



## THE PATHOPHYSIOLOGY OF JANAPADODHWAMSA WITH A FOCUS ON THE COVID-19 PANDEMIC

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### **ABSTRACT**

*Janapadodhwamsa* or pandemic which is a state of worldwide destruction occurred because of *Vikruti* (vitiation) of *Vayu, Jala, Desh* and *Kaal*. These four natural/environmental factors are considered as '*Janapadodhwamsakara Bhavas*' because when these *Bhavas* get vitiated, the ecological imbalance in nature occurs resulting in natural disasters and the creation and evolution of so many '*Yonisankar sukshma bhutas*' or bacteria and viruses. In the scenario of Covid-19, this article is an effort to evaluate the concepts of *Bhutas* in the light of the pathogenesis of *Janapadodhwamsa* and disease-causing agents. In Ayurveda science, the concept of microorganisms collectively comes under the topic of '*Bhutas*-which occupies the human body'. So, the aim is to explore the hidden facts about *Bhutas* as a causative factor of *Janapadodhwamsa*, while using the method of textual analysis of Vedas and Samhitas. In conclusion, for a better future and a protracted fight against the virus, one should understand the concepts of *Bhutas*, and its related terminologies mentioned in our literature along with its preventive measures mentioned under the classification of *Bhutaghna* and *Rakhsogha dravyas*, *Krimighna dravyas* and techniques, the rules mentioned in *Sadvritta* for the betterment of life and avoidance of *Pragyapradha*.

**KEYWORDS:** COVID-19, Pathophysiology of Jan Janapadodhwamsa.

### **INTRODUCTION**

In Indian psychology, the concept of *Bhuta* is very complex as well as fascinating. There is no single explanation of the origins of *Bhutas*, *Grahas* etc. In Ayurvedic texts, the terms -*Bhutas*, *Grahas*, *Rakshas*, *Pishacha*, etc. and sometimes *Krimi* is also signifies the same group due to their same nature of attacking a human being. But due to some specific differences in each one, they are named differently.

It shows a similar impression as of attacking the humans [*Bhuta-aavesha* or *Bhuta-abhishanga*] in the face of *Grahas*, *Devas*, *Bhutas*, etc. The theory behind *Bhutvidhya* or *Bhutvigyaan* is related to all the *Grahas* etc. affecting the living beings for their good.

*Acharya Sushruta* says that there is an existence of a special group (*Yoni*) of all these unnatural things which is not a human being (*Manuhsyayoni*) apart from human beings in *Amaanush pratishedha Adhyaya*.<sup>[1]</sup> He says that these group of *Bhutas* etc. attacks a human body when it's in an unholly or dirty state.<sup>[2]</sup> In modern times this field is considered under psychological disorders or mental illness but talking

about the factors mentioned in the texts, the *Bhutvigyaan* is beyond mental or psychological disorders.

*Janapadodhwamsa*, a word which is derived from two different words -*Janapada* and *Uddhwamsa* signifies the destruction of the people or mankind.<sup>[3]</sup> The concept of *Janapadodhwamsa* mentioned in the texts is similar to the modern terminologies Pandemic or Epidemic is a destructive condition. It is a state of worldwide destruction, which is occurred because of the *Vikruti* (vitiation) of *Vayu, Jala, Desh* and *Kaal* (the four natural/environmental factors).<sup>[4]</sup> According to *Acharya Charak*, the above mentioned four environmental factors are vitiated by *Adharmaor Asadvritta* and *Pragyapradha*. Other Acharyas Review Article mentioned '*Adrushta*' or '*Adharma*' as an originating cause of *Janapadodhwamsa*.

Among so many causes (*Nidana*) mentioned in the classical texts, there comes one pathogenetic factor for epidemic or pandemic or disease-causing agent, which is considered as *Bhuta*. In January 2020, a highly contagious and deadly disease named COVID-19 Pandemic occurred due to the very deadly virus named 'coronavirus' which is pathogenic factor responsible for

the pandemic. So, like this, these two concepts are closely related -‘Coronavirus’ is a cause of ‘Covid19 Pandemic’ like that ‘*Bhutas*’ are believed to be the indirect cause of ‘*Janapadodhwamsa*’, according to Acharyas.

### AIMS AND OBJECTIVES

- To study the concept of *Bhutas* as disease-causing agent regarding *Janapadodhwamsa* or Pandemic as Covid-19
- The comparison of *Bhutas* to the virus in the present scenario.
- To use the *Bhutaghna* and *Rakhsoghnaas* Antivirus management.

