential for managing Janapadodhwamsa Vikaras. Infections are reduced when proper Ritu Charya (Seasonal regimens) are followed. Ushna Jala Pana (drinking hot water) stimulates digestion and liquifies Kapha, It clears stagnant Doshas and Malas, as well as increases appetite.<sup>[12]</sup> The best method of therapy is to protect one's own Vyadhikshamtwa Shakti (immune system). Vydikshamatwa Rasayanas such as Chyavanaprasa Rasayana, Agastya Rasayana, Dasamoola Rasayana, and others are highly beneficial in enhancing Vydikshamatwa Rasayanas. Rakshoghna Dravyas Dhupana (fumigation) reduces microbiological activity and improves air purity in the surrounding area.<sup>[13]</sup> Sushruta suggested Sthanaparityaga (Isolation), which entails leaving the affected area and staying away from areas where the sickness is prevalent, as a solution to the pandemic's control.

Nidana Parivarjana (avoiding and abstaining from the causative causes) and Samprapti Vighatana are the key focuses of management of Jwara or any ailment (intervening and aborting the pathogenesis).<sup>[14]</sup> Jwara Shamanam, Kapha Shamanam, Vaata Anulomanam, management of Pitta status, and protection of Rogi-Balam are the key lines of therapy in this Vikara. Jwara first appears and affects the Rasa Dhatu and Rasavaha Srotas. The management concepts should primarily be centred on Jwarahara, Rasayana, and Ojovardhaka. Swasa is a prevalent symptom in Pranavaha Srotas pathology. Swasa's Chikitsa sutra aids in the development of appropriate procedures for targeted therapies. Anti-viral, anti-inflammatory,

and anti-pyretic medications include Bhumyamalaki, Chirayata, Guduchi, Shunthi, Amla, Yashtimadhu, Kalamegha, Aswagndha, Haridra, Nimba, Ajamodha, Katuki, and Chitraka.<sup>[15]</sup>

### Result and Conclusion

The pandemic is produced by Jivanu (Micro Organism) and spreads from person to person by Sankramika. It is referred to as a 'Janapadodhwamsa Vikara' in Ayurveda. According to Ayurveda, pandemic illnesses are caused by Adharma, Pragnaparadha, Mithya Ahara Vihara, or Sleshamaja Krimi. As seen in most of the covid patients, virus leads to malfunction in Kapha Pradhana Tridosha and affects Rasavaha and Pranavaha Srotas. It belongs to the Agantuja Vikara class, with a strong focus on Bhutabhisangaja. Jwara is the initial symptom of this form of pandemic sickness and also seen in Covid-19, which appears when Jivanu enters the human body and subsequently progresses to the development of cough and cold. The treatment of epidemics seeks to be both preventative and curative. Preventive steps aid in reducing the onset of new illness and limiting the harmful impacts of triggering causes, while corrective activities aid in correctly treating the condition.

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