COVID-19 From Ayurvedic point of view

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Abstract
Ayurveda as science of life has proved its potential both in preventive as well as curative aspect. Pandemics occupy part of Ayurveda literature as Janpadadhwanas - diseases having same manifestations influencing huge populace and at a time driving demise are called as Janpadadhwanas. Polluted states of Air, water, topographical area and time are referenced as fundamental explanations behind Janapadadhwanas. This section despite everything stays to be the fundamental establishment of disease transmission. Ayurveda has explained different shades of fever depending upon involvement of Dosha, Dushya, Kala and causative factors. This multifactorial aspect of Ayurveda encompasses maximum infective pathologies and helps understanding new and emerging fevers. Being an infectious disease and with the SARS-CoV-2 well identified as the causative agent, COVID-19 can be classified as an Agantuj disease. Not getting in contact with an infected person or contaminated surfaces is the best known and most effective way to prevent the disease. As pointed out earlier, Bhutabhishaga by Visha Krimi is a very nearest understanding of the Nidana or etiology of COVID-19 from the Ayurvedic viewpoint. Finer discussions are warranted before viruses can be classified under a specific category of extraneous causative agents described in the classical texts, which is not being attempted in this paper.

Keywords: COVID-19, Ayurveda, vatakaphaj jwar, Janpadadhwanas.

Introduction
Ayurveda as science of life has proved its potential both in preventive as well as curative aspect. Pandemics occupy part of Ayurveda literature as Janpadadhwanas - diseases having same manifestations influencing huge populace and at a time driving demise are called as Janpadadhwanas. Polluted states of Air, water, topographical area and time are referenced as fundamental explanations behind Janapadadhwanas. This section despite everything stays to be the fundamental establishment of disease transmission. An Ayurvedic assessment of the disease can help to classify the clinical presentations of COVID-19 on the basis of the Tridosha framework (the three Dosha called Vata, Pitta and Kapha represent the self-regulatory mechanisms of the body, the failure of which leads to development of disease). It is seen that the clinical presentations of the patients are different with the lower respiratory, gastrointestinal or upper respiratory systems being variably affected in patients. The question that we are addressing in this paper is whether such clustering of symptoms can be interpreted based on an Ayurvedic understanding of the pathogenesis with reference to...
imbalance of Tridosha. This would lead to development of appropriately specific Ayurvedic medicines that can be integrated into the designing COVID-19 management protocol.

We are surrounded by trillions of microbes to which ‘survival of fittest’ principal applies equally. Evolution is continuous for all forms of life. Ayurveda is empowered by Sadvritta (How to carry on), Dinacharya (Daily routine), Ritucharya (Seasonal routine), dietetic guidelines and decorum's, Panchakarma and Rasayanas (Rejuvenation treatment) to prevent such diseases.

Materials & methods:
The fundamental and conceptual materials for this study were gathered from the Āyurvedic classics, specifically the Sāsruta Samhitā, Caraka Samhitā, and other classics with available commentaries, as well as a variety of reference books to be reviewed. These texts are known as the Brihattrayee and Laghutrayee. For a deeper comprehension of the idea and a comparison with modern science, a variety of publications, textbooks of contemporary science, research papers, and seminar proceedings have been cited. The conversations with senior faculty members and distinguished academics have cleared the path for some productive findings.

Samprapti Ghataka in COVID–19:

**Dosha** – Vata, Pitta, Kapha. **Dahtu** – Rasa in early stage, Rakta, Mamsa, Meda, Asthi, Majja, Shukra in late stage **Mala– Śweda, Mootra, Purisha** **Srotas** **(Channels):** Pranavaha, Udakavaha, Annavaha (Cough and Dyspnoea) ,Rasavaha, Swedvaha (Fever), Rakta, Mamsa, Meda, Asthi, Majja, Shukra, and Manovaha Srotas (Complications) **Sitansanshraya** (Site of disease manifestation) – Pranavaha (Respiratory system). Kapha VatajaJwara, a type of fever was confirmed.

Ayurveda has explained different shades of fever depending upon involvement of Dosha, Dushya, Kala and causative factors. This multifactorial aspect of Ayurveda encompasses maximum infective pathologies and helps understanding new and emerging fevers. There are countless Ayurvedic prescriptions that are presently being used for a wide range of KaphaVataja and Sannipataja (fatal combination of all three Doshas) Jwara which may end up being successful for COVID-19.

