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A conceptual study of *Bhutaabhisangaja* and *Aupsargika Vyadhi* w.s.r. to Covid-19

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ABSTRACT

Sushruta emphasized special attention to infections caused by *Rakshasa/Bhuta* in conditions such as smallpox, *Apasmara*, and other diseases related to *Baalgraha*, injuries, and wounds. *Charaka* focused on contagious diseases, mentioning entities like the Rabies virus (*Skand Apasmara*), *Bhuta* influences or possession in contagious diseases (*Agantuka Roga*), and the use of remedies to ward off *Bhuta*, destroy *Rakshasa*, and counteract the effects of *Garha*. The *Atharvaveda* also extensively discusses the use of medicines to counteract entities such as *Bhuta*, subtle microorganisms, and their destructive nature, indicating that the causative agents of diseases in the ancient texts were perceived to be similar to modern concepts of viruses and bacteria. The classification of *Bhuta* in the context of *Unmada* and *Apasmara* in *Charaka*, as well as the mention of remedies to counteract *Bhuta*. *Sushruta* and *Vagbhata* also highlighted the impact of *Bhuta* or *Rakshas* on the mind, leading to mental symptoms or disorders. Affected individuals may exhibit symptoms or actions beyond human capabilities. However, literary evidence on this topic is scarce. In literature and the *Atharvaveda*, alluded remedies, substances, *Yoga*, fumigation, etc., that counteract *Bhuta* or *Rakshas* have been established to have anti-bacterial or anti-viral effects. In this context, maintaining cleanliness and hygiene is crucial not only for protection against *Bhuta* but also for safeguarding against bacteria or viruses.

Key words: *Bhuta*, *Rakshasa*, *Baalgraha*, *Rabis virus*, *Skand Apasmara*

INTRODUCTION

The science of *Ayurveda*, or the knowledge of life, emphasizes the development of a compassionate attitude towards all beings, including *Bhuta* and *Rakshas*. Concepts such as *Bhuta Anukrosh*, "*Bhutadaya* and *Bhuta Mitrta* reflect a benevolent and harmonious approach toward all entities. *Jarayuja*, *Andaja Svedaja* and *Udbhidaja*, are the 4 classifications

that come under *Bhuta Gram* acc. to *Sushruta* and *Dalhana*.

The combination of the Sanskrit root *Bhu* with the suffix *Kta* results in the formation of words indicating creation or something that has come into being. All entities or elements that come into existence after the eternal, infinite, unborn, and unmanifested entities like *Purusha* and *Prakriti* are considered *Bhuta*. This includes entities like *Mahan*, *Ahamkara*, *Sukshma Bhuta* (subtle elements or *Tanmatras*), *Panchamahabhuta* (five gross elements), and all living beings, whether stationary or mobile.

AIMS AND OBJECTIVE

1. To study the concept of *Bhutaabhisangaja* and *Aupsargika Vyadhi* in *Ayurveda*.
2. To study the concept of the virus, Bacteria, and fungi given in *Ayurveda*.
3. To study the concept of the role of *Bhutaabhisangaja* and *Aupsargika Vyadhi* in the context of COVID-19.

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METHODOLOGY

- All the available data about *Bhutaabhisangaja*, *Aupsargika Vyadhi*, and *Krimi* are comprehensively studied.
- Interpretation of the role of *Bhutaabhisangaja* and *Aupsargika Vyadhi* w.s.r to COVID-19

