



A STUDY ON JANAPADODHVAMSAKARA BHAVAS W.R.T. COVID 19

Dr. Abdul Sukkur
MAssociate Professor, Department. of Samhita, Siddhanta and Samskrita, Ahalia
Ayurveda Medical College, Palakkad – 678557.

ABSTRACT **Background:** The concept of Janapadodhvamsa Bhavas can be related to epidemics or pandemics. Recently affected Covid 19 pandemic can be equated to Janapadodhvamsakara disease as it affected wide range of communities and its effect is wide spread producing damages to good number of population. The communicable diseases happening due to calamities on individuals affecting the constitution, immunity, and lifestyle adaptations. The contamination can be because of Vayu, Jala, Desha and Kala may result in outbreak of epidemics or pandemics. **Aim and Objectives:** To do a literary study on the Janapadodhvamsakara Bhavas (contaminating factors) taking Covid 19 disease. **Methods:** The source of literature is from Charaka Samhita from the institutional library. The information of Covid 19 taken from internet searches like google scholar, scopus, etc. **Discussion and Conclusion:** The Janapadodhvamsakara Bhavas: influences the normal life of mankind and are considered occurred due to increased sinful deeds in the society. Negative emotions like greed, anger, ego, mutual fight, and curses of the wise and the learned can destroy mankind. The management and prevention of such calamities were achieved by reducing the bad thoughts and deeds by individuals and individuals constituting the entire community.

KEYWORDS : Janapadodhvamsakara Bhavas, Covid 19**INTRODUCTION**

Janapadodhvamsa means destruction of a community or group of people¹. The epidemics and outbreaks of high risk communicable diseases struck the mankind since time immemorial. *Acharya Charaka* explains such four factors causing difficulty by producing diseases which affects a large community. The polluted Vayu (air), Udaka (water), Desha (Land) and Kaala (environment) are the four factors causing for the epidemics or pandemics.² *Acharya Sushruta* refers the communicable diseases as *Aupasargika Roga in Nadana Sthana*. *Adharma karma* (sinful acts) and *Prajnaparadha* (purposeful sins) are the cause for these outbreaks Covid 19 was recently identified pandemic disease is considered as relevant in understanding *Janapadodhvamsaneeya Bhavas* in this study.

AIMS AND OBJECTIVES:

To do a literary study on the *Janapadodhvamsakara Bhavas* (contaminating factors) taking Covid 19 disease.

MATERIALS AND METHODS:

The literary source for the study is collected from the institutional library, journals, websites, internet search engines, etc.

Review of Literature:**Dooshita Vayu³**

The characteristic features of air that is known to cause widespread diseases include air that is not in conformity with the season, totally calm or violently blowing, exceedingly rough, intensely cold, intensely hot, excessively dry, excessively humid, terribly clamorous, blowing from contrary directions and clashing with each other (winds blowing in opposite direction), violently spinning (whirlwind) and associated with unwholesome odour, moisture, sand, dust and smoke.

Dooshita Udaka⁴

Water that does not seem normal in smell, colour, taste and touch, has excessive stickiness, is from a source devoid of aquatic animals and birds or from a drying up water reservoir without pleasantness and is basically devoid of normal attributes indicates polluted water.

Dooshita Desha⁵

Any land having abnormal colour, odour, taste and touch, that which is excessively damp and has an abundance of serpents, beasts, mosquitoes, locusts, flies, mice, owls, birds and animals such as jackal, and jungles of grass and weeds, is abounding in creepers, where crops have fallen, withered or have been destroyed in an unprecedented manner, where the wind is smoky, where (unusual) cries of birds and dogs are heard, where herds of animals and flocks of birds of various kinds are always in a state of panic and pain, where the people's virtues like religion, truth, modesty, custom, character have either declined or been given up, where the water reservoirs always alter and are overflowing, where there is frequent exposure to meteorites, thunderbolts and earthquakes, where nature is full of menacing sound and sights, where the sun, the moon and the stars are frequently covered by dry, coppery, ruddy and grey clouds and the general atmosphere is of

constant confusion, excitement and lamentation, crying, fright and darkness as if seized by ghosts.

