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# Understanding of COVID-19 in Ayurveda and its managing view

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## ABSTRACT

In the present era newly, unexplained diseases are emerging in the world with unknown pathology which has become challenging to all the physician, scientist and health agencies to deal with such disease to ensure the treatment. Now a physician has to know about its prevention, diagnosis and management. As Ayurveda says, even-though the disease is affecting the whole world with its severity, one need not be afraid of disease if physician is assured of proper medicaments for treatment. Considering this disease is mainly affecting respiratory system and further involves other systems also, which can be correlated with vitiation of *Pranavaha Srotas* and *Rasavaha Srotas* in its pathogenesis. So starting with *Nidanaparivarjana*, *Samana* and *Sodhana* is ideal for this condition. We all know that strong immunity is necessary to fight against any kind of foreign bodies or disease. Hence there is a need to approach in improving immunity through Ayurveda by giving *Rasayana* treatment.

**Key words:** COVID-19, Pandemic disease, Prevention, Ayurveda, Treatment.

## INTRODUCTION

Ayurveda has been around for thousands of years and is considered as one of the best way to treat public health diseases by using its principle and concepts. In Ayurveda the epidemiology concepts are scattered but the collective evidence of this concept will give the clear image of COVID-19 disease. According to Ayurveda, mainly disease results from a buildup of *Ama*, i.e. undigested food.<sup>[1]</sup> This occurs when the digestive fire in one's body does not effectively convert food into the proper *Dhatu*, or tissue. The

formation of the undigested food creates illness and its removal results in the restoration of one's health. To rid the body from *Ama* (toxic and infectious substances) *Panchakarma* treatment was scientifically proven as natural purificatory treatment. As there is currently no specific treatment in any other medical science for novel corona virus, our Ministry of AYUSH has issued the statement to advice the preventive measures in COVID-19 disease to reduce the mortality rate.

## OBJECTIVES

1. To review the management and treatment aspects of COVID-19 disease in Ayurvedic classics.
2. To review the importance of *Rasayana* in preventive aspect of COVID-19 disease in Ayurvedic classics.

## COVID-19 view in Ayurveda

The whole Ayurveda is explained in the form of *Trisutra* i.e. *Hetu*, *Linga*, *Aushadha*.<sup>[2]</sup> Where *Hetu* means causative factor of disease, *Linga* means symptoms of disease and *Aushadha* means treatment.

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Considering the present outbreak COVID-19, its *Hetu* involves *Adharmapalana*, *Prajnaparadha*, *Aharaviharaja Nidana*, *Agantuja Nidana* particularly *Krimi*. The above *Nidana* leads to *Doshaprakopa* which straightly affects the *Agni* which result in *Ama* formation. The presence of *Ama* which converts *Prakruta Rasa* into *Vikruta Rasa* which impacts on *Dhatuposhana* inturn it results in *Uttarotara Dhatu Kshaya* leads to *Ojakshaya*. Hence this disease seen in immuno suppressed persons. *Prakupita Dosh* gets *Prasara* all over the body and takes *Sthanasamshraya* in particular *Srotas* because of *Kha-vaigunyata* further leads to *Srotodusti*. In this condition *Srotodusti* is seen in the form of *Sanga* and *Vimargagamana*. These *Srotodusti* is seen in the *Pranavaha*, *Rasavaha*, *Swedavaha Srotas*, by expressing the symptoms such as *Kasa*, *Swasa*, *Jwara*. In *Chirakaleena Avastha* of this *Vyadhi* will leads to *Upadrava* like *Atisara* etc. Hence the disease has to be treated in the early stages of *Shatkriyakala* with proper line of treatment. Ayurveda focus not only on treatment of an ailment but also aims to improve general health with a deeper intend to prevent sickness.

### Chikitsa

Ayurveda offers the precious knowledge on the use of various measures to preserve health and life. Therefore at most of the places in classics one can find that various herbs, *Rasa Aushadhi*, *Ahara* and lifestyle measures are suggested to get free from the presenting illness.

According to *Charaka*, all those activities or approaches or methods through which the *Doshas*, *Dhatu*, *Malas* of the body revert back to the stage of their normalcy is called *Chikitsa*.<sup>[3]</sup> As considering *Chatuspadas* are four pillars of treatment which are enriched in their qualities towards establishing *Dhatuamyata* of *Doshas*, *Dhatu* and *Mala* by eradicating disease.

According to *Susruta*, the *Uttama Chikitsa* is said to be, when it subsides or pacifies the disease for which it is being administered but does not cause yet another disease.<sup>[4]</sup>

In Ayurveda the main and first line of treatment is '*Nidana Parivarjana*'. The causative factors leading to the disease and the disease which gets manifested have *Karya Karana* relationship. Diseases are not manifested without the process being initiated by *Nidanas*. So the best and easiest form of treatment is to keep away or avoid those causative factor. "PREVENTION IS BETTER THAN CURE" is a proverb which possibly has its root in this concept of Ayurveda.

