



CONCEPTUAL UNDERSTANDING OF JANAPADODHWAMSA AND ITS MANAGEMENT

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ABSTRACT

Ayurveda is an efficient and ancient health care system of human civilization. Janapadodhwamsa is a unique concept explained in Ayurveda which literally means the destruction of a large population. The 4 Janapadodhwamsakara bhavas that are common to the community such as Vayu, Udaka, Desha, Kaala when gets vitiated result in various environmental hazards including different communicable diseases that affect the human body. The root cause for these diseases is said to be Adharma due to Prajnaparada. The low socioeconomic status, population explosion, poor hygiene also act as contributory factors. Ayurveda has its prime focus on enhancing the immunity of a person both in terms of preventive as well as curative aspects. Accordingly, this is achieved by the proper administration of Shodhana and shamana karma at the proper time. Therefore, the right combination of lifestyle modifications by adopting Sadavrutta, Dinacharya, Rutucharya, Panchakarma along with Rasayana therapy acts as an excellent health tool in Janapadodhwamsakara Vyadhi's.

Key words: Janapadodhwamsa, Communicable diseases, Epidemiology, Panchakarma Therapy.

INTRODUCTION

Janapadodhwamsa is derived from the Sanskrit word “Janapada” which means the large population and “Udhwamsa” which means to destruct/ destruction. There are 2 main aetiologies that are responsible for destroying a large population which include Asadharana hetu and Sadharana hetu. Asadharana hetus are the factors that are particular to each individual and Sadharana hetus are all those factors that are responsible for the vitiation of Air, Water, Land, and Season.¹ When this vitiation of environmental factors occurs due to misdeeds/ Prajnaparada by the human population, it can lead to various infectious diseases that in turn cost death in mass numbers. The concept of infectious diseases and their modes of transmission are clearly explained by our Acharyas. Therefore, it is necessary to understand different treatment plans both in terms of prevention as well as curative. The first line of management of these Janapadodhwamsakara Vyadhi’s starts with Panchakarma.² Panchakarma plays a huge role in exhibiting 3-fold benefits of Malapaham which means Prevention by removing alimentary toxins, Rogaharam by Curing the diseases, Bala varna prasadanam by promoting Rejuvenation action. Thus, this paper mainly highlights the understanding of different views of Communicable diseases and the importance of various chikitsa principles of Janapadodhwamsakara vyadhi’s.

Etio -Pathogenesis of Janapadodhwamsa:

Acharaya Charaka states that Adharma or Asat karma means not following the proper rules and regulations of life by indulging in any of the factors of Prajnaparadha, Shastra prabhava (Physical fights/ Sins/ Crime, etc), Bhootabhishanga (Entry of infectious organisms), Abhishapa (Disrespecting the elders/ Gods/ Gurus, etc) can make certain unhealthy changes in the environment which can reflect in the form of various communicable diseases. According to Acharya Sushruta, these communicable diseases can be considered under daivabala pravrutta vyadhi’s where he talks about the “Pishachadikruta” which means the entry of various infectious agents, leads to Samsargaja vyadhi-communicable diseases. These infections

can attain various forms and cause symptoms of Kasa, Shwasa, Vamathu, Pratishyaya, Shiroruk, Jwara, etc in the body.³ The 4 Janapadodhwamsakara bhavas in the form of Dooshita Vayu, Dooshita Uda-ka, Dooshita Desha, Dooshita Kala can cause variations in both environments in the form of cyclones, Psunami, Global warming, Earthquakes, etc as well as in human body in the form of various communicable diseases.