COVID - 19 From Ancient point of view:

Sushrut Samhita also lists fevers among diseases that are contagious¹ (Su. Ni. 5–34). Out of the eight broad categories of fevers described in Ayurveda, the AgantujJwaras are caused by external agents² (Ch. Ni. 1/7)

AbhishangajJwara is one of the sub-categories of AgantujJwara which includes a sub-type of fever called BhutabhishangajJwara³ (Ch.chi.3/111–112, 114–115).

Chakrapanidatta clarifies that Bhuta means VishaKrimi or a virulent organism⁴ (Ch.Sh.1/121)

Further, Vijayarakshita, the commentator of Madhava Nidana points out that diseases caused by Bhutopasarga (invasion of Bhutas like Visha Krimi) can be contagious and spreads from person to person⁵ [Ma.Ni.49/42–43].

Charaka Samhita specifically advises self-protection (Atmagupti) and relocating to places that have not been affected (ShivanamJanapadanamSevanam)⁶ (Ch. Vi.3/15–16)

In fevers caused by Abhishanga in general and even in Bhutabhishanga specifically, there is a tendency for derangement of all three Dosha leading to what is technically known as SannipataPrakopa⁷,⁸ (Ch Vi.3/115–116)(A·H. Ni 2/43).

Even in AgantuJwaras caused by extrinsic agents, Dosha imbalance occurs eventually⁹ (As.Hr.Chi.1/171)
Understanding COVID-19 based on analysis of Nidana, Dosha and Dushya:

As discussed earlier, an unlisted disease can be studied by analysis of Nidana (etiology), Dosha and Dushya.

Nidana (etiology):

Being an infectious disease and with the SARS-CoV-2 well identified as the causative agent, COVID-19 can be classified as an Agantuj disease. Not getting in contact with an infected person or contaminated surfaces is the best known and most effective way to prevent the disease. As pointed out earlier, Bhutabhishaga by Visha Krimi is a very nearest understanding of the Nidana or etiology of COVID-19 from the Ayurvedic viewpoint. Finer discussions are warranted before viruses can be classified under a specific category of extraneous causative agents described in the classical texts, which is not being attempted in this paper.

Nidana, Dosha, Dushya interactions (agent–host interactions):

Charaka Samhita clarifies in that AgantujJwara (fevers of extraneous origin) does not disturb the Doshas for a short period of time. In this stage, symptoms may be seen without indication of Dosha imbalance\(^\text{10}\) [Ch.Ni.1/30]

Chakrapanidutta clarifies that this phase lasts for about 3–7 days after which signs of Dosha imbalance manifest.

Vagbhata emphasizes that the fever will progress only if the Dosha imbalance occurs within this period\(^\text{11}\) (A.H.Chi.1/172)

It can be inferred from this discussion that individuals in whom dosa imbalance does not get established, may present without symptoms or mild symptoms and do not progress to critical stages. As pointed out earlier, three patients in our observational survey did not develop fever or progress into severe or critical stages and exhibited only other mild symptoms until tested negative. The progression of the disease interpreted on the basis of disturbances of the Dosha is critical for developing treatment strategies in Ayurveda.

Shatkriyakala (clinical course of the disease):

Further clinical studies are needed to build a detailed description of the clinical course of COVID-19 from an Ayurvedic perspective. An attempt is being made in this paper to sketch a rough outline of the shatkriyakala pointing out the gaps that will need to be addressed by conducting further studies.

Chaya, Prakopa and Prasara:

The Chaya, Prakopa and Prasara stages are difficult to distinguish in an Agantuj disease. We can tentatively correlate the incubation period of COVID-19 with this phase. This stage need not be totally asymptomatic and symptoms indicating viral infection (Hetu Vyanjaka Lakshana) may be present but yet not noticed.

Loss of smell and taste, sore throat, diarrhoea and such non-specific symptoms have been reported as the only presenting signs of COVID-19 infection. Being the Agantuj phase of pathogenesis, Dosha specific symptoms will not be seen.

