

JANAPADODHVAMSA IN AYURVEDA: A LITERARY REVIEW

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ABSTRACT

Ayurveda is one of the greatest gifts of the sages of ancient India to the mankind. Ayurveda is not only a system of medicine in the conventional sense of curing disease. It is also a way of life that teaches us how to maintain and protect mental and physical health and achieve longevity. Ayurveda does not have a specific text as Epidemiology, but the principles described are compiled, analyzed and interpreted in the light of modern theories of epidemiology. Ayurveda is the ancient system of Medicine in the world. It has two aims; i.e. prevention and promotion of health and secondly cure from the disease.^[1] According to Ayurveda Covid -19 may included under the headings of 'Aagantuja Vyadhi' or 'Vishamajwara'. Also it is included in 'Janpadodhvamsa vyadhi'. It is included under the concept of 'Epidemiology' in modern science.

KEYWORDS: Janapadodhvamsa, Ayurveda, Literary review.

INTRODUCTION

Acharya Charaka, who is credited as the father of Indian Medicine. He has explained a very unique concept of epidemiology as 'Janapadodhvamsa' in Vimanasthana of Charaka Samhita.^[2] It resembles to Epidemiological diseases / Samsargajanya Vyadhi / Upasargaja Vyadhi / Janapadodhvamsajanya Vyadhi. Acharya Sushruta described about the Sansargaja and Aupasargika Vyadhi.^[3] Acharya Sushruta, one of the proponents of Ayurveda, has depicted different modes of communicable disease transmission in his classical treatise Sushruta Samhita. He says by physical contact, expired air, eating with others in same plate, sharing a bed, using clothes, garlands, and paste infectious diseases spread from person to person. These concepts are very much relevant today. Moreover, the modern texts

of communicable disease epidemiology describe similar modes of disease transmission.

METHODOLOGY

As we know the famous Proverb that 'As you sow, so shall you reap', Now many of us predicts that what we done with the Nature, it comes back to us with a various different and new diseases like SARS virus, Ebola virus, Nipah virus and recently Corona virus. WHO declares it is an 'Pandemic disease' (Janpadodhvamsa Vyadhi), as well as 'Endemic disease' (Samsargajanya Vyadhi).

'Epidemiology' means - 'Epi' = Among; 'Demi' = People; 'Logy' = Study.

It is the scientific study of the spread and control of diseases. The Study of diseases as.

A) Distribution

- Time
- Place
- Person

B) Determinates

- Causes

C) Frequency

- Incidence
- Prevalence

The word 'Janapadodhvamsa' comprises of two words.

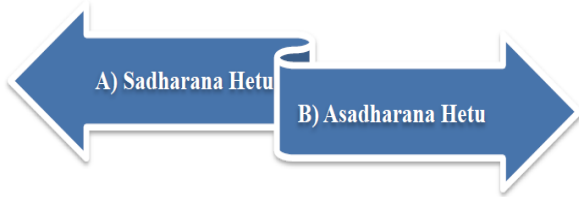
- **Janapada** = Large population
- **Udhvamsa** = Destruction

'जनपदानां जनसमुहानां उध्वंसनं इति जनपदोध्वंसनम्
।..... (जल्पकल्पतरु)

It means Destruction of Large population and the formation of diseases are known as 'Janapadodhvamsajanya Vyadhis'.

Vyadhi Hetu (Causes of Diseases)

Chakrapani stated that there are 2 types of Vyadhi hetu.



A) Asadharana Hetu

‘तत्र असाधारणं प्रतिपुरुषनियतं वातादिजनक्रमाहारादयभिदाय |... (चक्रपाणि टिका: च.वि.3/1-2)^[4]

The Asadharana Hetu is Pertaining to individuals or Causing Vatadi doshaja vyadhis. It is develop due to the Mithya Aahara – Vihara (Inappropriate lifestyle) and Pradnyaparadha which is causative factor for all the dosha prokopa (vitiation).

B) Sadharana Hetu

‘बहुजनसाधारणं वातजलदेशकालरूपं साधारणरोग कारणमभिधातुं जनपदोद्ध्वंसनियोअभिधीयते।’ (चक्रपाणि टिका च.वि.3/1-2)

Sadharana Hetus are factors relating to Community like vitiation of Vata (Air), Jala (Water), Desha (Land), Kala (Season). It affects all population at the same time and causesdestruction.

Ex. From vitiated Jala (Water) all community causes Gastro-intestinal disorders or Annavaaha Stroto dushti. Therefore it is known as ‘Janapadodhvamsa Vyadhi’.