RESULT

1. *Mahan*, *Ahamkara*, and other entities are *Bhuta* that give rise to subtle elements and the five gross elements.
2. The subtle, seed-like forms of the *Panchamahabhuta* as the fundamental components of the gross creation. These subtle elements are referred to as *Bhuta* or *Sukshma Bhuta* and the term *Tanmatra* to describe their pure form.
3. The beings, whether subtle or gross, emanate from the subtle and gross elements, leading to the idea that all entities in the universe, including living beings, can be referred to as *Bhuta*. The term *Bhuta* is used in *Sanskrit* and *Ayurvedic* literature to describe not only metaphysical entities but also to encompass all living beings in the material world.^[1] The concept of *Bhutagram* in the *Samhitas* has evolved, and this notion is applied to understand various modern diseases caused by bacterial and viral infections, indicating that even modern diseases are categorized under the umbrella of *Bhutabhisangaja* diseases.
4. According to this extensive concept of *Bhuta* all substances are considered as *Bhuta* and substances can be categorized into conscious, unconscious, internal consciousness, external consciousness, stationary, mobile, and reproductive entities like sweat-born, egg-born, etc. Some of these entities, particularly the forms of sweat-born and egg-born, lead to the development of living beings, some of which are beneficial while others are disease-causing.
5. There is a common belief that after death, certain malevolent entities (possibly referring to *Linga* or *Sukshma Sharira*) wander and disturb the human body. This post-mortem entity is envisioned to have a subtle influence, especially on the mind, causing both positive and negative effects.
6. Ayurveda associates the concept of *Bhutabhisangaja* with mental illnesses/symptoms. Many mental disorders are thought to have a connection with these *Bhutabhisangaja*. There is also the description of eight *Bhutas* in *Unmada* and *Apasmara Adhyaya* of *Charaka Samhita*.
7. The possible existence of microscopic organisms was discussed for many centuries before their discovery in the seventeenth century. The *Vedas*, especially the *Atharvaveda*, and *Ayurveda* use the term *Bhuta* explicitly for microscopic organisms, particularly for parasites and extremely subtle entities.
8. Those who indulge in violence, i.e. killing, became dependent on the divine spirit, and then they were named *Bhuta*.^[2]
9. These entities, including *Bhutaadi* and *Rakshasas*, are descendants of *Nirriti*, the daughter of *Prajapati*. Therefore, their inherent nature is to consume blood and flesh, as demonstrated by their ancestral traditions. The lineage of these beings is illustrated, suggesting that their origin is not directly from the gods but has been passed down through the generations.^[3]
10. By the 6th century BC, the *Jain* philosophy postulated the existence of tiny organisms called *Nigodas*. In *Charaka Samhita*, there is mention of a type of parasite called *Raktaja Krimi* which falls under the category of blood-borne parasites. The *Vedas* also explicitly refers to the airborne transmission of microbes, indicating the occurrence of airborne bacterial or viral infections. Different scientists gave different names for their discoveries *Acharya Charaka* had given the name of a tiny organism (virus) as *Bhuta*, *Rakshas*, etc.
11. The vast nature of *Bhuta* is categorized in numerous ways into various divisions. This includes divisions like *Graha* and *Agraha*, the eight types

mentioned in the context of *Unmada* disorders, and the 16 or 18 divisions described in the context of the *Shariryokta* by *Vagbhata*. There may be even more divisions. The eight mentioned by *Vagbhata* are referred to as *Devadi*, and based on this, it is suggested that these eight *Devadi* divisions may be considered lords of countless other entities.

12. The classification of *Bhuta* into 8 or 18 categories was prevalent not only for *Bhutas* but also for humans and *Devas*. Concepts of progress or decline based on their characteristics were also prevalent. The example of *Ravana*, a *Rakshas* in mythology, is cited as a possible illustration of this concept of degradation or degeneration.
13. According to ancient Hindu culture and religious literature, the entire creation of the animate and inanimate world is divided into three main categories: *Devas* (celestial beings), *Manushya* (humans), and *Tiryakaa* (animals, including insects and possibly plants). Under *Tiryakaa*, there are further subdivisions such as *Pashu* (animals), *Keeta* (insects), and probably *Vanaspatis* (plants).^[4] The creation of *Grahas*, *Rakshasas*, etc., is logically placed within the *Tiryaka* category. The main components or qualities of *Prakriti*, namely *Sattva*, *Rajas*, and *Tamas*, contribute to the formation of various beings based on their predominance. Beings with a predominance of *Sattva* are classified as *Devas*, those with *Rajas* are classified as humans, and those with *Tamas* are classified as *Tiryaka* (animals), *Sthavara* (plants), etc. Entities like *Rakshasas* are considered to have a predominance of *Rajas* and *Tamas*.^[5]
14. The nature of a human can evolve based on the dominance of *Sattva*, *Raja*, or *Tama*. A person with increased *Sattva* may attain qualities associated with *Devas*, while increased *Tama* may lead to qualities associated with *Rakshasas*, animals, plants, or inert substances.
15. The evolution of *Sattva* or *Tama* can occur through factors such as the use of herbs, diet, lifestyle, and behavior. The blessings or curses of wise and

virtuous individuals (like sages and saints) can play a role in influencing one's *Sattva*.

16. Ayurveda describes various practices to enhance *Sattva*, including following good conduct (*Sadvrita*), maintaining a disciplined lifestyle (*Naishthika*), practicing austerities (*Stavajaya*), and using rejuvenating therapies (*Rasayana*). These methods are believed to have contributed to the elevation of *Sattva*.

