

## REVIEW ARTICLE

# Hetu of *Janapadodhwamsa* in Purview of *Adharma*

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### ABSTRACT

*Dharma*, *Artha*, *Kama*, and *Moksha* (*Chaturvidha Purushartha*) are considered *Moola* for *Arogya* in order to attain the pursuit of life. Among these, *Purushartha Dharma* stands for the duty, and duty entails action, whereas any act or conduct that is in disobedience with the rules of *Dharma* is termed *Adharma*. *Adharma* is deemed as all those activities contributing toward the exploitation of sustaining resources of life, which include *Vayu*, *Jala*, *Desha*, and *Kala*. *Niyata Hetu* and *Aniyata Hetu* lead to mass destruction, environmental degradation, providing space for the causation of *Janapadodhwamsa*. *Ayurveda* has its focus on *Dharma* (ethical conduct) and social responsibility that underscores the imperative association between human actions and environmental wellness. Thus, *Janapadodhwamsa* connects the occurrence of disease outbreaks with *Adharma*. In the current scenario, *Dharma* needs to be implicit according to the wings of *Adharma* that have spread across the globe. The present write-up aims to comprehend the connection of *Adharma* with the consequences of significant events that result in extensive illness among the population.

## 1. INTRODUCTION

*Ayurveda* is the mother of healing and emphasizes a healthy lifestyle through *Chaturvidha Purushartha*. *Chaturvidha Purushartha* consists of *Dharma*, *Artha*, *Kama*, and *Moksha*.<sup>[1]</sup> *Dharma* is considered to be a Vedic ritual as per the *Mimamsa*.<sup>[2]</sup> *Artha* is the pursuit of wealth that enables us to exist, thrive, and pursue *Dharma*. *Kama* refers to fascinations and desires. *Mimamsa* emphasizes that *Artha* and *Kama* cannot sustain humanity and must be aligned with *Dharma* for the prevention of negative consequences. *Moksha* means liberation from the cycle of birth and death.<sup>[2]</sup> On the contrary, actions done opposite to *Dharma* are entitled as *Adharma*. *Dharma* and *Adharma* play a key role in maintaining health status and the causation of disease, respectively. There are *Niyata Hetu* and *Aniyata Hetu* that may affect the entire community to cause *Janapadodhwamsa*.<sup>[3]</sup> *Niyata Hetu* includes the harmful effects of sun, moon, stars, and planets, such as floods, cyclones, landslides, earthquakes, and tsunami whereas *Aniyata Hetu* includes *Pragyaparadha*, *Shashtra Prabhavaja*, *Abhisyangaja*, and *Abhishapaja*.<sup>[3]</sup> *Adharma* is mainly because of *Prajnaparadha*.<sup>[4]</sup> *Prajnaparadha* is knowingly performing any sinful acts; it can be due to a lack of awareness regarding the preservation of health, which affects the health of the community.<sup>[4]</sup> *Shashtra Prabhavaja* (warfare), *Abhisyangaja* (pathogens or unhygienic conditions), and *Abhishapaja* (inappropriate

social behavior) are social, behavioral determinants of health that can be termed as host-specific factors for the manifestation of any disease.<sup>[3]</sup> These all come under the umbrella of *Adharma*, and are the underlying causes of vitiation of *Vayu*, *Jala*, *Desha*, and *Kala*.<sup>[3]</sup> *Adharma* can be interpreted as the ethical degradation contributing toward environmental abuse, health inequity, and poor governance as per today's scenario. This review seeks to connect the ancient insights of *Adharma* in the causation of *Janapadodhwamsa* with contemporary perspectives for more comprehensive and sustainable public health solutions.

### 1.1. Aims and Objectives

This study aims to review the causes of *Janapadodhwamsa* in the purview of *Adharma*.

## 2. MATERIALS AND METHODS

Classical texts have been reviewed along with various research papers to put forth an understanding regarding the proposed title.