Root Cause for Janapadodhvamsa (Epidemics)

‘तस्य मूलमधर्मः वाअसत्कर्म पूर्वकृतः तयोगनिः प्रज्ञापराध एव । (च.वि.3/20)^[5]

Lord Atreya mention the root cause of vitiation of Vayu, Jala, Desha & Kala are Adharma or misdeeds of past performed by ‘Pragnyaparadha’(Intellectual errors). Sinful acts may be inthe form of.

- Shastraprabhava (Wars) – it occurs due to more Lobha, Krodha, Moha.
- Affliction by attacks of Rakshas. (भूतसङ्गैः स्तमधर्मः).
- Abhishapa – disrespect of Guru, Vriddha, Siddha, Rishi, etc.
- Pragnyaparadha causes Raja and Tamas predominance resulting in greed, selfishness, tendency to harm people, jealousy and anger.

In the present day sinful act can be correlated to different activities like.

- Antinational elements indulging in bomb blast.
- Crime deforestation.
- Not obeying government rules in the industries.
- Discharge of untreated polluted water in to the river.

- Disposal of waste water in an improper method on land leads to pollution of soil.

All this factors not only influence the individual, but also the society leading toJanapadodhvamsa.

Etiological factors

- A) नियतातंकपर्यायहेतु (Inevitable factors): Inevitable disastrous factors, Harmful effects of sun, moon, stars & planets, irregular season, floods, cyclones, landslides, earthquakes, tsunami, etc.
- B) अनियतातंकपर्यायहेतु (Evitable factors): Man made evitable disastrous factors, Wars, Terrorism, etc.

Janapadodhvamsakara Bhava (Factors Responsible for Epidemics)

‘ते तु खल्विमे भावाः सामान्या जनपदेषु भवन्तिः तद्यथा- वायुः उदकं देशः काल इति... (च.वि.3/6)^[6]



Characteristics of Vitiation of 4 Bhavas

1. Vayu (Air)

‘तत्र वातमेवंविधमनारोण्यकरं विद्यात्।’....(च.वि.3/6)

- यथर्तुविषमम्: Not in accordance with Season or absence of characteristic features of particular Ritu.
- अतिस्तिमितम्: Excessive Calmness or moist.
- अतिचलम्: Excess speedy / violent blowing wind.
- अतिपरुषम्: Excess Harsh.
- अतिशीतत्युष्णमतिरुक्षम्: Excessively cold, hot, dry air.
- अत्यभिष्यन्दिनमतिभैरवारावं: Excess Humid, Air sounding terribly.
- अतिप्रतिहतपरस्परगतिमतिकुण्डलिनं: Excessively Clashing, Forming Cyclones.
- असात्म्यगन्धबाष्पसिकतापान्शुधूमोपहतमिति: Unsuitable Smell, Vapour, Gravel, Dust, Smoke.

Effects of Vitiated Vayu (Air) on Environment: (च.सु.12/8)

The following are aggravated functions of Vata.

- Breaking of peak of Mountains, Uprooting of trees, disturbing of ocean, overflowing of lakes, changing of course of rivers, bringing about earthquakes, causing thunders, storms, disturbance of six seasons, non productivity of plant, spread of epidemics among living beings, doing away with the positive features of creation, bringing about cloud, sun, fire and wind which would destroy all the four ages.

1. Jala (Water)

- अत्यर्थविकृतगन्धवर्णरसस्पर्शः Excessively deranged in Smell, Colour, Taste and Touch.
- वलेदबहुलः Excessive Stickiness / Too Slimy.
- अपक्रान्तजलचरविहङ्गमः Devoid of Aquatic birds.
- अपक्षीणजलेशयमः Reduced no. of Aquatic animals.
- अप्रितिकरमपगतगुणः Absence of Aquatic birds, Loosing its qualities.

2. Desha (Land / Location)

- प्रकृतिविकृतवर्णगन्धरसस्पर्शः Normal Colour, Smell, Taste & Touch of the land affected.
- वलेदबहुलः Excess Moisture.
- उपसृष्टं सरीसृपव्यालमशकशलभमक्षिका मूषको लुकशमा शानिकशकुनिजम्बुकादिभिः Inhabited by reptiles, wild animals, mosquitoes, locusts, files, rats, owls, vultures, jackal, etc.
- तृणोनुपोपवनवन्तं प्रतानादिबहुलः Having excess of grass & weeds.
- अपूर्ववदवपतितशुष्कनष्टशस्यं धुम्रपवनः Land has fallen, dried & damaged, Smoky winds.
- उदभ्रान्तव्यथितविविधमृगपक्षिसंघः Panic & Painful conditions of various animals, birds.
- उत्सृष्टनष्टधर्मसत्यलज्जावाश्रीलगुणजनपदः Community devoid of virtue, truthfulness, modesty, conduct, behavior.
- श्ववक्षुभितोदीर्णसलिलाशयः Constantly agitated and over flooded water bodies.
- प्रततोल्कापातनिर्घातभूमिकम्पमतिभयारवरूपः Frequent fall of Meteor, Earthquakes, fierce appearance.
- रूक्षताम्रजरुणसितावजालसंवृत्तार्कचन्द्रतारकंभिक्षणः Sun, moon & Stars with rough, coppery, reddish white, cloudy appearance.