Understanding of Epidemiological and Dynamics of Disease transmission in Ayurveda:

A traditional model of infectious disease causation is known as the Epidemiological Triad which consists of an external agent, a host, and an environment in which the host and agent are brought together causing the disease to occur. In the traditional epidemiologic triad model, transmission occurs when the agent leaves its reservoir or host through the portal of exit and passes through modes of transmission to enter through an appropriate portal of entry to cause infection in a susceptible host.⁴ In Ayurveda, we can understand this concept of the epidemiological triad as the triad of Nidana, Dosha, Dooshya. The specific interactions of etiological factors with doshas and dushyas, as well as the presence or absence of disease resisting factors, influence the outcome regarding the manifestation of a disease.⁵ This applies to the manifestation of infectious disease also, where even though exposure to infectious agents is strong if the vyadhikshamatva of the person is very good then there will not be a manifestation of disease in the person. If the environment is favourable for the disease to manifest by the interaction of Nidana, Dosha, and Dushya with Sroto vaigunyata, decreased shareera bala and agni bala, then the disease occurs in such people.

Acharya Sushruta clearly mentions the modes of transmission of communicable diseases which can be correlated with modes of transmission explained in contemporary science. Prasangat gatra samsparsha can be considered as Direct Transmission which is direct contact/ inoculation into skin mucosa. Nishwasat saha bhojanat which is sneezing, talk cough, eat-

ing together can be considered a Droplet infection/ Airborne infection. Saha shayya that is sleeping together, Saha asana -sitting together, Sharing Vastra, mala, Anulepan (sharing soaps, cosmetics) can be considered as Indirect transmission / Fomite born infections.⁶

Management of Communicable diseases:

The first and foremost line of management in Communicable diseases told by Acharya Charaka is “**Karmam Panchavidham**”. Later he highlights the treatment of Rasayana chikitsa, Sadvrutta paripalana, Satya Bhuta Daya Daana Devatarchana adi Daivavyapashraya chikitsa. Sushruta emphasis on Sthana parityaga which can be considered as concept of Quarentine which prevents the movement of those who may have been exposed to a communicable disease, yet do not have a confirmed medical diagnosis. Later Sushruta explains various Daivavyapashraya chikitsa like Shantikarmas, Prayashchita, Mangala, Japa, Homadi.⁷ In Janapadodhwamsiya vimana of charaka samhita, we can clearly understand the importance of Daivyavyapashraya chikitsa in enhancing the stability of the body to fight against Janapadodhwamsiya vyadhi's in the subjects having less amount of daivakara and purushakara.

CHIKITSA PRINCIPLES THAT NEED TO BE FOLLOWED AT THE TIME OF COMMUNICABLE DISEASES:

During the period of communicable disease, Preventive measures play an important role rather than Curative therapies. It is because, following the dharma, rules, and regulations of life in the right manner and adopting a healthy lifestyle plays an important part in enhancing the immunity of the person. The treatment can be rightly planned in 3 different categories into Primary prevention, Secondary prevention, and Tertiary prevention. Primary prevention mainly includes a collection of required medicine prior to a pandemic, Dinacharya, Rutucharya, Sadvrutta paripalana, Ritu shodhana, etc. Secondary preventive methods include administration of Rasayana after proper shodhana, Different sterilization methods in the form of Dhoojana, etc. Tertiary prevention is most important because it is much required for an infected person to

prevent further complications that might cause a dreadful threat to his life. So Panchakarma procedures such as Vamana, Virechana, Asthapana basti, Anuvastana basti, Nasya because of their Bahu dosha nirharana action and bahu iti kartavyata action⁸ prevents the further upadravas and also does sroto-shodhana and indriya prasdana.

PRIMARY PREVENTION METHODS:

Dinacharya procedures like waking up in Brahmi muhurta, Anjana, Dhantadhawana, Abhyanga, Udwartana, Nasya, etc procedures that have to be followed daily to maintain a healthy life and increase vyadhikshmatva to prevent communicable diseases. Since the majority of communicable diseases presents with the symptoms of Jwara and upper respiratory tract infections, the role of Pratimarsha Nasya which is highly potent consists of lipid media that checks the contact of Pollutant / Infectants through the nasal mucosa and helps in the absorption of Drug into the body. Pratimarsha nasya can be given at any age, season, in baala(child), vridha(old), bhiru(timid), sukumara (tender or delicate), Kshata(injured), ksham(weak), trishana pidita (excessive thirst), mukha shosha (dryness of the mouth), palita (premature greying of hairs), Valita (premature wrinkles), even in a suitable time and season i.e., in Varsha (rainy season) and durdina (inauspicious day)⁹

Kavala, Gandoosha, Dhoomapana, etc procedures also have similar importance in protecting the upper respiratory tract and providing hanu bala and vandanopachaya, which in turn helps in removing the infectious agents entering the body.

