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CONCEPT AND MANAGEMENT OF CORONA VIRUS DISEASE INAYURVEDIC PERSPECTIVE

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ABSTRACT

Across the world people are fighting against the outbreak of Corona Virus Disease (Covid19).The disease has spread to many countries. Regardless of all efforts to contain it the disease is rapidly invading more population. This demands better plan and strategies incorporating all the healthcare systems. Description of Janapadodhwamsa^[1] in Ayurveda features the epidemic disease and therapeutic strategy mentioned gives a promising effect in the present scenario.

Keywords: Covid 19, Preventive measures, chikitsa in Ayurveda

INTRODUCTION:

The Corona Virus Disease, Pandemic has undoubtedly shaken the entire human race around the world. While all the medical and research team are cumbrously seeking a remedy for it, the study showssimilar pattern of pathology and symptoms as that of SARS (Severe Acute Respiratory Syndrome)^[2], but the present prophylactic and therapeutic measures seems to be inadequate. The scope of traditional medicine is not really being used for the preventive and therapeutic effect. During the initial crisis of Covid 19 attack in Wuhan city, of China in the month of December 2019 they had implemented the traditional Chinese medicine and the containment of cases in China was successful. According to the records more than 50000 people were treated using Traditional Chinese Methods (TCM)^[3]. In accordance with the success of TCM it is essential to explore of the AYUSH systems and make the Indian health caresystems' potential visible, The concept of Bhuthabhishangaja jwara ^[4] in Sushruthasamhita, Nidanasthana exhibits symptoms of Jwara, Pratishyaya, Shirashoola, Seetakamapa and Kasa etc.

AIMS AND OBJECTIVES:

- To understand the concept of Covid 19 disease in Ayurvedic Science
- To analyse the possible treatment modalities from Ayurveda- Preventive and therapeutic measures.

MATERIALS AND METHODS:

Analysing the symptomatology of Covid 19 , most common symptoms include Fever, Cough, Dyspnoea, Myalgia, Fatigue and less common symptoms include Anorexia, Sputum production, Sore throat, Confusion, Dizziness, Headache, Rhinorrhoea, Chest pain, Haemoptysis, Diarrhoea, Nausea/Vomiting, Abdominal pain.

Bhutabhishangaja jwara mentioned by Acharya Sushruta in Nidanasthana, Jwara nidana adhyaya explains the symptoms as Pratishyaya, Shirashoola, Sheetakampa, Angamarda, Kasa, Jwara, Avasada, Visheshatu phuphusakramana.

Acharya Charaka explains Sannipataja jwara^[5] in Chikitsasthana 3rd chapter and it is said to have the symptoms of Kasa, Swasa, Kantashoola, Aruchi, Kaphashteevana, Hrudyadha, Tandra and similira explanation is given by Acharya Madhavakara^[6].

In Sushruta samhita, Uttarantra 41st chapter Rajyakshma lakshanas^[7]. are explained as Swarabheda, Atisara, Shteevana, Jwara, Daha, Gourava, Aruchi, Kasa, Kantapeeda. Of these explanations there is evident similarity to that of Covid 19 disease.

Madhavanidana, parishishta siddhanta, Jwara nidana adhyaya. Explains swasanaka jwara^[8] symptoms like Jwara, Gouravata, Shoola in Gala, and Stiffness in throat muscle, Mukha dourgandya, Swasakruchrata, Kasa, Atisara and Exertional Dyspnoea.

The Ayurvedic interventions can be implemented as immunity boosters as well as therapeutics.

Few measures have been given in the preventive and samana purposes.

Preventive: Anutaila as Pratimarsha nasya (Cha.Su. 5/63-70)^[9].

Dhumapana with vartis prepared out of Chandana, Patra, Twak, Ela, Ushira, Padmaka, Madhuka, Mamsi, Guggulu, Agar, Sharkara, Udumbara, Aswattha, Plaksha, Lodhra, Musta, Shallaki, These drugs can be used for external and internal purposes^[10].

Ushna jalapana, drinking warm water does amapachana easily **Sadvruttapalana**, following Rutucharya, Dinacharya and Rathricharya **Ashtanga yoga:** like soucha, Pranayama, Dhyana, Kapalabhati

Achara Rasayana: Ahimsaka, Adhyatma gnana praveena, dani, nityatapaswini, Yukthi gnana of desha, kala pramana gnana, Japa, Soucha, Brahmacharyapalana, Pranidaya, Paropakara^[11].

Hand wash/ Sanitising with Nimba kwatha, Panchavalkala kwatha, Triphala kwatha can be used even for dipping also.