DISCUSSION

Abhisanga/Upsarga

- 1) *Acharya Dalhana* suggests the inherent nature of these deities involves influencing or grasping humans and others.^[6]
- 2) They have a dependent nature because they always rely on human support for their livelihood and sustenance. They reside among humans who have deviated from truth, purity, and ethical conduct.^[7]
- 3) These entities are attracted to individuals with wounds, especially during the healing process. They are drawn to the scent of the wound, and the presence of these entities can be perceived through the smell of the wound.^[8]
- 4) The entry of the *Alarka Graha* can cause symptoms in dogs, such as heat and discomfort in the head. This observation is extended to suggest that a dog's bite, influenced by such *Graha* may lead to similar symptoms in humans.^[9]

Bhuta Sankraman/Grahan/Aavesh

A specific time or opportunity for negative influences or entities to enter.

[Aavasha - to enter] & [Avkasha - space for entering]

These are:

Considering infection and contamination as the causes, various factors such as sinful actions (*Papakarma*), lack of wisdom (*Prajnapradha*), unethical behavior (*Asadvrita*), mistreatment (*Apachara*), impurity (*Ashouch*), contact with various impure substances (*Vividhabhutashubhashuchi-Sparshane*), great wars

(Mahayuddha), leading to the destruction of countries, regions, and communities, or environmental pollution due to distortions in air, water, land, time, etc.^[10]

a) Means of Sankraman:^[11]

- 1) *Prasanga Gatrasparsa* (Contact Transmission) - Infection can spread through direct contact with the infected person or by touching contaminated surfaces (such as the skin with viruses).
- 2) *Prasanga Nihshvasat* (Airborne Transmission) - Infection can spread through the breath of the infected person (for example, viruses carried in exhalation).
- 3) *Sahbhojanat* (Sharing Meals) - Infection can spread through sharing meals with an infected person or by consuming food or drinks prepared by them.

- 4) *Sah-Shayya* (Sharing Bed) - Sleeping on the same bed as the infected person can lead to the transmission of infection.
- 5) *Sah-Asana* (Sharing Seat) - Sitting on the same seat as the infected person can lead to the transmission of infection.
- 6) *Sah Vastra* (Sharing Clothes) - Wearing clothes previously worn by the infected person can lead to the transmission of infection.
- 7) *Sah-Mala* (Sharing Garland) - Wearing a garland or similar items worn by the infected person can lead to the transmission of infection.
- 8) *Sah-Anulepan* (Sharing Ointments) - Using ointments or similar substances applied by the infected person can lead to the transmission of infection.

b) Based on the analysis comparison between the virus and Graha

Base	Characteristics of the <i>Graha</i>	Qualities of Virus
<i>Ativahika Purusha</i>	Due to its opposition to the gross body and its existence solely in the form of symptoms, it is also called the <i>Linga Sharira</i> . The <i>Linga Sharira</i> is a combination of eighteen elements, including <i>Mahatattva</i> (cosmic intelligence), <i>Ahankara</i> (ego), <i>Manasa</i> (mind), ten senses (five cognitive and five motor), and <i>Tanmatras</i> (subtle elements). ^[12]	The origins of viruses in the evolutionary history of life are unclear: some may have evolved from plasmids—pieces of DNA that can move between cells. While others may have evolved from bacteria. Viruses are considered by some biologists to be a life form, because they carry genetic material, reproduce, and evolve through natural selection, although they lack the key characteristics, such as cell structure, that are generally considered necessary criteria for defining life. Because they possess some but not all such qualities, viruses have been described as "organisms at the edge of life" and as replicators.
Types of <i>Bhuta Unmada</i>	Eight types of <i>Bhuta Unmada</i> - <i>Brahma, Rakshas,</i> etc.	In general, there are five main morphological virus types: helical, Icosahedral, Enveloped, And Complex. Different shapes can be correlated with different types of <i>Bhuta</i> as <i>Brahma, Rakshas,</i> etc. In the future, more morphological types of virus can be discovered as Ayurveda says <i>Bhuta</i> can be of 8 or infinite. The names of these minute organisms may be influenced by our <i>Veda's</i> as there are terms used such as <i>Deva, Rakshas, Pishacha,</i> etc.
Reason for the abundance of <i>Bhuta</i>	These <i>Graha</i> have millions, thousands, lakhs, and countless attendants. This indicates that the	Antigenic shift occurs when there is a major change in the genome of the virus. This can be a result of recombination or reassortment. When this happens