Abhyangadi procedures have to be practised daily so that it helps in removing the jara, shrama, and vata. It provides Pushti and Ayu and also deha dardyakrut. Dalhana has described Oil used in Abhyanga reaches different dhatus if applied for the stipulated time. This indicates the absorption of drugs through the skin. The potency of oil applied to the skin enters the various dhatus through Siramukha (opening of the veins), Romakupa (the root of the hairs), Dhamani (arteries), and nourishes the body, also provides strength. Dalhana also mentions that when Snehana

of drugs reaches the particular Dhatu then it subsides or cures the diseases of that particular Dhatu.¹⁰

Sadvrutta paripalana, following good conduct, is again an important lifestyle change that helps in preventing these types of bhootapavesha. Avoiding 10 types of bad deeds, compassion towards all living beings, controlling the activities of mind and body, etc are the basic rules of life and he who adopts them will surely attain long life.

Rutu shodhana is an important treatment modality involving all 5 shodhan and different Bahiparimarjana Chikitsa's explained in different rutu according to desha, kala, roga, and rogi bala.¹¹ This method of elimination of doshas in particular rutu helps in avoiding those diseases which are more prone during that kaala of the year. Kapha Dosha accumulated in Hemanta and Shishira rutu has to be eliminated in vasanta rutu through Vamana karma. Pitta dosha accumulated in varsha rutu is eliminated through the procedure of Virechana karma in Sharad rutu. Vata dosha accumulated in Greeshma rutu are eliminated through Basti karma in Varsha rutu. Other Bahiparimarjana Chikitsa's like Abhyanga, Moordhni taila, Avagaha sweda, Utsadana in Hemanta and Shishira rutu, Teekshna vama, Teekshna dhoompana and nasya in Vasanta rutu, Asthapana basti in Greeshma rutu, Virechana and Raktamokshana in Sharad rutu by timely administration of these procedures helps in Srotoshodhana which in turn protects the body from getting infected from communicable diseases.

SECONDARY PREVENTION METHODS:

Rasayana, after administration of shodhana, acts as an excellent barrier in preventing the invasion of microorganisms into the body. Rasayana acts on each dhatu starting from rasa dhatu and the essence of each dhatu is said to be Ojas which means bala of the person. Therefore, rightly administering Rasayana enhances the Vyadhikshamatva of the person. Proper administration of Chyavanaprasha rasayana in rasavaha srotas and pranavaha srota vikaras, Agastya haritaki rasayana in pranavaha srotas, Madhu snuhi rasayana in raktavaha sroto vikara, Shilajitu rasayana in Medovaha sroto vikaras are some of the rasayanas that can be administered to reduce the impact of infec-

tious diseases on the body. Similarly, different Dhoopana yogas are explained by different Acharyas like Manashilaadi dhooma, Aparajitha dhooma, etc which are Agni Vayu mahabhoota pradhana that helps not only in disinfecting infected places but also prevents the entry of pathogens into the body.

ROLE OF PANCHAKARMA IN COMMUNICABLE DISEASES:

Vamana karma: Vamana has a significant role in preventing diseases and also in preventing the complications that may arise due to various communicable diseases. When vama is administered in a systematic way the patient will be benefited from the vama phala such as Preventing Kasa, Upalepa, Swarabheda, Nidra, Tandra, Asyadourgandya, Vishopasarga, Kapha praseka, Grahani dosha.¹² Samyak Vamana does "*Hrit parshwa murdha indriya margashuddi*" which indicates that there are fewer chances for the external factors to invade the body. Thus, Vamana acts as both a Primary preventive and Tertiary preventive method.