Vidanga, Haridra, Guggulu, Yashtimadhu, Triphala, Ghritakumari sidha kwatha, Krimignagana siddha kashaya.

If we consider corona virus disease in perspective of visha there is a reference in Ashtanga Hrudaya.Uttaratantra, 37/66 saying after 21 days the intensity of visha reduces by itself and so far in the present condition such a period will avoid the communicable cases^[12].

Avashtika chikitsa Yogas ^[13]:

Kashaya: Guduchi,Shunti sidha kashaya in conditions of Jwara, Kasa, Nasasrava,Galashoola.Haridra, Maricha sidha kashaya.

Nirgundi, Pippali, Guda siddha kashaya in conditions of Swasakrichrata, Galaganda, Kapphayukta Kasaand Parshvashoola

- pippali with guda
- hareetaki, vibheetaki, with madhu
- Vasa, Pippali, Yashtimadhu, Shunti sidha kashaya.
- Guda with Palandu rasa

Shamana chikitsa :

- Bharangyadikwatha-Swasa, jwara (Bhaishjya.Rat. Jwarachikitsa)^[14].
- Darvyadikwatha-Swassa, Kasa, Gakagraha, Hikka,Sosha, and Jwara
- Dasamoola qwata-Kasa, swasa, Parshwasoola,Kantagraha, Hridgraha
- Krimigna gana mahakashaya^[15]- can be used for dhupana purpose also
- **Kantyamahakshaya**^[16]- when there is Kantakandu, Galashoola, Kantadaha, Swarakshaya, Swarabheda; kantya dravyas are Sariva, Ikshumoola, Madhuka, Pippali, draksha,Vidari,Kaidarya,Hamsapadi,brihati and kantakari.
- Sudarshana churnam-Jwara,Swasa,Kasa (Sahasrayoga)
- Vidangadi leha^[17]-Kasa, Swasa and Hikka (Cha.chi 8/52)
- Sitopaladi churna^[18]- Swasa, Kasa(Cha.Chi. 8/103)

- Talisadi churna^[19]-Jwara,swasa, kasa (Cha.Chi.8/25)
- **Pradeha yoga** ^[20]
- Baladi pradeha
- Kakolyadi pradeha
- Khatavaryadi pradeha
- Gugguladi pradehapadmakadi pradeha
- Prapoundarikadi pradeha

Samanoushadhis:	
Vasakasava	Pushkaramula
Kanakasava	Vasa
Sitopaladi churna	Nimba
Bharangyadi churna	Antiviral herbal drugs
Kankushtasava	Bhumyamalaki
Pushkaramulasava	Yashtimadhu
Taleesadi churna	Tulasi
Pushkaradyachurna	Lashuna
Swasananda gutika	Shunti
Swasakutararasa	Parijata
Abhrakabhasma	Erandakarkati
Shadnagapaneeya	Asthisrunghala
Swasakasachintamani	Chirabilwa Shigru
Dhanvantaragutika Ekamulika dravyas	Chirat Ardraka Pashanabheda Dadima
Guduchi	Nimbi Haridra Kutaja Karamarda
Tulasi Haridra Shunti Maricha Lavanga	Karaveera
Ela	
Yashtimadhu	

Kavala and Gandoosha yoga:

When there is Galashoola, Galakandu, Galashotha the following medications may be used for Kavala and Gandusha.

Katukadi kwatha- Katuki, Atasi, Pata, Daruharidra, Nagaramotha, Indrayava, all are taken as yavakuta churna and mix with gomtra and prepare kwatha which is sreshta in kanta roga

Patadi churna – Pata, Rasanjana, Moorva, Tejohva are taken in equal quantity, churna is taken with madhu

Mrudvika churna- Draksha, Katuki, Triphala, Daruharidra, Nagaramotha taken in equal quantity mixed with ghrita manda and used as Mukhadhavana

Peetaka churna- Sudha manashila, Yavakshara, Haratala, Saindhava, daruharidra all churnas taken in equal quantity mixed with madhu used as mukhadharana

Pippalyadi churna- Pippali, Agar, Daruharidra, twak, Yavakshara, Rasanjana, Pata, Tejohva, Haritaki all churnas mixed with madhu and used for mukhadharana these are mentioned in Cha.Chi.26th chapter Kavala and Gandushartha kalpas^[21] mentioned by Sushrutacharya in Nidanasthana Chapter 16th are as follows

Gandusha with Guduchi, Nimbakalka,
Madhu, Tilataila Brihat Panchamula kwata
with Taila

