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RESEARCH ARTICLE

AN INTROSPECTION OF AYURVEDA THROUGH PANDEMIC COVID -19

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Abstract

The descriptions of Ayurveda are proven to be true even today and the principles and treatment described therein when performed give the same claimed results. In recent times globalization of Ayurveda is procuring new dimension that was never achieved earlier. This traditional knowledge will aid to appreciate and authenticate Ayurveda which the world perceives it to possess. The world is facing a Pandemic situation today of the Novel Corona Virus (COVID – 19) . Pandemics is an infectious disease which has a great threat of morbidity and mortality over a extensive geographical area. Ayurveda has described and testified such incidents thousands of years ago and termed as Janapadodhwamsa, now with a causative disease factor having fever as a cardinal symptom which can be correlated with AgantujaAbhishangajwara.

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Introduction:-

The Novel Corona Virus or COVID -19 is turned out to be a Global Health Crisis where its serious and hazardous effects are seen across the continents and the daily rise in death rates have made it a fearful situation. The virus spreads primarily through a droplet infection from either the saliva or the nasal discharge of an infected person. The symptoms include fever , shortness of breath, muscle aches , sore throat and sometimes with diarrhea and headache. Once infected the person may show symptoms varying from mild to severe and sometimes turn out to be fatal. Now it has been a crisis for sustaining life itself. Here the knowledge of our ancient science of Ayurveda fits itself rightly in the context of the present pandemic and the concepts and framework of modern science.

Spread of Communicable disease:

“ PrasangathGaaatrasamsparshanishwasaatsahabhojanath |
Sahashayyaasanaaschapivastramalyanulepanaath ||
Kusthamjwarashcashoshaschnetrabhishyandaeva cha |
Aupasargikarogashasankramantinaranaram ||”

Su.Ni. 5/34

The verse from Sushruta Nidana explains the process of spread of communicable disease and now which the whole world is following the same as a protective measure. The sutra itself speaks about such a similar situation thousands of years ago. Physical indulgence , touching the infected person, or being so close as to get in contact with the respiration of the infected person , eating , sleeping or sitting together , using clothes or ornaments which the

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infected person has used may cause diseases like kushta, jwara, shosha, netrabhishyanda. It is a contagious communicable disease which spreads amongst humans.¹

Personal Vigilance of Self Hygiene:

“Nagarinagarasyaevrathasyaevrathiyatha |
Svasharirasyamedhavikrutyeshuavahitobhavet ||” Ch. Su. 5/103

CharakaAcharya quotes personal vigilance of self hygiene with a simile with a Warrior (Nagar rakshak) who protects his country (nagar) or as the charioteer who takes care of his chariot, in the same manner one should take care of his own body.²

Management of Disease:

The disease spread from one person to another later involving the spread from one state to another, from one continent to another just because it was not managed and controlled at the right time or at the initial stage. A similar simile by Charaka can be taken into the context

“PragnyoRogesamuttpannebahyenabhyantereinva |
Karmanalabhatesharmshastropkrameinva||
Baalastukhalumohadvapramadadvanabudhyate |
Utpadyamanamprathamrogamshatrumivabudhah||
AnuHiprathambhutvarogapaschadvivardhate |
Sajaatmulomushnaatibalamayushchadurmate ||
Na mudholabhatesanjyatavadyavannapidyate|
Piditastumatipaschatkurutevyadhinihgrahe ||
Atahputranchadaranschadnyitishchahuyabhashate |
Sarvaswenapi me kashcidbhishaganiyatamiti ||
Tathavidha c aka shaktodurbalamvyadhipiditam |
Krushamksheenendriyamdeenamparitratumgatayusham||
Satratarmanasadyabalasyatyajitijivitam |
Godhalangulabadehavakrushyamanabaliyasa||
Tasmatpragevrogebhyorogeshutaruneshuva|
Bheshajpratikurvityaichethsukhamatmana || Ch.Su. 11/56-63

In a event of a disease a wise man regains his health by administering external and internal cleansing therapies or by surgical treatment if any. However as an incompetent king neglects his enemy so also an ignorant person does not realize the need to take care of the disease in its primary stage due to negligence. The disease in its early stage appears to be insignificant but it grows and increases thereafter gaining a strong hold in the body and takes away the strength and life of the fool. The fool is never conscious of any defect unless he is seriously afflicted thereby. After he is actually afflicted seriously, he applies his mind to the eradication of the disease. Then he calls his children, wife and kins and requests them to call in a physician and says “I am prepared to pay him my entire earnings” but then, who can save such a weak, ematiated, wretched and moribund person afflicted with disease and with his sense organs giving way. Having failed to find a savior the fool is deprived of his life inspite of his efforts to preserve it; like an ingyana with her tail bound by a rope being dragged by a strong person. So a wise person, desirous of his own well being, should take recourse to the appropriate therapies before the occurrence of the diseases or even while the disease are in their primary stage of manifestation.³

Diagnosis as per Ayurveda:

The pandemic seen by the Novel Corona Virus COVID -19 can be compared to Janapadodhwamsa⁴ where it is mentioned that due to either of deranged Vayu(air), jala(water) Desha (Locality) and kala(season) where masses of people die due to a particular disease. Such disease have a similar signs and symptoms which may destroy and affect a town or state or country at large. Not less the primary factors are Adharma and Prajnaparadha which are also an unevitable cause of such situation.

