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## A Review on Janapadoddhvamsa with special reference to current scenario of COVID-19 outbreak

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### ABSTRACT

Covid-19 is a new pandemic disease, which is caused by the virus known as Coronavirus SARS-CoV-2. It is called SARS-CoV-2 because it is genetically related to each other, but the disease is different, so the ICTV announced this name on 11 February 2020. Its common signs and symptoms are infection which includes the respiratory symptoms, the fever, the cough, the shortness of breath, and the breathing difficulties. And In all of the severe cases, the infection which can cause pneumonia, and severe acute respiratory syndrome (SARS), kidney failure and its even cause death also. It is all communicable diseases and in the Ayurvedic literature the communicable diseases are mentioned under the *Janapadoddhvamsa* and the *Aupasargik Ragas*. Its causative agents and methods of prevention have been already clearly explained in *Janapadoddhvamsa*. So, to manage *Janapadoddhvamsa* it is advised to take the usage of *Rasayana* therapy, *Panchkarma* procedures, *Sadvrit Paalan* (code of right conducts) and *Aachara Rasyana* it means the behavioural therapy, *Dhupan Karma* (Fumigation) and *Vaad Chikitsa* (Sound therapy). And the effort has been made to find the possible Ayurvedic comparison to the current outbreak of COVID-19. It is indicated under *Pranavaha Srotasa* (respiratory system) diseases in *kashyapSamhita*, which is based on the cardinal signs and symptoms, and the system which is involved. Also aims to provide information among the *Rasayana Aushadi* which can be cooperated in day to day life as an immune modulator along with *Vyadhihara Chikitsa*. So, the effort which is made to compile the knowledge of *Janapadoddhvamsa*, so, it should be applied for the betterment human life and maybe also provides the answer to the challenge of COVID-19.



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### INTRODUCTION

Covid-19 is newly emerged communicable pandemic disease caused by a virus is known as Coronavirus is known as SARS-COV-2 ([Nisargandha and DadaraoParwe, 2020](#)). These Coronaviruses are a large family of viruses that can cause a mild to the moderate upper-respiratory tract illnesses also, i.e. the common cold, the shortness of breath, and even on an average 5 for six days after Infection. And in this 21st century, these three times coronavirus can get outbreaks to have emerged from the animals like

reservoirs to causes global transmission concerns.

Even these coronaviruses can get circulate among the animals included only the pigs, the camels, the bats, and even cats also. Coronavirus is the Zoonotic disease, which spreads between the animals as well as humans. Sometimes these viruses jump into the humans called the spillover event. And these coronaviruses are to be known as the causes of the human disease, these are mild, but the three are of the coronaviruses which can have a more serious outcome into the peoples and those are the diseases which are known as SARS (severe acute respiratory syndrome) which can emerge into the late 2002 and disappeared by 2004; MERS (Middle East respiratory syndrome), these cans emerged into the 2012 and its remains to circulation in camels; and COVID-19 is a disease, which can get emerged in December 2019 from China and its global effort is under the way to its increase day by day (Parwe et al., 2020).

COVID-19 belongs to communicable diseases. These factors responsible for such kind of diseases are known as epidemiological triads. Environment, agent, and host form the epidemiological triad for such kind of diseases. In Ayurvedic literature contain the communicable diseases are mentioned under the "Janapadoddhvamsa" (Gour, 2005) Where *Janapadoddhvamsa* are communicable diseases are mentioned under which an outbreak occurs that affects entire civilization effect gets effected and several deaths occur. *Janapadoddhvamsa* literally means destruction or demolition of communities.

In Ayurvedic literature like *Acharaya Sushruta* and *Acharya Charaka*, which communicates the diseases they are recorded as the *Aupasargika Roga* and *Janapadoddhvamsa* respectively. In *Charaka Samhita Vimana Sthana* chapter three *Acharya Charaka* has mentioned the following information related to *Janapadoddhvamsa*. Ayurveda has inevitable potential and conceivable outcomes to be utilized both for preventive protocol and curative treatment of COVID-19. This will emphasize a significant chance to learning and creating dependable evidence. It is appropriating measures to stress those collaborations and integrations of Ayurveda in treatment protocol tending towards the COVID-19 test in India must not stay restricted and seen (Snehal et al., 2020). Cure of a disease matter rather more but prevention is usually better than cure. Ayurveda doctrine offers simple natural ways (daily regimens), herbal combinations, herbs-mineral formulations, and exercises like Yoga for prevention of COVID-19 (Rajput, 2020).