	mentioned <i>Graha</i> are attended by vast numbers of beings in different orders of magnitude.	with influenza viruses, pandemics might result. RNA viruses often exist as quasispecies or swarms of viruses of the same species but with slightly different genome nucleoside sequences. Such quasispecies are a prime target for natural selection.
Origin of <i>Manovikara</i> from <i>Bhuta</i>	Acc. To <i>Sushruta</i> 'आयुपसृष्टचेतसां शान्तिकर्मबलिहरणादिग्रहोपशमनार्थम् भूतविद्येत्यादि।' and <i>Ashtanga Hridaya</i> 'तद्वदुन्मादापस्मारोपप्लुतचित्तं तथा ज्वराद्यामयोपहतमपि विशेषतश्च ब्रह्मिणः पूयासृक्स्नेहगन्धेन A.S.U.5/40 तत्रावलोकयन्तो जनयन्ति मनोविकारं सुरासुरग्रहाः A.S.U.7/40 -This suggests that mental disorders such as hysteria, <i>Apasmara</i> , etc., are aggravated by falls, injuries, or infections. When affected by infections like <i>Bhuta</i> , etc., the symptoms or distress arising from them also affect the mind, leading to the possibility of further mental disorders.	The virus may also enter the bloodstream from the lungs and cross the blood-brain barrier to gain access to the CNS, possibly within an infected white blood cell.
Nature	The term " <i>Graha</i> " refers to entities, often considered negative or malevolent, that influence or take control of the human body.	The nature of a virus is to attack a human body as a pathogen.
Number	a. Mainly the <i>Graha</i> are said to be innumerable. b. That tend to harm humans are often called eight deities, <i>Rakshas</i> , etc., and are referred to as <i>Grahas</i> . c. Due to their specific influence on children, an additional set of 12 or 9 planets are called <i>Baalgrahas</i> .	The possibility of a virus in the universe is uncountable. Whenever a viral disease occurs then the causative virus is discovered with its full classification. E.g. in the COVID-19 pandemic, the coronavirus was discovered after lab researches. Then after the full classification of the virus came.
Attack Time	a. Due to impurity, etc., physical reasons b. Due to lack of religious practices, fear, sorrow, etc., mental reasons c. Due to curses, etc., spiritual reasons, <i>Graha</i> attack	a. Viral attack occurs very prominently in the unhygienic condition of human beings. b. In the case of mother and child it is a must to maintain hygiene because they are more prone to infection due to low immunity. c. Also, the psychological imbalance in a person plays a vital role in immunological imbalance which may lead to viral attack.
Visibility	According to <i>Vridha Vagbhatta</i> , <i>Graha</i> and similar entities can be observed through the eye of knowledge, not through the physical eye. (A.s.u. 3/18)	The viruses also cannot be seen through the naked eye. Special equipment like Microscopes, etc. are needed for their study.
Milk Factor	The harmful breast milk can cause various disorders in the infant. In the field of <i>Kaumarabhritya</i> , there is also a description of protection against harmful influences, including <i>Grahas</i> , along with the nurturing and nourishing aspects.	The transmission of infections through breast milk also. E.g. - viruses like HIV and CMV are seen as a result of breast milk transmission.

Pregnancy Factor	Special instructions have been given during pregnancy, and their violation may lead to <i>Graha</i> influences, possession, or infection.	Viruses that cross placental barriers like HSV (Herpes simplex virus), and Hepatitis C virus. Etc shows that infection gets transferred through the placenta
Delivery Factor	The Acharyas have emphasized the need to take special precautions during the time of childbirth. Being careless during this time increases the risk of injury, wounds, etc., which may lead to infection in both the mother and the newborn.	Diseases transmitted during, delivery are most commonly noted as chorioamnionitis. It is a bacterial infection that occurs during labour which can be harmful for the baby.
Food Factor	<p>a. It has been mentioned that consuming meat, honey, sesame seeds, Jaggery, alcohol, or leftovers (<i>Uchchishtha</i>) during meals can lead to the influence of unfavorable <i>Graha</i>.</p> <p>b. Infection can occur through sharing meals with an infected person, consuming leftovers, or drinking water that has been consumed by the patient.</p> <p>c. Contrary to the guidelines described in a healthy regimen, infection occurs by consuming food contaminated with insects like mosquitoes, flies, etc.</p>	Viral infection due to contaminated food, water, etc. Eating contaminated food, excess sweetened food items, etc. are the main causes of attraction of bacteria and microorganisms. Eating food with a patient will become the cause for getting infected as well e.g. Hepatitis A virus, human Norovirus, human rotavirus, etc., Flies, etc. bringing bacteria from other contaminated places. That's why. Infected food by flies etc. causes disease transmission. Like Typhoid, E coli, Cholera, etc.
Fear Factor	The sages have considered fear as a destroyer of <i>Oja</i> . Concerning this, going to an isolated or empty house is also prohibited, as it may lead to the influence of unfavorable <i>Graha</i> . Additionally, entering an unclean empty house can be disease-inducing.	<p>Although the fear factor is not a direct cause of viral disease scientifically the fear factor affects the immunological system of the body. The low immunity invites the virus etc. to attack on body.</p> <p>Like HIV virus itself attacks the immune system and human suffers from the disease.</p>
Motive	<ol style="list-style-type: none"> <i>Grahas</i> attack humans or children with the intention of causing harm. Another purpose mentioned is indulging in sexual activities. <i>Grahas</i> attack to fulfill their worship or reverence. 	<p>Viruses have a pathogenic nature and they destroy the immune system, organ system, etc. of the body.</p> <p>The virus undergoes the replication process inside the human body. E.g. the asexual cycle of malaria gets complete in the human body.</p> <p>In the case of the coronavirus, when it entered the human respiratory system it started to replicate and affected the whole system gradually.</p> <p>Microorganisms like worms use the human body as a feeding agent to survive in it. E.g. tapeworms - feeding in gut etc.</p> <p>Coming from a Similar group, some viruses also act as feeding agents</p>
Child Factor	<i>Baalagrahas</i> attack infants or children.	Viral disease in children is explained exclusively under the " <i>Balagraha</i> " group.
a. <i>Skandha Graha</i>	The retention of a part of the body, the stiffness of limbs, movement of one eye, one limb, and movement of one eyebrow.	<ol style="list-style-type: none"> Infantile hemiplegia Polio encephalitis Cavernous sinus thrombosis