Dooshita Kaala⁶

A time is said to be unwholesome if it exhibits characteristics that are opposite to normal or exhibit excessive or deficient characteristics (e.g. early rains, too little rain, excessively hot summers or cold winters, etc) These four environmental factors, affected in the aforesaid way, can be considered the type that cause epidemics, and those having features contrary to these could be considered wholesome

General Measures For The Management

In spite of these inauspicious factors, there is no fear of diseases to those persons who possess medicines that have been obtained well in advance.

The relative significance of each of the four factors of air, water, place and time that have deranged. These four are important in progressive order because of the degree of their indispensability⁷.

The wise man knows that water is more important than air, and land is more important than water and season is yet more important than land by virtue of their degree of indispensability⁸.

Out of aforesaid derangements among the four factors, one should know that it is easier to correct the vitiation of Vayu, Jala, and Desha, than of Udaka, Desha and Kala.⁹

General treatment in epidemics

In spite of vitiation of the four factors ending with vitiation of time, one need not suffer from diseases provided they are assured of proper medicaments which are already collected and processed.

Those who did not engage in identical acts in their prior lives and those who are not destined to die during calamities, for their cure, five elimination therapies (viz., emesis, purgation, enema- *Nirooha* and *Anuvasana* types and *Nasya*) are considered the best¹⁰. For them, the proper use of *Rasayana chikitsa* is recommended and maintenance of the body by means of medicinal herbs collected before the onset of epidemics is recommended.¹¹

Truthfulness, compassion for living beings, charity, sacrifices, worship of god, observance of right conduct, tranquillity, prophylactic protection of oneself and seeking one's own good, residing in a wholesome country, service to those observing *Brahmacharya* (celibacy) and following it, discussion of religious scriptures, constant association with the righteous, the well-disposed and those who are approved by the elders- all this with a view to protecting life has been termed 'medicine' to those who are not destined to die in that critical time.¹²

Causes for the vitiation of Janapadodhvamsa factors¹³

The root cause of vitiation of these factors is *Adharma*

(unrighteousness). Sins of the present life or the misdeeds of the past life also are at the root of vitiation of all these factors and the source of this is intellectual error (*Prajnaparadha*). Thus when the reigning heads of countries, cities, trade guilds etc. govern the people irresponsibly by transgressing the virtuous path, then their officers, sub-ordinates and under- subordinates, people of the city and community and traders deviate from their duties as well and propagate such unrighteous acts further. Their sinful acts perforce cause the righteous acts to disappear. Because of the disappearance of righteous acts, even the Gods desert the people living in such places. This causes seasons to get impaired in these places. There is no rain in time, or never at all, or abnormal rain occurs; the air does not blow properly; the land is afflicted, the water reservoirs dry up, and herbs lose their true properties and suffer deterioration. As a consequence, the people perish as the result of infectious contact or ingestion of polluted food and water.

Sinful acts¹⁴

In the same manner, it is unrighteous act alone that is the cause of the destruction of peoples by weapons.

Those who suffer from excessive *Lobha* (greed), *Krodha* (anger), *Moha* (attachment), and disregard the weak may start fighting among themselves with weapons and attack either the enemies or get attacked by enemies

People also get destroyed by *Raakshasa* (demons) or other creatures due to unrighteous or other deviant acts. *Adharma* (unrighteousness) is also the cause of diseases caused as a result of curses. Those who get by without performing religious duties or who shirk from their religious duties tend to behave irresponsibly or are disrespectful to the preceptors, elders, the wise, sages and the nobility. Consequently, such people often get cursed by preceptors etc. Such wraths could destroy individuals or communities immediately or at a pre-determined time.

