

REVIEW ARTICLE

Principles of Pathogenesis, Symptoms & Treatment in the Context of *Janapadodhwamsa* in *Ayurveda Samhita*

Author: Pathak Reetika¹

Co Authors: Inchulkar S R² and Bhagat Sangeeta³

¹⁻³Department. of Agad Tantra Evam Vidhi Ayurved, Shri N.P.A Govt. Ayurvedic College Raipur, Chhattisgarh, India

ABSTRACT

No person is immortal in the world, and no one can stop death. *Ayurveda* has a unique place in terms of health and well-being, the importance of *Ayurveda* for peace in life has increased even more due to the modern lifestyle and side effects of our *Karma* (deed). The main purpose and objectives of *Ayurveda* is the preservation of health in healthy individual and eradication of diseases, which are curable. Diseases that manifest in a locality by the same source i.e. due to vitiation of land, water, air etc. are called *Janapadodhwamsa*. In spite of consuming different food, habit, age, constitution person gets affected by one and the same disease due to abnormal water, air etc. these abnormalities are due to abnormal movement of planets, calamities, which occur naturally in the earth, atmosphere and the sky. The cause of epidemics is effect of sinful acts of people who are residing in the epidemic prone area. The common factors which affect mass population are *Vayu* (air), *Udaka* (water), *Desha* (land), and *Kala* (season). There are three tenets describes in *Ayurveda* to proposed a healthy and patient related subject. Knowledge of pathogenesis, symptomatology and therapeutics is best way for both healthy and the sick. In *Ayurveda*, 'Code of conduct' is described as an *Aachar Rasayana*, and *Dincharya*, (Daily routine) *Ritucharya* (seasonal regimen) by following this; people and nations are entitled to the achievement of disease free long life.

Key Words *Ayurveda*, *Janapadodhwamsa*, *Epidemic*, *Aachar-Rasayana*

Received 27th August 21 Accepted 21st September 21 Published 10th November 2021

INTRODUCTION

Maharshi Charak describes *Janapadodhwamsa*, *Janapadodhwamsaneey Viman-adhyaya*. *Charak Samhita* is a milestone in the field of medicine, in which the art of living is described with remedy¹. *Chakrapani* has given a detailed explanation of *Janapadodhwamsa*, under the commentary of *Charak samhita*. 'Dvididho hetu vyadhi janaka

*praninaam bhavati saadharana, asaadharana*². *Acharya Susruta* describes *Janapadodhwamsa*, known as 'Marak' under the topic of *Ritucharya*. Treatment point of view *Acharyas Susrut* have described age enhancer rule describe under the topic of *Medha-Ayushkaameey Adhyaya*. 'Tesham punar vyapado adrasht kaarita taasaam upyog dvididho rog pradurbhavo marko va

REVIEW ARTICLE

*bhavediti*³. *Vridh-Vagbhat* describe epidemic, under the topic of *Viruddhann-Vigyaneey Adhyaya*. '*Bhinnhaar vaya saatmya prakratinaam samam bhavet*⁴. *Acharya Bhel* describes *Janapadadhwamsa*, known as '*Janmaar*' under the topic of Distribution of diseases *Janpada-Vibhakteeyam*⁵. *Vagbhatt* have described *Dincharya adhyaya* with proper correlation, how to live a healthy life.⁶

Abnormal conditions of the stars, the planets, the Moon, the Sun, the wind, the fire and the directions seem to give us the ominous sign that there is going to be a derangement of seasons. As a result of this abnormality, the earth will fail to produce herbs possessing good qualities of *Rasa* (taste), *Veerya* (potency), *Vipaka* (metabolism of diet and drugs), and *Prabhava* (specific attribute). In consequence of these properties, spread of diseases is certain. Therefore, well before the earth has lost its fertility, collect the medicinal herbs before they lose their *Rasa*, *Veerya*, *Vipaka* and *Prabhava*. We shall thus, when the occasion arises, make use of the drugs having optimum qualities for the benefit of those who seek to help. There will not be any difficulty in counteracting any *Janapadodhwamsa Vyadhi* (disease due to natural calamities or epidemic), if the drugs are properly collected well in advance, processed and administered. *Maharshi Charak* says exciting cause of both the exogenous and innate disorders is unwholesome contact with the sense objects, intellectual error and consequence. '*Dvayostu khalvagantunijayoh*

preranamasatmyendriyarth samyogah, prajnaparadhah, parinamasceti'⁷.