## 3. DISCUSSION

*Prajnaparadha* means faulty conception or understanding regarding a fact with an inability to keep oneself from *Dhee* (real knowledge), *Dhriti* (controlling force that prevents one from engaging in hazardous acts), and *Smriti* (ability to recognize the underlying essence of substances/recall issues).<sup>[4]</sup> When these components are lost, one is unable to distinguish between *Dharma* and *Adharma*. The reckless

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human activities such as illegal mining, quarrying, deforestation, and mass human violence in the present era may be considered *Adharma*, originating from *Prajnaparadha*, which in due course definitely leads to man-made disasters.<sup>[4]</sup>

*Adharma* is reflected in three routes, i.e., *Shastra Prabhavaja* (the form of war), *Abhisyangaja* (affliction by demons or germs), and *Abhishapaja* (curse), which are the underlying causes of vitiation of air, water, and other resources.<sup>[5]</sup> These elements illustrate the consequences of a reduction in the attributes of earth, resulting in natural calamities, including epidemic and pandemic diseases that are described in *Ayurveda* under the heading *Janapadodhwamsa*.

### 3.1. *Shastra Prabhavaja*<sup>[5]</sup> (Nuclear Weapon, Chemical Weapon, and Bio Weapon)

It means the usage of sharp biological weapons or destruction through arms that damage life, along with the environment. The Mahabharata war happened due to the increased greed of King *Duryodhana*. The history conveys that the war occurs due to increased greed, anger, attachment, and ego, which are considered *Adharneeya Vega* as per *Ayurveda*. World War II killed many people in Hiroshima and Nagasaki. In 2013, the Ghouta attacks were a series of chemical attacks that caused mass destruction.<sup>[6]</sup>

### 3.2. *Abhisyangaja* or *Rakshas*

Microorganisms can be considered *Rakshas* in the current scenario. Poor sanitary conditions led to plague during the period 1898-1957, causing millions of deaths. The Yamuna River water has been polluted due to continuous discharge of industrial waste.<sup>[7]</sup> In 1997, typhoid fever cases were registered in Tajikistan due to systemic illness that was transmitted through food or water by bacteria *salmonella typhi*.<sup>[8]</sup> Microorganisms are being discovered day by day. There was no disease called SARS before 2003; it was caused by coronavirus, which was genetically modified as novel coronavirus in 2019-2022.<sup>[9]</sup> This is because of the unhygienic practices of people. Thus, another factor of mass destruction.

### 3.3. *Abhishapaja* (Curse)

Away from religious duties, professional duties, and disrespecting elders, gurus act as causes of various diseases, as per *Ayurveda*. Negligence in professional duties or not following appropriate protocol, such as the Bhopal tragedy (1984) by Union Carbide India Ltd.,<sup>[10]</sup> where gas leaked into the atmosphere, causing the immediate death of thousands of people, and survivors died with complications thereafter. Agriculture is a boon to human beings, but indiscriminate and injudicious use of inorganic pesticides related in increase in cancer prevalence in Punjab.<sup>[11]</sup>

## 4. CONCLUSION

*Janapadodhwamsa* occurs due to *Adharma*, which may be related to ethical violations or environmental causes. It may occur due to the usage of a bio weapon, unhygienic conditions, or knowingly doing inappropriate acts. Knowledge of the cause of *Janapadodhwamsa* warns about future menace, but cannot prevent it. Prevention requires the principle of following *Dharma* and restoring the serenity of old times. Acquiring an outlook of the concepts provides an opportunity to connect traditional knowledge with modern understanding for public health solutions.

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All authors give equal contribution in making of this manuscript.

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## 8. ETHICAL STATEMENT

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## 9. CONFLICT OF INTERESTS

The authors declare no conflicts of interest regarding the publication of this paper.

## 10. DATA AVAILABILITY STATEMENT

The data analyzed in this review were obtained from publicly available sources, including peer-reviewed articles, observational studies, and surveys accessible through databases.

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