Kala Mrutyu and *Akala Mrutyu*¹⁵

Just as a vehicle with an axle endowed with all good qualities and driven on a good road gets destroyed only after the expiry of its normal life, similarly the life inside the body of an individual endowed with strong physique and wholesome regimen will come to an end only at the end of its normal span (according to the *Yuga*). This is called *Kalamrityu* (timely death). The same vehicle along with its axle may subject itself to premature destruction in the event of a heavy load, uneven road, driving in places where there is no road, breakage of the wheel, defects in the vehicle or the driver, separation of the locking hook, lack of grease or a mishap. Similarly, in the event of overstrain, eating in excess of one's own *Agni*, irregular meals, irregular posture of the body, excessive indulgence in sex, company of evil or wicked, suppression of manifested natural urges, non-suppression of urges which should be controlled, affliction with evil spirits, poison, wind and fire, exposure to injuries and avoidance of food and medicines, or if afflicted with diseases but not treated properly, the life of a human being comes to a premature end. This is called *Akala mrityu* (premature death).

COVID 19

Covid 19 is a contagious disease caused by a Virus, Causing severe acute respiratory syndrome, causative organism – coronavirus 2 (SARS-CoV-2), identified in Wuhan, China in December 2019, The disease spread quickly resulting Covid 19 pandemic¹⁶.

Here the contamination occurred to *Vayu* and *Desha*, Causing widespread infection to a group of people worldwide, Showing features equivalent to features of *Dooshita–Vayu* and *Desha*.

The symptoms of fever, cough, fatigue, shortness of breath, vomiting, loss of taste or smell or asymptomatic in some cases.¹⁶

Complications of Covid 19 are Pneumonia, Sepsis, ARDS, Kidney failure, Respiratory failure, Pulmonary fibrosis, etc¹⁶.

Preventive measures to be adopted are vaccination, face coverings, quarantine, social distancing, ventilation and hand washing.¹⁶

Treatment plans are symptomatic and supportive measures.¹⁶

Treatment told in Ayurveda is similar to contemporary medical science which is a recent approach - Symptomatic Therapy as Panchakarma and Supportive Therapy as Rasayana chikitsa

DISCUSSION

Prevention from such calamities is advised to have proper food habits and hygienic livings. Ayurveda advocates to avoid *Adharma* factor which includes good conduct, *Hita Ahara* and *Vihara*. Ayurveda also instructs to give importance in healthy living by maintaining first unpolluted water, then air, habitat and last environment. If environment is polluted, it is very difficult to return to normal condition. So prime importance has to be given for the safety and preservation of Nature.

CONCLUSION

Upholding the principles told in Ayurveda for a healthy living for a long life span is essential. It is already described in Ayurveda that there are factors which turn to be seriously if not properly taken care of and such factors related to nature are told as *Janapadodhamsakara Bhavas*. The non-polluted *Vayu*, *Udaka*, *Desha* and *Kala* has to be preserved for a long healthy living for present generation and for coming generations. The concept of *Kala Mrutyu* (natural death) and *Akala Mrutyu* (unnatural death) discussed along with same context can be considered as the good effects and bad effects of following and violating rules for proper living.

REFERENCES

1. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/4, Pp 738, pg.238
2. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/6, Pp 738, pg.239
3. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/6 (1), Pp 738, pg.239
4. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/6 (2), Pp 738, pg.239
5. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/6 (3), Pp 738, pg.239
6. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/6 (4), Pp 738, pg.239
7. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/9, Pp 738, pg.239
8. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/10, Pp 738, pg.239
9. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/11, Pp 738, pg.239
10. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/13, Pp 738, pg.239
11. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/14, Pp 738, pg.239
12. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/15, 16, 17, 18, Pp 738, pg.239, 240
13. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/20, Pp 738, pg.240
14. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/21, 22, 23, Pp 738, pg.240
15. Agnivesha. Charaka Samhitha with Ayurveda Deepika Teeka of Shri. Chakrapanidatta, Edited by Yadavji Trikamji Acharya. Varanasi: Chaukambha Sanskrit Sansthan; 2013. Vimana Sthana 3/37, 38, Pp 738, pg.245
16. wikipedia