AIM & OBJECTIVES

- To study about principles of pathogenesis, symptoms & treatment in the context of *Janapadodhwamsa* in *Ayurveda Samhita*.

MATERIALS & METHODS

- Authorized *Ayurvedic* classical texts were used as a source material such as *Brahatrayi*, *Laghutrayi*, *Ayurvedic Teekas*, and *Nighantu*.

DISCUSSION

Knowledge of etiology

Causative factors of the diseases can be classified into two kinds i.e. 1- those factors pertaining to individual and 2- those common to living beings in general. Person who doesn't follow the rules and regulation of diet along with erratic behavior leads to aggravation of *Vatadi Doshas* and manifest the diseases in that individual. Other causative factors like vitiated air, water, land and season several individuals residing in that locality are called '*Janapadadhwamsa*'. The root cause of the derangement of all *Vayu*, *Jal*, *Desh* and *Kaal* is unrighteousness. That also arises from the misdeeds of the previous life but the source of both is intellectual error. '*Moolam adharmatayor yoni prajnaparadha*'⁸.

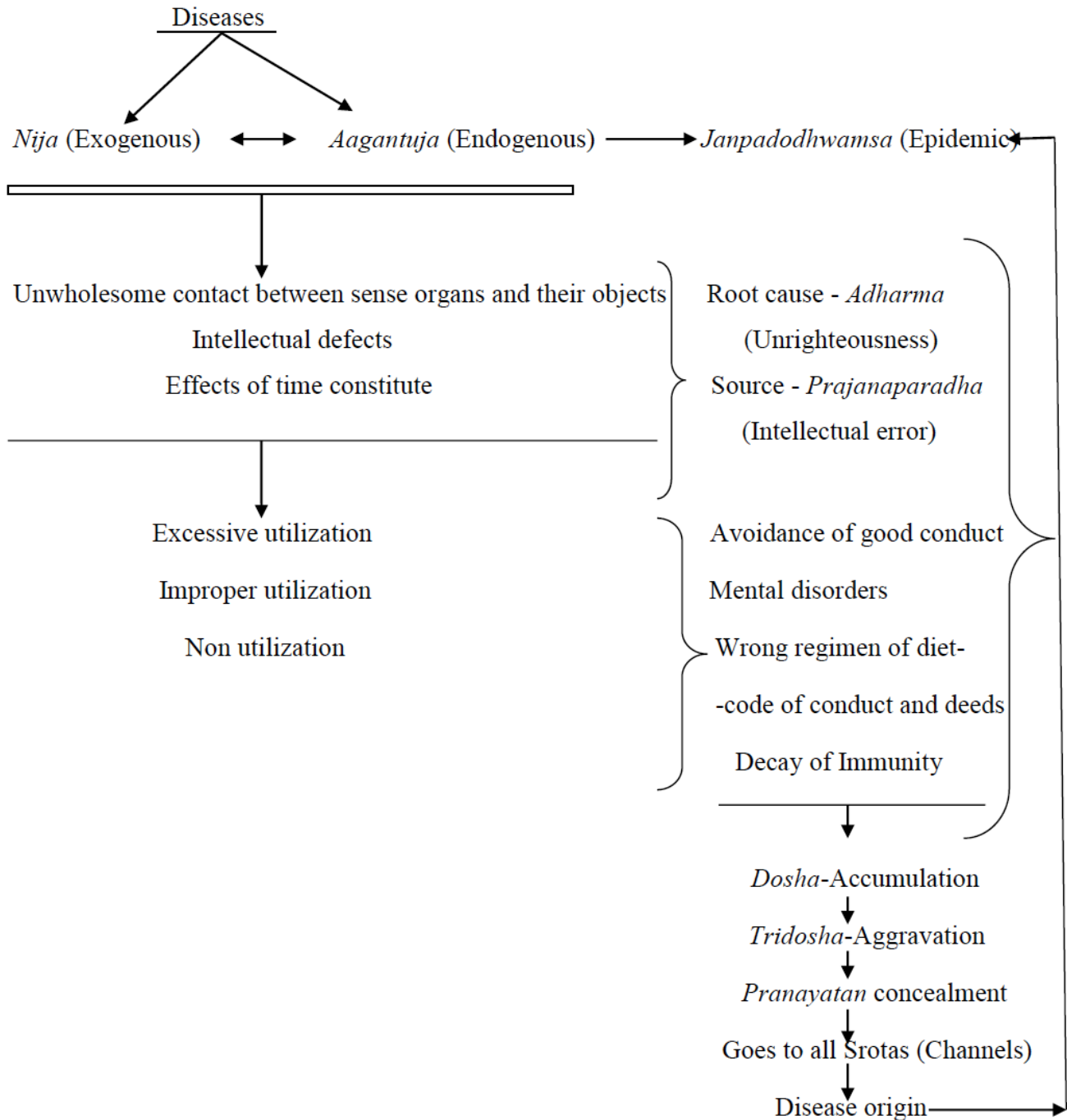
Unrighteousness is also the cause of the destruction of the community by weapons. '*Tatra shashta prabvasyapi janapadodhwamsa*'⁹. Those that have excessively greed, anger, attachment