### MATERIAL AND METHODS

The literary review of *Janapadodhwamsa* was taken from classical texts like *Charak Samhita*, *Sushruta Samhita*, and *Ashtanga Hridayam* whereas the context related to *Bhuta* was referred through the Vedic texts like *Rigveda*, *Yajurveda*, *Samaveda* and *Atharvaveda*. Also, the standard textbooks of epidemiology were referred for the evaluation and comparison of the topics concerned.

### PATHOPHYSIOLOGY OF JANAPADODHWAMSA

1.Vitiation of four environmental factors that is *Vayu*, *Jala*, *Desh*, *Kaal*. The vitiation occurs due to *Adharmaand Purvajanma Krit Asat Karma*. And the root cause for these two is said as *Pragyaparadha*, according to *Acharya Charak*.<sup>[5]</sup>

2.According to *Acharya Sushruta*, the change in seasons will lead to changes in *Aushadha*, *Jal*, or any *Dravya*, originating in that vitiated season which is termed as *Rituvyapada*.<sup>[6]</sup> Then further explained that the intake of particular *Dravya*, *Jal*, *Vayu* or any medicine (*Aushadha*) will lead to any systemic problems and ultimately death of the infected person.

3.Both the Acharyas mentioned *Bhuta* (virus) as the pathogenic factor in their texts for *Janapadodhwamsa* or *Maraka*. In the following points, the comparison of the *Bhuta* with virus and the pathogenesis of *Bhuta* for disease and pandemic is discussed.

4.This point signifies that there is some outsourcing present in nature that affects human being’s health and cause diseases, just like the invisible virus present in the environment searching for a host to attack.

5.*Acharya Charak* mentioned the time or *Kaal* of *Graha-aavesha*. Like<sup>[7]</sup>

- At the time of an impure or unhygienic state of body,
- At the time, when a person goes to some unholy, unhygienic or vacant place,
- At the time of wars (*Mahajava*) -This point clarifies chronology of the origin of the virus, bacteria etc. like deadly pathogens over the dead-decomposed or impurified bodies lying in the war field. And after the

origin of these, their transmission through air, water or any possible may result in the spread of the disease which can affect mankind in a mass group.

6.Due to *Pragyaparadha* if a person stops following *Sadvritta* that is-neglecting the daily hygiene routine, not maintaining cleanliness, improper routine related to diet, sleep, work, or overstressing oneself which affects one’s mental health etc. will result in degradation of human health and immune system and can lead to illness because in the condition of a low immune system human beings become more prone to pathogen attacks.<sup>[8]</sup>

7.The concept of ‘*Asankhya Bhuta*<sup>[9]</sup> or ‘*Koti-sahastra-padma Sankhya*<sup>[10]</sup> of *Grahas/Bhutas* mentioned in the texts signifies a similar concept of in numerous amount of presence of virus in the environment, which brings light to the similarity between *Bhuta* and Virus.

8.In the textual reference all the above causes are mentioned in the heading of “*Bhutavesha avasar*” that is the time or opportunity of attacking or invading the human body for its motive that is -*Himsa*, *Rati*, *Abhyarchana*.<sup>[11]</sup> This signifies that there is a discussion regarding ‘Portal of entry’ of virus in the human body as well as the nature of *Bhutas/Grahasa* like viruses -attacking, destroying, destructive nature, replication or reproduction in the human body etc. in available in Ayurvedic texts.

9.Just like the transmission of the virus occurs through the medium of air, water, soil or any contaminated things, there are similar concepts mentioned in the texts in reference of *Janapadodhwamsa* or *Maraka* due to *Dushit* or *Vishakta Vayu*<sup>[12]</sup>, *Vishakta Jala*, *Vishakta desh*,<sup>[13]</sup> *Dushit aushadha*, *Dushit Jal*, *Dushit shayya-Aasan-vaahan-yaan*<sup>[14]</sup> etc which shows after the origin of *Bhuta* (virus)their mode of transmission occurs through above mentioned points.

According to above it is visible that the transmission of COVID-19 occurred through the following possible ways -Direct transmission, Close contact and airborne transmission. From these, airborne transmission was very likely to be active in the COVID period. Comparing this to Ayurved texts, the vitiation of *Vayu* bhava and *Jala* bhava due to *Krimi*, *Bhuta* etc., the spread of any contagious disease is possible.