## Review And Discussion

*Acharaya Punarvasu Atreya* has parcelled his all the

disciple that they collected for the medicine herbs before they can lose their *rasa*, *veerya*, *vipaka* and *prabhava* because it's due to the abnormal conditions of the stars, and the planets, and the Moon, and the Sun, and the wind, and the fire and the directions which are going to a disarrangement of the season as the character that must be seen in a particular season, so there will not be present and term it as *Ritu vaikarik* for example in spring and summer the season there will be extreme rain. As a result of these variations in seasons, *Acharaya Chakrapani* said that the abnormality, the earth will fail to produce the herbs possessing good qualities of the *Rasa* (taste), the *Veerya* (potency), the *Vipaka* (metabolism of diet and drugs) and the *prabhava* (specific attribute). If drugs are collected before there will be no difficulty to face *Janapadoddhvamsa Vyadhi*, and we can benefit that can get seek us and also to whom we can seek to help.

*Janapadoddhvamsa* can only take place to the incidence of only a single disease, in these spite of individuals who can get differ from the one another into their constitution (*Prakriti*), diet (*Aahara*), physical constitution (*Deha*), power (*Bala*), habits (*Satmaya*), psychic constitution (*Satva*), and age (*Vaya*). Although a community maybe get dissimilar to respect the constitution and also other characteristics of its individuals but here are some common factors which can often get adversely affected and resulting in an outbreak of diseases which is having similar symptoms that can destroy the communities (Brahmanand, 2007c).

*Acharya Charaka* has classified etiological factors as, The *Niyata Hetu* and The *Aniyata Hetu*. The *Niyata Hetu* are only the factors which get affect commonly to all the individuals in a particular community and it can include a harmful effect of the sun, the moon, the stars, and the planets such as the floods, the cyclones, the landslides, the earthquakes, the *Hetu* are tsunami. And the *Aniyata* include *Pragyaparadha* (terrorism, and factors that etc.), the *shastra Prabhavaja* (nuclear weapons, it advanced weapons like as bio-weapons), the *Abhishyangaja* (effects of pathogens, its evil condition) the War forces and the unhygienic conditions and also the *Abhishyangaja* (i.e. the curse) (Acharya, 2000).

These factors may affect the complete community and cause disease known describes three different methods in the management of conditions tend to supply disease, i.e. *Apakarshana*, *Prakriti Vighata* and *Nidana Parivarjana* (Brahmanand, 2007a).

*Acharya Sushruta* defined *Nidaana Parivarjana Chikitsa* as: "Samkshepatah Kriyayogo Nidana Parivarjanam." In Ayurvedic literature, it mentioned that

manifestation of the disease there should be as *JanapadoddhvamsaRogas*. Acharaya Charaka is already clear that the involvement of the *Strotas* (body channels) and its vitiation as the part of *Samprapti* (pathogenesis). Its treatment involves *Samprapti Vighatana* (pathogenesis breakdown). *Rasayana* therapy which acts at the *Strotas* level will prove effective in the management of *Janapadoddhvamsa*.

### Rasayana therapy

*Rasayana* therapy comes under *Swasthya Urjaskara Chikitsa* (rejuvenating therapy). *Rasayana* is act at the level of the *Dhatu* (tissues) in a *Swastha* person and administration of *RasayanaAushadi*, which proves it a very effective tool in the prevention of any disease. *RasayanaAushad* is available in the special reference to *Pranavaha Srotasas* following factors are:

#### **Pippali Rasayana (Piper longum Rasayana)**

For the rejuvenation of *pippaliRasayana*, it should take the doses like five, eight, seven or ten *Pippali*, i.e. is long pepper fruits, together with the honey and therefore the *ghee* for one year. If the *Alpa Kapha* (Mild) it is five if the *Madhyama Kapha* (Moderate) it is 7, 8 and if the *Ugra Kapha* (Severe) the 10 *Pippali* should be used for the minimum one year.

*Pippali* should be impregnated (*Bhavit*) seven times with *Kimshuka Kshara*, i.e. tree *Kshara* (*Kshara* may be a caustic, alkaline in nature obtained from the ashes of medicinal plants) and fried with *cow-ghee*. There are some three impregnated *Pippali* which is mixed with the *cow ghee* and *honey* which is taken in the morning for two times that is, one before food and a second time after food taken by a person who desires to be rejuvenated.

*Note:* The *Pippali* (*Piper longum*), The *Kshara* (caustic), The *Lavana* (salt) alone excessive use for a long time is said to be very harmful, but here the *Pippali* is used along with the *Madhu* (honey), and the *Ghrit*.

1. Agastya Haritaki Rasayana
2. Chyavana prasa Rasayanam
3. Vardhman pippali Rasayanam

### **Panchkarma procedures**

Different type of *Panchkarma* procedures should be indicated for purification of the body.