November 10th 2021 Volume 15, Issue 3 Page 18

REVIEW ARTICLE

and conceit, disregarding the weak attack each other, or their enemies or are attacked by their enemies in loss of themselves, their kinsmen and enemies. They are also attacked by *Rakshasas*

etc, or other organisms due to that unrighteousness or other unwholesome act. '*Raksho ganadi bhirva*'¹⁰.



Unrighteousness is also the cause of the diseases arisen due to cursing, '*Abhishaap prabhvah*'¹¹. Those with righteousness

disappeared or moved away from righteousness; behave in unwholesome manner disregarding preceptor; elders, accomplished ones, sages and

REVIEW ARTICLE

other respectable persons. Consequently those people having been cursed by the preceptors etc. are reduced to ashes immediately with many families along with the other individuals who are cursed so. Righteousness is reduced in a quarter of *Yuga* after *Yuga* (age of time) along with similar reduction in the qualities of living beings leading finally to dissolution of the universe. '*Yuge yuge dharmapaada kramenanen heeyte*'¹². Thus the living beings were gradually affected by decrease in their life-span, and a distorted lifestyle created an epidemic situation.

Symptomatology

Vayu and *Jala* should be known as unwholesome causing illness such as- not in accordance with the season, excessively moist, speedy, harsh, cold, hot and affected with unsuitable smell, vapor, gravels, dust and smoky. *Desh* should be known as unwholesome when it contains excessive moisture, is troubled by violent animals, dried and damaged crops, frequent occurrence of meteorites, thunderbolts and earthquakes. *Kaal* should be known as unwholesome if it is having signs contrary, excessive or deficient to those of the season. Contaminated air, water, land and season are difficult to avoid because they are powerfully bad in their succeeding order and their effects are also unpredictable. '*Swabhavtaha dush parihaaryatwat*'¹³. These four factors affected in the aforesaid way are said as those causing epidemics.

Therapeutics

Maharshi Charak says there will not be any difficulty in counteracting the epidemic disorders if the drugs are well-collected, well-processed and well-administered. Therefore, a physician should keep a collection of medicines in advance and it is also necessary to have complete knowledge, use of these medicines in right time. '*Prak udhwansaat bhume virsi bhavaat uddharadhwam*'¹⁴. Forsaking the intellectual errors, pacification of sense organs, memory, sound knowledge of place, time and self, and following the code of good conduct. '*Tyaga prajnaparadhanaam indriyopshama smriti / Desha kaalaatm vigyanam sadvrata anuvartnam*'¹⁵.