### DISCUSSION

The main cause of *Janapadodhwamsa* explained by *Acharya Charak* is ‘*Pragyaparadha*’ is described as people indulging in unwholesome activities knowingly or unknowingly due to a lack of proper knowledge, and understanding, and due to a loss of control over their senses which ultimately leads the vitiation of all Doshas(*Vata*, *Pitta*, *Kapha*, *Rajas*, and *Tamas*). All this will lead to ‘*Adharma*’ and ‘*Purvajanma asat karma*’ (Deleterious effects of the deed of the person in their previous birth). These two factors follow a pathway of

the destruction of goodness and origins of sinful qualities in human beings, along with vitiating the four major factors of nature that takes part in the ecological balance, are *Vayu, Jala, Desh, Kaal*. These four are considered as '*Janapadodhwamsakara Bhavas*' because when these *Bhavas* get vitiated, the ecological imbalance in nature occurs resulting in natural disasters and the creation and evolution of so many '*Yonisankarsukshma Bhutas*' or bacteria and viruses.

This was the basic and direct pathogenesis explained by *Acharya Charak* about *Janapado-ddhwamsa* related to the nature or environmental part, but then there comes the disease part, a deadly contagious widespread disease which is responsible for the mass destruction of the mankind.

On the other hand, the explanation of *Bhutas*, in context of *Janapadodhwamsakara vikara* or *Vyadhi* the intrusion of any pathogen in these four *Bhavas* can also cause vitiation which ultimately will lead to *Janapadodhwamsa*. Every deadly disease has its native cause considered as pathogen like virus, bacteria etc. The invasion of these pathogens inside a human body, they start replicating and becomes the cause of impairment of immune system, affects all the normal functioning of the body, degrades the body slowly and ultimately causing life threatening disease sometimes.

Microbiology or science of microorganisms, virus, bacteria etc. is not described in actual their terms in Ayurvedic texts. Rather than that, the terms like *Bhuta, Grahas, Rakshasa*, etc., were quoted in the etiology of the corresponding disease. The incursion of *Bhuta, Grahas* etc may lead to a severe deadly disease and can take part in mass destruction of the population as in the context of *Janapadodhwamsa*.

As explained in the heading of 'Pathophysiology' the comparison of the ancient concept of *Bhuta* and the modern concept of a virus, was done authentically by following the references of Samhitas, and also a chronology of origin of *Bhuta*, its transmission, portal of entry in human, their motive, and their time of invasion in human body is being explained which pretty much signifies that there was a similar concept related to virus group, was mentioned in the *Samhitas* under the part of *Bhut-Vigyan*. From the above part of discussion, the SARS-CoV-2 virus can be considered as *Bhuta(Sukshma Bhuta)*.

## MANAGEMENT

Till today, there is no such pre preparation of the antidotes for the upcoming deadly diseases. Only one thing can help in such condition that is 'Prevention'. As it is said-'Prevention is better than cure'. And this golden concept is mentioned in our Samhitas under the concepts of *Sadvrittapanan, Rasayansevan, Ritucharyapanan, Achara Rasayan, Gupti-atmana(isolation), Anjali namaskar, Bhutaghna* or

*Rakshoha Aushadhi, Rakshoha karmas* etc and *Panchakarma*.<sup>[15]</sup>

## CONCLUSION

The main cause for *Janapadodhwamsa* is considered as *Pragyaparadha* which indulges a person into *Asatakarma*, and further leads to Adharma. All this ultimately ends up in the vitiation of four *Janapadodhwamsakara Bhava* [*Vayu, Jala, Desh, Kaal*]. The chronology behind *Bhutopsargais, Pragyaparadha* done by people specially in the reference of hygiene aspect leads to inattentiveness behaviour regarding self-care and when people indulge in *Asat-karma* that is unholy activities the *Bhava* related to *Grahavesha* gets triggered and can directly attack the humans. The other concept is, due to human activities like increased fuel burning, industries, automobiles, pollution, wars or degrading the sources of nature etc. which give rise to many climatic and meteorological hazards, in the result of that the *Asadharan Karan*(exclusive factor) named *Bhuta, Grahas*, etc. gets activated due to unholy environment and then in the close cycle they start affecting the four factors which are responsible for *Janapadodhwamsa*. The manmade hazards act as catalyst for a natural disaster to occur. The origin of *Bhuta*(virus) due to climatic hazards, transmission or spread through natural factors (air, water etc.) and causation of epidemiological disease, all these are consolidated in the heading of *Janapadodhwamsa* under the Ayurveda classics. So, it can be concluded, that there is a relation between *Bhuta* as a pathogenic factor responsible for *Janapadodhwamsa*.

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