The line of treatment explained in *Janapadwamsa* is;<sup>[5]</sup>

1. *Langhana*
2. *Langhanapachana*
3. *Doshavasecana*

### Langhana

*Ama* being the main factor initiating *Jwara* by causing *Agnimandya*, *Langhana* is the first step in the treatment of *Jwara* and also in *Rasapradoshaja Vyadhi*. *Langhana* will helps in pacifying the vitiated *Dosha* and stimulating *Jataragni* by which body attains *Laghutva* and good appetite.

### Langhana Pachana

Here *Langhana* is taken as *Hinamatra Bhojana* that is, gradually increasing the dose of *Ahara* is applied on the basis of the *Aharashakti* of the *Atura* and status of the *Agni*. Further *Pachanadravya* which performs the digestion of the *Ahara* but does not increase the *Agni*. As *Pachana* drugs are predominant in *Agni* and *Vayu Mahabhuta*, stimulates the digestive power.

*Pachaniya Mahakashaya* single drug or compound of these drugs can be taken for *Pachana Karma*. *Deepaniya Mahakashaya Dravyas* having both *Deepaniya* and *Pachaniya* action hence some of the *Deepaniya Dravya* also does *Deepana Pachana* action.

### Doshavasechana

Elimination of vitiated *Dosha* from the body by *Sodhana* therapy. According to *Vagbhata*, *Virechana* is useful in *Pitta* combined with *Kapha* or *Kapha* in *Pittasthana*. As in this disease the *Vyadhi Utpatti*

*Sthana* is *Amasaya*. Hence the nearest route to eliminate vitiated *Dosha* is *Virechana*. As this disease is involving *Pranavaha Srotas* also, the *Mulasthana* of *Pranavayu* is *Moordha*. So *Nasya* is most suitable in *Urdhwajatrugata Vyadhi* as indicated by *Susrutha*.

Understanding the various types of *Chikitsa* described in Ayurveda is important in a way that one can realize the indepth thinking of Ayurveda Acharya's regarding what all modalities can be used to combat the diseases.

One of the *Dwividha Chikitsa Bheda* is

1. *Samana Chikitsa*
2. *Sodhana Chikitsa*

(The analysis of *Chikitsa* is probable line of treatment in Ayurveda, not the confirmed one. Considering this disease as pandemic this analysis have been made for prevention and management of COVID-19)

#### *Samana Chikitsa Yogas*

1. *Amrutthotaram Kashayam*<sup>[6]</sup>

*Karma* - *Tridosajwaraghna*

2. *Sanjeevani Vati*<sup>[7]</sup>

*Karma* - *Tridosajwaraghna, Amapachaka*

3. *Mritunjaya Ras*<sup>[8]</sup>

*Karma* - *Tridosajwaraghna*

4. *Haridra Khanda*<sup>[9]</sup>

*Karma* - *Vishamajwaraghna, Krimighna*.

5. *Kashayam* - (*Anubhuta Yoga*)<sup>[10]</sup>

Considering this as *Sannipathajavyadhi* the *Dravyas* which has the property of Immunomodulatory, *Jwaraghna, Kasaghna, Krimighna* is analysed and taken.

S N	Drug	Rasa, Guna, Veerya, Vipaka	Doshaghna Karma	Action
1.	<i>Tulasi</i>	<i>Katutikta Rasa, Usnaveerya</i>	<i>Vatahara, Kaphahara</i>	<i>Krimighna, Swasahara, Kasahara,</i>

		<i>Katuvipaka, Rukshaghna</i>		<i>Jwaraghna</i>
2.	<i>Haridra</i>	<i>Katutiktarasa, Usnaveerya, Laghurukshaguna, Katuvipaka</i>	<i>Vatahara, Kaphahara</i>	<i>Krimighna, Immunomodulatory effect</i>
3.	<i>Yastimadhu</i>	<i>Madhurarasa, Gurusnigdha, Seetaveerya, Madhuravipaka</i>	<i>Vatahara, Pittahara</i>	<i>Jeevaneeya, Swarabheda</i>
4.	<i>Maricha</i>	<i>Katu Rasa, Tikshnalaghuguna, Katuvipaka, Usnaveerya</i>	<i>Kaphahara, Vatahara</i>	<i>Krimighna, Swasaghna, Kasaghna</i>
5.	<i>Kiratathika</i>	<i>Tiktarasa, Laghuruksha, Saraguna, Katuvipaka, Seetaveerya</i>	<i>Kaphahara, Pittaghna</i>	<i>Jwaraghna, Swasahara, Kasahara, Krimighna</i>
6.	<i>Ardraka</i>	<i>Katu Rasa, Teekshnarukha Guru Guna, Madhuravipaka, Usnaveerya</i>	<i>Vatahara, Kaphahara</i>	<i>Agnimandhya, Kasa</i>
7.	<i>Guduchi</i>	<i>Tiktakashaya Rasa, Guru Snigdha, Madhuravipaka, Usnaveerya.</i>	<i>Tridoshasamaka</i>	<i>Jwarahara, Deepana, Amahara, Kasahara, Rasayana</i>