b. <i>Skandhaphsmara</i>	Repeated loss of consciousness, passing stools and urine involuntarily, self-biting, frothing at the mouth, and uttering harsh words after a severe fever.	<i>Apasmara</i>
c. <i>Negmesha</i>	Fever, cough, frequent vomiting, and bending of the body from the middle.	1. Meningitis 2.T.B.M. (Tuberculer mengitis)
d. <i>Swagraha</i>	The main symptoms are tremors, contraction of muscles, hoarseness, and barking like a dog.	1. Tetany or Tetanus 2. Rabies 3. Hydrophobia
e. <i>Pitrugraha</i>	Cough, fever, vomiting, diarrhea, dehydration, etc.	
f. <i>Putna</i>	Vomiting, diarrhea, muscle weakness, and dark-colored urine.	Potassium Deficiency with diarrhea
g. <i>Andhputna</i>	Chronic prolonged diarrhea, eye diseases, malnutrition in children.	Vit. A Deficiency
h. <i>Revti Graha</i>		Pernicious Anemia
i. <i>Shushkrevti</i>	A lump or knot-like structure in the abdomen, passing stool of various colors, and dryness.	Intra-Abdominal TB
j. <i>Mukhmadika</i>		Indian Childhood Cirrhosis
k. <i>Shakuni Graha</i>	The expulsion of explosive discharges from all parts of the child's body and the formation of discharges mixed with urine. The formation of explosive discharges accompanied by burning.	1. Impetigo 2. Neonate (Pemphigus Neonatrum)

CONCLUSION

The broad interpretation of the term *Bhuta* signifies that 'which has come into existence'. Following this, anything that is brought into existence or shaped, excluding the *Shashvata Mula Tatva*, is termed *Bhuta*. In this sequence, everything created from *Purusha* and *Avayakta mula prakriti* is categorized as *Bhuta*, including all elements (*Mahan Aadi*) and the *Vyaktaprakriti*.

Emerging viruses, bacteria, and other microorganisms result from the interaction of *Bhuta*, giving rise to the development of *Yoni Sankara* (hybrid organisms).

Due to their vast numbers, acquiring comprehensive knowledge about these entities is challenging. Both modern science and *Ayurveda* recognize that these

subtle creatures can either benefit or harm humans. Exposure to harmful subtle entities can lead to diverse diseases, identified as *Bhuta Abhisangaja Vyadhi* in *Ayurveda*.

Highlighting the potential harm caused by these entities, resulting in a range of diseases, *Ayurveda* terms them *Aupsargika Vyadhi* (infectious diseases).

The effectiveness of herbs detailed in the *Vedas* and *Ayurveda*, possessing attributes such as *Bhutaghna*, *Graha Nashak*, *Rakshoha* (protective), and *Rakshoghna*, is being validated as potent against entities like *Bhuta*, *Graha*, and viruses.

In the context of viral ailments, including the coronavirus, practices such as maintaining ethical conduct, adopting a balanced lifestyle, incorporating

mental and spiritual therapies like *Sattvavajaya*, and seeking divine support are acknowledged for their potential in prevention, initial treatment, and post-COVID complication management.

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