Sthanasamshraya:

The Stage of Sthanasamshraya is the stage in which the prodromal symptoms (purvarupa) are manifesting. This stage is not well demarcated in available clinical documentation of COVID-19. Certain presentations with mild symptoms could be potentially classified as the stage of Purvarupa but extensive clinical studies are required for a clear understanding.

Vyakti:

The Stage of Vyakti is the symptomatic stage of the disease, which can be mild to moderate or severe. There is further scope for further classification of the clinical presentation of COVID-19 on the basis of specific symptom clusters related to variations in Dosha imbalances and location of the disease process.
Bheda:

The Stage of Bheda represents the complications of COVID-19, which is characterized as the critical stage with severe pneumonia, ARDS and hypoxia. This stage of COVID-19 is associated with higher rate of mortality. Other factors like Dosha Prakriti (Tridosha constitution) of the individual, the geographical region (Desha) as well as the prevailing season (Kala) during the outbreak may have prognostic implications for COVID-19, which deserves attention. We have not done an extensive analysis of the Deha, Desha, kala or Prakriti in this study. However, based on this preliminary understanding of the disease progression and the Dosha Vikalpa, an assumption can be made that those individuals with VataKapha Prakriti and tendency for Pitta aggravation may be more susceptible to developing complications. Adequate data is not available for further discussion on this topic in this paper.

Nidan of covid-19:

Similarly the pradhnanikahetu for covid-19 is also Agantujai.e.Bhoota sarscov-2) And the supportive causes i.e.Vyanjakahetu are favourable season such as Sharada Ritu, Malina Ahara-jala Sevana, VataKaphaj prakriti and presence of Ama in the body and further particular Aharaja and Viharaja Nidana also does UnmargaGamana of Doshas.

Poorvarupa:

Symptoms that manifest themselves before the appearance of the disease are known as Poorvarupa. An ability to understand and observe unmanifested or premonitory signs is important to prevent the progression of a disease. As covid-19 are also types of Jwara hence poorvarupa of covid-19 similarly visualize like Samanya poorvarupa of Jwara as mentioned . Charaka Samhita suggests specific modalities for treatment of a patient at this stage. e.g. Light food (Langana) should be giving when premonitory signs of fever are seen. Manifestation of all the premonitory signs indicates bad prognosis of the disease.

Rupa / Lakshana:

It has the same importance as that of Nidana and poorvarupa in the prognosis of diseases. Rise in number of Rupa makes the disease difficult to cure Rupa denotes the complete manifestation of the disease along withits Dosha predominance. The diseases can be treated in a proper way if one is having the knowledge of all the sign and symptoms and the Dosha responsible for it.

Lakshana Of covid-19:

As per Ayurveda perception following Lakshana of covid-19 concluded from the whole study of covid-19:

TivraJwaraa - 40°C Tivrastrahshoola
Hrillasa
TivraJwaraa with kampa
Mamsapeshishoola
Gadhavarchata
Alpa Balatvam
Daurbalya
Shramava
Klama

Upashaya:

Knowledge of Upashaya is helpful in differential diagnosis of diseases. It also helps in identifying the diseases which are not clearly manifested. In covid-19 in acute stage Upshaya is same as above but in chronic stage i.e. in Jirnavastha due to Dosha association with Ama, Upashaya indicated in Amavata is beneficial here also.
Samprapti:

Samprapti provides the details of the diseases such as Dosha predominance, predominance of one or the other fraction of the three Doshas, specific time of aggravation, and manifestation of diseases which plays a significant role in the management of diseases.

The pivotal role of a physician in the management of diseases is Samprapti Vighatana i.e. to break the association of vitiated Dosha and Dushya. This is not possible without proper knowledge of Samprapti and Samprapti Vighatana.

Samprapti of Covid-19:

Due to Consumption of Vata - Kapha Ahara Vihara ->Vata Kapha naturally in augmented state ->Agantuja cause i.e toxins produced by covid-19 virus -> As a result Vata Kapha more provoked by Ushnatva and Dravatava of Pitta increased (but Ushnatva is more as compare to Dravatava) ->Agnimandya - Especially Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra Dhatu vitiated ->Vata Kapha Vardhaka Ahara Sevana -> Vata Kapha Sanchaya ->Agantuja Karana (toxins from sarscov2) -> Vata Kapha in more vitiated state.

REFERENCE