**Dosage:** 15ml of *Kashayam* with hot water, *Muhur - Muhur*

#### *Sodhana Chikitsa*

1. *Virechana* - *Kampillaka*<sup>[11]</sup>

*Karma* - *Agni Deepaka, Rechana, Kaphavatanasaka, Krimighna, Amapachana.*

2. *Nasya* - *Shadbindu Tailam*<sup>[12]</sup>

*Karma* - *Kaphahara*

*Dhoomapana* : *Lajasaktughrita Dhoomapana*

*Dhoomapana* should be done once in a day during day time.

**Kavala and Gandusa** : *Vidangadikashayam* and *Yastimadhuphanta*.

### Rasayana

*Rasayana* treatment as *Apunarbhava Chikitsa* can be implied in the line of treatment. As *Rasayana* drugs helps in promoting *Ayu* in *Swastha* and cures the diseases in *Rogi*. So it is explained in the treatment of *Janapadwamsa Roga*.

1. *Agasthyaharitaka Rasayanam*<sup>[13]</sup>
2. *Dasamoola Rasayanam*<sup>[14]</sup>
3. *Chavanaprasha*<sup>[15]</sup>

### Satvavajaya Chikitsa

The *Doshas* are classified mainly two types, *Shareerika* and *Manasika Doshas*. In the manifestation of diseases *Manasika Dosh* may not have direct influence but indirectly that has role in manifestation of disease.

Eg. *Jwara - Kama, Bhayasokha, Krodha Jwara*

*Atisara - Bhayaja, Shokajaatisara*

To avoid such *Manasika Dosh*, it is necessary to concentrate and control over the *Manas* which inturb by *Satvavajaya Chikitsa*.

### Yoga and Pranayama

The effect of *Yoga* can be seen in multiple system of body and it improve immunity. Hence it is necessary to practice *Yoga* regularly to prevent the diseases.

*Pranayama* can be practice to strengthen the respiratory system of our body.

### DISCUSSION

In *Ayurveda*, *Chikitsa* is not only limited to curing the diseases but also in deep to built the body for preventing the diseases. In this disease the involvement of multiple *Nidana*, *Srotas* and *Lakshana* where this is transmitting from one person to another person it can be correlated to pandemic disease. The same concept explained in *Janapadodwamsa* with

*Chikitsa Siddhantha Langhana, Langhana Pachana* and *Doshavasechana*. In this disease the pathogenesis starts with *Agnimandhya* and *Ama* formation. Hence to improve *Agni* and to do *Amapachana, Langhana, Langhanapachana* can be indicated. As there is a involvement of *Tridosha* and multiple *Srotas*, so along with *Samanaausadhi, Shodana Chikitsa* can be carried out to eliminate the vitiated *Dosha* from its *Moolasthan*. Considering the treatment plan, this disease is mainly involving *Agnimandya, Ama* then the *Dusti* of *Rasavaha, Swedavaha, Pranavaha Srotas*. So the drugs having *Katu, Tikta, Kashaya Rasa, Ushna Veerya* with *Vayu* and *Agnimahabhuta* predominant can be implemented in this treatment. Based on *Aturabala Shodana* i.e. *Virechana* and *Nasya* can be carried out. COVID-19 disease can easily affect the immuno suppressed person, hence implementation of *Rasayana* therapy is necessary. According to the condition of the disease adopting *Satvavajaya Chikitsa* will helps to attain a stable and harmonious equilibrium between mind and body. As a preventive measure in parallel with *Samana* and *Shodana Chikitsa* practice of regular *Yoga* and *Pranayama* strengthens body and mind.

### CONCLUSION

The classical text of *Ayurveda* explains various principles relevant to the present day public health diseases. Understanding the nearest correlation of COVID-19 its causes, symptoms, pathogenesis and treatment is done in present study. This analysis is probable one, not a confirmed one. Still many researches, health agencies are struggling to find out the exact treatment for COVID-19, here are the glimpse of preventive and management treatment measures as a collective source of *Ayurvedic* classical text. Still many researches can be taken up to find out preventive and management measures of COVID-19 from *Ayurvedic* medicine.

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