Acharya Susrut says, pacifying action, atonement, auspicious rites, repeated recitation of sacred incantations, compassion, initiation from the preceptors and devotion to god, teachers should be followed. '*Brahmcharya ahimsha cha saahsaanaam cha varjnam*'¹⁶. *Astang-Hridayakar* says, *Hawan, Jap, Charity, Fasting* and use of *Nitya-Rasayana* to cure the epidemic. '*Shantam sadvratta nirtam vidya nityam rasayanam*'¹⁷. *Astang-Sangrahhkar* says, during such grave periods, people should resort to the *Panchkarma* therapy and also to rejuvenation therapy with medicines which increase the strength of the body. '*Karma panchavidham tesham yojyam tadvat rasayanam*'¹⁸.

Activities which are prescribed to obtain the grace of god's are all to be practiced to protect one's life. '*Daivyaprashyam cheshtam karm jeevit rakshanam*'¹⁹. *Acharya Bhel* says, he who
November 10th 2021 Volume 15, Issue 3 Page 20

REVIEW ARTICLE

takes recourse to (frequent) fasting, remain brave, engages himself in saluting the respected person (and in such ways keeps himself healthy and free from mental forebodings and stresses) and (also) takes recourse to the use of the requisite incantations (Mantra) and drugs – he gets freed from (the attack of the) ‘Janmar’ (epidemic). ‘*Tatropvasi dhrtiman rato viprabhivaadne*²⁰’.

CONCLUSION

The tendency of laziness and accumulation is said to be the root cause of all types of diseases, these reasons origin to psychosis, and this mentality leads to increasing iniquity, and this iniquity creates a *Janapadadhwamsa*. Though the person differs in dissimilar entities like constitution etc. there are other common factors due to derangement of which the diseases having similar period and symptoms arise and destroy the community. Nature is distorted leaving its original property. *Ayurveda* provides the knowledge of etiology, pathogenesis, symptomatology, and therapeutics, best way for healthy and sick. In *Janapadodhwamsa, Aachar Rasayana* (code of conduct) keeps prevents to any disease and effective therapeutic formulations through *Ayurveda* can be used in the treatment of *Janapadodhwamsa* condition.

We have become so busy in today’s puzzled life that there is no time for ourselves, and in such a situation it is very difficult to follow the rules of nature. But a wise person should be cautious in

duties relating to his own body. *Ayurveda* considers a healthy person both from body and mind. Therefore, be health conscious, save the environment, renunciation of iniquity, observance of religion, should be happy, recognize your strengths and adopt *Ayurveda* in life.