Apamarga Jatiptra, Dantimula, Vidanga and taila for Gandusha

Darvyadi kwatha- Daruharidra, Vidanga with tila taila for gandusha

Darvyadi kwata- Daruharidra, Rasanjana, Chitraka, Nagaramotha, Indrayava, Guggulu, Haritaki churnas are made into kashaya mixed with madhu can be used for gandusha

Yavakshara, Tejohva, Pata, Rasanjana, Maricha, Daruharidra mixed with madhu used for gandushartha

Daivavyapashraya chikitsa:

- Vacha dhupana
- Shirishdhupana
- Ashtanga dhupana (Yogaratanakara)
- Aparajita dhupana (A.H.Chi 1/163)^[22]
- Bhutajwardhupa (Kalyanakaraka)

Dhupana^[23]- Vacha, Vidanga, Haridra, Kushta, Haritkai, Sarshapa, Guggulu, Nimba, Ghrita, Madhu which purifies surrounding environment and destroys the toxic organisms. A.H.Chi 1/162 **Dhupanachikitsa**/Homa Dhavana using Ghrita, Guggulu, Chandana, Vidanga etc purifies environment by destroying the cause and by all these self purification is aimed.

Adravyabhutachikitsa- Santvana, Aswasana and Sthanaparityaga

Bhutabhishagajwara^[24]- Jnana, Vinjana, Dhairya and Samadhi and Ekagrachittata. (Bhai.Rat 5/336) Sahadevamoola^[25] kanta bandhana within 1-4 days pacifies Bhutajwara. (Bhai.Rat 5/339)

Mantra chikitsa.

Vishnusahasranama-Sarvajwarahanti (Bhai.Rat 5/416)

Mahamrutyanjaya mantra

RESULT AND DISCUSSION:

All the medical care systems are searching an effective remedy for Covid 19 disease. Ayurveda has strong potential to explore all the possible levels of prevention and immunity boosting and evolve with a good result. Prevention is better than cure is a primary motto in Ayurvedic science. Thus in the management of Covid 19 simple Ayurvedic measures will be feasible to the community and will impart a promising effect in larger community.

The yoga, mantra chikitsa and very commonly available drugs will be very much acceptable to people. It will create a positive atmosphere among the restrictions of social distancing and isolations. However the all the new interventions in this current scenario should be under proper monitoring and recording of the data while implementation will support in the evidence based results. This can be globalised and will reveal the scope and potentials of Ayurveda more than considering it just as prevention therapeutics.

Role of Ayurveda chikitsa on Covid19 or in Sankramikarogas:

Charaka samhita mentions management of epidemic diseases and janapadodhwamsa is the word used for it. Ayurveda gives equal importance to prevention and cure. Bala^[26] is the factor helping one to withstand disease progress and prevent the occurrence of disease and it is classified into Sahaja (innate), Kalaja (Chronological) and Yukthikruta (Acquired). Ayurveda has different modalities of treatment for sankramika rogas which are mainly intended to boost up an individual's immunity. This includes Rasyana chikitsa, Kashaya, Nasya, Dhumapana, Kavala, Gandusha. Various nithyasevaneeya dravyas are given to include in the daily ahara to maintain the homeostasis of doshas. It includes fruits (amalaki, dadima, draksha, kharjura, anjur, amra) which are rich sources of tannin, vitamin c, calcium, minerals (sodium, potassium, chloride, magnesium, sulphur), linoleic acid, glycosides, oleanolic acid, gallic acid, mallic acid, lactic acid, riboflavin etc. Pathya and apathya ahara explained are giving guidance to healthy eating habits. Viharaja pathya and apathyas have been given equal importance as a part of treatment.

Rasayana chikitsa are advised very carefully after proper shodhana of the person and individualistic medicines are administered in specific manner and after considering the stage of disease. In the first stage preparations like Guduchi rasayana, Yashtimadhu rasayana, Pippali rasayana^[27] are effective options which are kasa, swasahara, kantya, jwara, peenasa nasaka. Later Chyavanaprasha rasayana^[28], Agastyahareetaki rasayana^[29], Vyaghri rasayana^[30], Kushmanda rasayana and shivagutika^[31] can be used having antimicrobial, antibacterial, antioxidant, immunomodulator and anti-inflammatory actions.

CONCLUSION:

1. The efforts are done to explore the potentials of Ayurveda in the preventive and management of Covid
19. India is a country having one of the oldest healthcare systems and it is the times make use of the AYUSH system potentials and show the world its possibilities.
2. The preventive and immune boosting measures can be effectively implemented in suspected and isolated cases.
3. The treatment protocols according to disease stage can be effectively implemented by using various immunomodulators. Aharaja and viharaja pathyas, yogasanas have their own importance in maintaining the health.

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