Another diagnostic feature is the presenting signs and symptoms of the epidemic, and if compared its more or less prevalent with the AgantujaAbhishangajaJwara. Jwara is a widely and elaborately discussed chapter in CharakaSamhita. Fever in Ayurveda is described as Jwara. It is an independent disease as well as it may be an

important symptom in other pathological condition or may be a complication of a disease. Almost all humans experience jwara in their lifetime. It affects both Shareera (body) and Manasa (mind). The description of AgantujaJwara as quoted in CharakaSamhita

“ Agantu ...yastusanirdishtaschachaturvidha|
Abhighatatabhishangatabhicharaabhishapata ||” Ch.Chi.3/111

The term agantuja refers to external factors. The four causative factors of agantujajwara are Abhighata, Abhishanga, Abhichara and Abhishapa.⁵

AbhighataJwara - Fever caused due to external injuries
Abhishangajwara - Fever caused due to germs, virus or bacteria, grahabadha, dustagraha..
Abhicharajwara - Fever caused due to tantra mantra.
Abhishapajwara - Fever caused by the curse of Guru, saint or elders.

Further Charaka explains Abhishangajwara as
“Kaamshokabhayaatvayukrodhatpittamtrayo mala|
Bhutabhishangakupyatibhutsamanyalakshana ||” Ch.Chi.3/115

“Tepurvakevalapachatnijavyamishralakshana |
Hetvaushadhavishistaschabhavatyagantvojwara||” Ch.Chi.3/128

Kaam (sexual desire), Shoka (grief), Bhaya (fear), Krodha (anger) and Bhuta (microorganisms) can cause fever symptoms and is called as Abhishangajwara. Kaam, Shoka and Bhayajwara vitiate Vata first, Krodhajwara vitiates pitta and Bhutabhishangajwara vitiates all the three doshas.⁶ Agantujwara will be converted into the Nija variety during the matter of incubation period.⁷ Here the agni is displaced from the koshtha to the shakha and the person develops the symptoms based on the sannipatajwara variety and if not treated will undergo dhatupaka and oja kshaya⁸ which may lead to death.

“..Murcha mamsakshayo mohapralapo maranamiticakshaye |” Su.Su. 15/24

Probable SampraptiGhataka –

Dosha	- Pitta pradhan Tridosha
Dushya	- Rasa
Agni	- Jatharagni
Aama	- Jataragnijanyaama
Srotus	- Rasavaha, Swedavaha Srotus
Srotodushti	- Sanga
VyaktaSthana	- Sarvanga
Athishthan	- SarvaShareera

Depending upon the Doshadushyasamurchana Charaka Acharya has given the freedom to treat the patient accordingly with proper knowledge and wisdom.

Treatment Principle which can be adopted as per stage of the disease:

1. Mukhya Aushada - Drug of choice
2. Doshapratyanika Chikitsa - Dosha specific treatment
3. Vyadhipratyanik Chikitsa - Disease specific treatment
4. Lakshanik Chikitsa - Treatment with respect to symptoms
5. Avasthik Chikitsa - Treatment depending on stage of disease
6. Atyayik Chikitsa - Emergency treatment
7. PratibandhakChikitsa - Prevention and Prophylaxis
8. Pathyapathya - Advice of proper diet regimen
9. RasayanaChikitsa - Immunomodulatory and rejuvenative

Conclusion:-

“Nityamsannihitamitramsamikshyamanamaatmavaan |
Nityamyuktaparicharedichannayunitvaram ||”

Ch.Su.17/119

One desirous of ensured longevity for himself should always make an attempt for his own well being as if surrounded by opponents. At the present scenario of the corona virus infectious disease one should take care of personal hygiene much more carefully as the opponent (the virus) is not visible to the naked eye. Lastly the daiva factor is always an unevitable factor which no one can exclude⁹. Even though a person receives treatment from the best physician, and if sometimes the Gods will is different, he faces death.

“ Api cha upayayuktasyadhimatijatuchitkriya|
Na siddhyedaivavaigunyaantyiyamshodashatmika ||”

Ash.Hr.Utt. 40/67

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