REVIEW ARTICLE

REFERENCES

1. Dr. Brahmanand Tripathi, hindi commentary, Charak-Samhita, Vimansthan, Janpadodhwanshaneey Adhyaya, Chapter 3, Chaukhamba Surbharti Prakasan Varanasi, edition 2012, P-675
2. Chakrapani, Charak Taatparya Teeka, Ayurveda Deepika, Charak Samhita, Vimansthan, Chapter 3/1, Pratham Paathantar Pushpika. <https://niimh.nic.in>
3. Kaviraj Ambikadutta Shastri, Hindi commentary, Susruta Samhita, Part^{1st}, Sutrasthan, Ritucharya Adhyaya, 6/19, Chaukhambha Sanskrit Sansthan Varanasi, Reprint edition 2010, P-30.
4. Prof. K.R.Srikantha Murthy, English translater, Astang Samgraha, Sutrasthan, Viruddhanna-Vijnaiya Adhyaya, 9/71, Chaukhambha Orientalia Varanasi, Ninth edition 2005, P-216.
5. Prof. K. H. Krishnamurthy, English translater, and editor Prof. Priya Vrat Sharma, Bhel-Samhita, Sutrasthan, Janpada-Vibhakteeyam Adhyaya, Chapter 13, Chaukhambha Visva-Bharati Academy Varanasi, Reprint 2008.
6. Dr. Brahmanand Tripathi, Hindi commentary, Astang Hrdayam, Sutrasthanam, Dincharya Adhyaya, Chapter 2, Chaukhamba Sanskrit Pratishthan Delhi, Reprint edition 2012, P-26.
7. Dr. Brahmanand Tripathi, hindi commentary, Charak-Samhita, Sutrasthan, Maharoga Adhyaya, 20/05, Chaukhamba Surbharti Prakasan Varanasi, Edition 2012, P-387.
8. Dr. Brahmanand Tripathi, hindi commentary, Charak-Samhita, Vimansthan, Janpadodhwanshaneey Adhyaya, 3/20, Chaukhamba Surbharti Prakasan Varanasi, Edition 2012, P-680.
9. Dr. Brahmanand Tripathi, hindi commentary, Charak-Samhita, Vimansthan, Janpadodhwanshaneey Adhyaya, 3/21, Chaukhamba Surbharti Prakasan Varanasi, Edition 2012, P-680.
10. Dr. Brahmanand Tripathi, hindi commentary, Charak-Samhita, Vimansthan, Janpadodhwanshaneey Adhyaya, 3/22, Chaukhamba Surbharti Prakasan Varanasi, Edition 2012, P-680.
11. Dr. Brahmanand Tripathi, hindi commentary, Charak-Samhita, Vimansthan, Janpadodhwanshaneey Adhyaya, 3/23, Chaukhamba Surbharti Prakasan Varanasi, Edition 2012, P-680.
12. Dr. Brahmanand Tripathi, hindi commentary, Charak-Samhita, Vimansthan, Janpadodhwanshaneey Adhyaya, 3/25, Chaukhamba Surbharti Prakasan Varanasi, Edition 2012, P-682.
13. Dr. Brahmanand Tripathi, hindi commentary, Charak-Samhita, Vimansthan, Janpadodhwanshaneey Adhyaya, 3/10, Chaukhamba Surbharti Prakasan Varanasi, Edition 2012, P-678.



REVIEW ARTICLE

14. Dr. Brahmanand Tripathi, hindi commentary, Charak-Samhita, Vimansthan, Janpadodhwanshaneey Adhyaya, 3/4, Chaukhamba Surbharti Prakasan Varanasi, Edition 2012, P-676. Visva-Bharati Academy Varanasi, Reprint 2008, P-59.
15. Dr. Brahmanand Tripathi, hindi commentary, Charak-Samhita, Sutrasthan, Na-Vegaan Dhaarneey Adhyaya, 7/53, Chaukhamba Surbharti Prakasan Varanasi, Edition 2012, P-185.
16. Kaviraj Ambikadutta Shastri, Hindi commentary, Susruta Samhita, Part^{1st}, Chikitsasthan, Medhayush-Kaameey Rasayan chikitsa Adhyaya, 28/28, Chaukhambha Sanskrit Sansthan Varanasi, Reprint edition 2010, P-157.
17. Dr. Brahmanand Tripathi, Hindi commentary, Astang Hrdayam, Uttarsthanam, Rasayana vidhi Adhyaya, 39/179, Chaukhamba Sanskrit Pratishthan Delhi, Reprint edition 2012, P-1205
18. Prof. K.R.Srikantha Murthy, English translator, Astang Samgraha, Sutrasthan, Viruddhanna-Vijnaiya Adhyaya, 9/78, Chaukhambha Orientalia Varanasi, Ninth edition 2005, P-217.
19. Prof. K.R.Srikantha Murthy, English translator, Astang Samgraha, Sutrasthan, Viruddhanna-Vijnaiya Adhyaya, 9/80, Chaukhambha Orientalia Varanasi, Ninth edition 2005, P-217.
20. Prof. K. H. Krishnamurthy, English translator, and editor Prof. Priya Vrat Sharma, Bhel-Samhita, Sutrasthan, Janpada-Vibhakteeyam Adhyaya, 13/8, Chaukhambha