#### **Sadvrit palan (Code of right conduct)**

These codes are very important in the prevention of disease and promotion of health. Some codes of conduct that is fruitful to avoid COVID-19.

1. Always follow a routine of hair cutting, nail cutting and shaving at least three times in a fortnight.
2. Have a bath once or twice daily, as the season may be.
3. One should not take food without wearing precious stones in hand, without taking a bath and with torn apparel. Don't eat food without washing hands, mouth, feet and face. And also don't eat food in an improper place, a crowded place.
4. Don't eliminate the putum, flatus, faeces and the urine in front of the wind, fire, water, and the moon, and the sun and the teachers.
5. Everyone can pay respect to the Gods, the Cows, our Teachers (preceptors) elderly people and those who have to accomplished the spiritual perfection.
6. Always covered mouth by hand during coughing and sneezing.
7. One should not abandon relatives, affectionate who have helped in times of difficulty and who know the deep secrets of the family ([Brahmanand, 2007b](#)).

#### **Aachar Rasayana (behavioural therapy)**

*Aachara Rasayana* means the one who follows the very optimistically all the codes of conduct (*AacharaRasayana*) needn't require the opposite *Rasayanas* and people who take another *Rasayanas* without following the code of conduct and do not receive the optimum results of *Rasayanas*. So its need to follow the *Aachara Rasayana* to get the better results even in the epidemic diseases.

#### **The Codes conducts of Aachar Rasayana are as follows**

The truthfulness, The freedom from anger, The non-indulgence in alcohol, The nonviolence, The calmness, The engaged in meditation, The cleanliness, The perseverance, The charitable, The religious, The respectful toward teachers, The parents and elders, and also Using the *ghee* regularly, and also Controlling the senses, The Positive attitude, The Self-control, and Devoted to Vedic scriptures.

#### **Dhupan Karma (Medicinal ayurvedic Fumigation)**

In an ancient time and even in the today also the *Yagya* is done for the welfare of the mass population and it resulted in mass hygiene. It is also be mentioned in the *Janapadoddhvamsa* in Ayurvedic literatures. In *Yajurveda* it says that performing *Havana* twice every day, i.e. the morning and the evening to attains the enlightenment, the mental peace, the purification of mind and the environment. *Rak-soghanaDhupan* is mentioned for protection from infections and *Gana Dhupan* for all diseases originating from *Bhuta* (microbes) ([Tiwari, 2007](#)).

Drugs are mentioned in the different diseases that are used for the *dhupan Karma*. *Guggulu* (Commiphora mukul), *Nimba* (Azadiracta indica), *Vacha* (Acorus Calamus), *Kutha* (Saussurea lappa), *Haritaki* (Terminalia chebula), *Sarsapa* (Brassica campestris), *Yava* (Hordeum vulgare) with *Ghrta*. (Shukla, 2003).

Dravya is mentioned like *Sarsapa*, *Nimba*, *Lavana* with *Ghrta* fumigation with them to be done twice a day for ten days. Microbes are destroyed by *Rak-soghana* drugs.

### **Vaad Chikitsa (Sound therapy)**

If food is contaminated with poison, then different symptoms arises due to that poison and to treat them apply different pastes on various types of instruments and produce sound from them.

Equal parts of all these contents *Taar* (Silver), *Sutaar* (Mercury), *Suvarna* (Gold), *Saariva* and the *Kuruvind* (A kind of the precious stone or the *Musta*, i.e. cyperus) total of the above four *dravya*, these should be mixed with the *Pitta* of cow of *KapilaVarna* (color). These paste we should be applied to the sound-producing instruments. As from the sound of instruments, *Ghor Visha* will be destroyed.

### **CONCLUSION**

The main objectives within the Ayurveda are *Swasthasya Swasthya Rakshanam* its means to take care of the health of a healthy or individual. Prevention is the best way to avoid COVID-19. As COVID-19 outbreak is *sankramak* and *Aup-sargikroga* (communicable diseases) and that is consider under *Janpadoddwamsa* so the remedies that are told in *Janpadoddwanmsa* like *Rasayana* therapy, *Panchkarama* procedures, *SadvritPalan* (code of right conducts) and *Aachara Rasyana*, i.e. behavioural therapy, *Homa (Yagya)* which should be tried as a preventive measure.

It's not time to fight against each other that which science is best or not; we should think about humanity and do whatever is possible to avoid this circumstance. Ayurvedic literature mentioned the today's situation so, the many years back and in *Janapadoddwansa*, they clearly indicate everything that, today happening all around the world and if they told its preventive measure at that time we must think about them measure also. Social distancing plays an important role in inhibiting the spread of these diseases. So it should be maintained.

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