3. Kala (Season)

- कालं तु खलु यथर्तुलिङ्गात्विपरीतलिङ्गमतिलिङ्गहिनलिङ्ग चाहितं व्यवस्येत्... (च.वि. 3/6)

Having signs contrary, excessive or deficient to those of the seasons. Ex. Rituviparita Lakshanas – Varsha in Grishma Ritu.

Prevention

‘विगुणेष्वपि खल्वेतेषु जनपदोर्ध्वंसकरेषु भावेषु भेषजेनोपाद्यमानानामभयं भवति रोगेभ्यइति... (च.वि. 3/8)^[7]

‘Prevention is better than cure’ is the basic concept of Ayurveda. Curing a diseased person and redefining his healthy status, is the primary goal of a physician. It is the science which laid emphasis on the preventive aspect. So

therefore as a preventive therapy we have to boost immunity of the persons against the diseases. It can be boost through the various Ayurveda Modalities & principles like.

- Implementation of Dinacharya (daily regimen), Ritucharya (Seasonal regimen), Ratricharya (Night regimen).
- Rasayana therapy, Regulation of Aachara rasayana.
- Follows proper and regular Sadvritta.
- Shodhana as per Ritu and Dosha vitiation.
- Chyavanprasha, Pippali rasayana, Kshira + Ghrita sevana (‘क्षीरघृताभ्यासो रसायनानाम्’).
- Proper Aahara & Vihara sevana.
- Drugs for the treatment and prevention of Janapadodhvasakara Vyadhi should be collect before the loss of its Rasa, Virya, Vipaka, Prabhava etc.
- Dhoopana Chikitsa

Naturally, vitiation of season is most difficult to rectify. Similarly vitiated air, water & land are progressively difficult to purify.

Chikitsa of Janapadodhvasa Vyadhi :

‘कर्म पञ्चविधं तेषां भेषजं परमुच्यते | रसायनानां विधिवज्जोपयोगः प्रशस्यते ॥ (च.वि. 3 / 13-14)^[8]

- **Panchakarma:** it is one of the important & Detoxification therapy which is done according to the correlation of dosha vitiation and its related Ritu.
- **Rasayana therapy (Rejuvenation)^[9]:** it helps to enhance Immunity power and restores physical health.
- **Satyavachana:** Truthfulness about every work and situation.
- **Bhute Daya:** Compassion for living beings.
- **Danam:** Donation, Charity.
- **Bali:** Sacrifices. It all comes under the Treatment part of Daivavyapashraya Chikitsa.
- **Devatarchana:** Prayer to the gods.
- **Sadvritta^[10]:** Code of good conduct. It helps to enhance Positivity, Consciousness of Mind & increases Satva guna in body. One Conscious mind can helps to make or alters the consciousness in whole words.
- **Observance of Brahmacharya:** It includes in Trayopasthabha, which are important to build health of both Mind & Body.
- **Sankatha Dharmashastranam:** Reading, listening of Religious stories & Books.
- In the present scenario following rules & regulation laid by the government, not involving with antisocial elements & activities which destroy the society. In other words enhancing Satva guna leads to prevention of Janapadodhvasa.
- Relief operations during natural calamities like floods, cyclones, land slides, earthquakes in the form

supply of food, medicine, cloth shelter etc are needed.

- For the prevention of Janapadodhvamsa in the form of pollution of air, water, land and season, the strict implementation of legislation is necessary. Department of Health & Welfare has a key role in prevention.

CONCLUSION

Now a days we all are going through the most important duration of epidemiology. For that in Ayurveda a many years ago Acharya explained about Janapadodhvamsa and its pathology, Nidanana & Chikitsa. Today we are facing a very huge problem all around the world. The world is under the threat of COVID – 19. According to Ayurveda Covid - 19 may included under the headings of ‘Aagantuja Vyadhi’ or ‘Vishamajwara’¹. Also it is included in ‘Janpadodhvamsa vyadhi. In Ayurveda, the management of Janapadodhvamsa janya vyadhis are mentioned. If we regulate our lifestyle as per nature, then nature will also help to cure us.

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