Virechana Karma: Supreme procedure for eliminating vitiated pitta dosha and pitta associated with kapha and pitta sthanagata kapha. Virechana enhances Bala, vama facilitates srotoshuddi, prevents communicable diseases arising due to vitiated Pitta dosha. By removal of water, how all dependents of water get destroyed, in the same way, by removal of vitiated pitta, all diseases due to pitta dosha get subsided.¹³

Basti Karma: Basti is one of the panchakarma procedures that is supreme for acting on dooshita vata. Vayu is sarvatra and is responsible for maintaining various systems of the body. Acharya charaka has compared the action of basti karma with the watering of plants at their roots. Basti when administered through the anus in the rectum and colon, reaches the entire body and eliminates the impairment of vata dosha which causes various symptoms in different infectious diseases. Different Yavana basti, Madhutailika basti, Matra basti, Yuktaratha basti, Bala varnakara bastis can be administered after proper diagnosis, and later the permutations and combinations of drugs can be administered in the form of bastis in the patient to avoid the further impact of the infections on the body.

Basti also aims at Srotoshodhanarta and bala varnakaratva which is a primary goal in enhancing the vyadhikshamatva of the person.

DISCUSSION

The concept of Communicable diseases has been elaborated under the roof of Janapadodhwamsa by Acharya Charaka. Ayurveda mainly emphasises "Swasthasya swaasthya rakshanam" which plays a major role in preventing these types of diseases. Ayurveda accepts the presence of micro-organisms and most emphasis is given to maintaining the equilibrium of the internal environment so that to avoid the multiplication of causative organisms. Since these diseases are highly Infectious, Pathogen centric approach in the form of Pratimarsha Nasya, Gandusha, Anjana, can be advised as a local measure for the care of pathogen entry points. Various bahi parimajana chikitsa is explained in Dinacharya, Rutucharya, Rutu shodhana, Sadvritta, Achara rasayana along with the practice of different yoga asanas and pranayama to keep harmony between internal body and external variations.¹⁴ Dhoojana karma with guggulu, agaru, panchaksheeri dravya, sarjarasa, haridra, shallaki, sriveshtaka, etc explained in matraashitiya adhyaya by Acharya Charaka can be used for massive and local sterilization. Yagnya Homa Havanadi protects the mass population from these diseases. As the majority of the communicable diseases including COVID 19 presents with Jwara as a prodromal symptom along with pranavaha sroto vikara, depending upon the roga and rogi bala, agni and level of dosha vitiation Mrudu swedana, Mrudu shodhanas along with shamanoushadhis and Rasayanas can be administered to provide symptomatic treatment taking necessary precautions. Communicable diseases associated with various co-morbedites should be carefully monitored and in enhancing the host defense mechanism in the body and preventing further complications **Panchakarma** modalities hold an upper hand. Bhavaprakasha mentioned *Jwara mukte virechana* while explaining the principles of chikitsa in Jwara. This is in order to prevent the reoccurrence of the same infection or other upadravas of jwara. There-

fore, A physician should rightly use his Yukti, and considering the different avastha of the patient and disease, Treatment needs to be planned.

CONCLUSION

Ayurveda being an ancient science of life with its holistic approach provides in detail regarding communicable diseases and their outbreak. The vast devastation caused by COVID 19 has brought the principles of management of Janapadodhwamsa into the picture. Thus, following the rules and regulations for a healthy life is the ultimate solution in order to keep the harmony between humans and nature. Management principles highlight following Dharma along with daily regimens and Panchakarma to tackle the infections affecting one's health. Therefore, it's a need of the hour to get back to the principles of ancient science and have a healthy way of living life.

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