

AYURVEDA PREVENTIVE MEASURES FOR URDHVAJATRUGATA VIKARA AND COVID 19

Sarika Choure*¹, Pushpa Chhangani² and Snehal Garhate³

¹Professor, Shalakyatantra Department, Bhausaheb Mulak Ayurved College, Buttibori, Nagpur.

²Professor, Shalakyatantra Department, Bhausaheb Mulak Ayurved College, Buttibori, Nagpur.

³Lecturer, Shalakyatantra Department, Bhausaheb Mulak Ayurved College, Buttibori, Nagpur.

Received date: 20 July 2020

Revised date: 10 August 2020

Accepted date: 30 August 2020

*Corresponding author: Sarika Choure

Professor, Shalakyatantra Department, Bhausaheb Mulak Ayurved College, Buttibori, Nagpur.

ABSTRACT

Ayurveda is an ancient science of healthcare. Holistic Ayurveda has proven efficacy for preventive and curative aspect of the diseases. Covid 19 pandemic is widely affecting whole mankind all over the world and till date no effective treatment protocol is available for this viral disease. Ayurveda treatise are written after many years of experienced practice and the pandemic conditions are described as Janapadoddhvansa and many preventive aspects are given for this situation. Sympomatology of Covid 19 starts with respiratory system illness and main entry point for the droplet infection is nose and mouth. Ayurveda perspective of this disease gives a clue regarding Urdhvajatrugata Vikara so preventive measures explained in Shalakyatantra can be helpful to prevent oneself from covid 19. This article is aimed to compile the data related to Urdhvajatrugata Vikara preventive measures mentioned in Ayurveda.

KEYWORDS: Ayurveda, Urdhvajatrugata vikara, Covid 19, Shalakyatantra.

INTRODUCTION

Ashtang Ayurveda is the base of Ayurveda system of medicine out of which Shalakyatantra is one. Shalakyatantra deals with the diseases of Urdhvajatrugata (above the clavicle) parts. Covid 19 symptoms and pathology starts with these Urdhvajatrugata organs as the infection spreads through the droplets and nose, eyes and mouth are important entry points for these droplets. Ayurveda preventive measures described in Ayurveda treatise have a very scientific foundation and these principles need to be incorporated at every level. COVID-19 is the pandemic condition which has affected ample number of people globally. Ayurveda concepts of Vyadhikshamatva, Rasayana, Nasya, Kaval-Gandusha and internal remedies are found very effective in preventing aspect along with Yoga and Pranayama practice. Ayurveda which was evolved thousands of years ago described epidemics in the name of Janapadoddhvansa.^[1] or "Marak."^[2] In the treatment of said Rasayana therapy along with Swasthavritta Paripalana Dinacharya and Ritucharya were clearly mentioned. Satmya Ahara, Nidra (regular proper sleep), Yogic Asanas and Bramhacharya to be followed to boost up Vyadhikshamatva. Rasayana therapy promotes and rejuvenate the physiology of body, produce resistance against disease both physically and mentally. Rasayana

is made up of two words: Rasa and Ayana. Rasa primarily means essential seven vital tissues (Saptadhatu e.g. Rasa, Rakta, Mamsa, Medha, Asthi, Majja and Sukra). Ayana means the path or channel. So, Rasayanas are those that bring about proper uptake, growth and improvement of essential Saptadhatu.^[3] Rasayana is helpful to increase the immunity of the person to keep him away from opportunistic diseases.

Vyadhikshamatva (immunity)- The immune system helps to protect the host from pathogens while minimizing damage to self tissue. The immune system consists of an intricately linked network of cells, proteins and lymphoid organs which are strategically placed to ensure maximal protection against infection. Immune defenses are normally categorized into the innate immune response, which provides immediate protection against an invading pathogen, and the adaptive or acquired immune response, which takes more time to develop but confers exquisite specificity and long lasting protection.^[4] Concept of immunity in ancient science of life i.e. Ayurveda offers a holistic approach and a potential promise regarding immunotherapy. The main purpose and objectives of Ayurveda is the preservation of health in healthy individual and eradication of diseases which are curable. Ayurveda emphasizes the

promotion of health through the strengthening of host defences system, to act as a resistive force against day to day physiological extremes as well as opportunistic diseases. This force to reckon on the principles of “Vyadhiksamatwa” in Ayurveda. The concept expounds both preventive medicine aspects along with curative aspects of treatment as the self-explanatory terms “Vyadhibalavirodhitvam and Vyadyutpadapratibandhatvam”.^[5] Vyadhiksamatwa is of tremendous importance in the daily wellness of human beings; for prevention and recovery from diseases. When etiological factors come in contact with the body they try to produce disease. At the same time the body tries to resist the disease. Vyadhiksamatwa in Ayurveda is not merely immunity against a specific infectious agent or disease. Rather, Vyadhiksamatwa implies a resistance against the loss of the integrity, proportion and interrelationship amongst the individual’s Dosas and Dhatus. Ayurveda classics described countless useful dravya, formulations, mode of conducts to enhance immunity (Bala or Vyadhiksamatwa).

Nasya- This is the procedure in which medicated oil is instilled in nostrils. Navana Nasya Navana is one of the important and well applicable therapies of Nasya Karma.^[6] Navana is administered by instilling the drops of a medicated oil or Ghrita in the nose. It can be mainly classified into Snehana and Shodhana Nasya. Snehana Nasya gives strength to all the Dhatus and is used as Dhatuposhaka. Dose The following is the dosage schedule for Sneha Nasya. (i) Hina Matra – 8 drops in each nostril. (ii) Madhyamamatra – Shukti Pramana - 16 drops in each nostril. (iii) Uttama Matra - Panishukti Pramana – 32 drops in each nostril Benefits of Sneha Nasya It is used for the oiling in case of light headedness. It gives strength to neck, shoulder and chest and increases eye sight. Indications of Sneha Nasya Vatika Shirahshula, Keshapata, Dantapata, Shmashrupata, Tivrakarnashula, Timira, Nasaroga, Mukhashosha, Avabahuka, Akalaja Valita, Akalaja Palita, Darunaprabodha and Vatapittaja Mukharoga. Shodhana Nasya Sushruta’s Shirovirechana type is included in Shodhana type of Navana Nasya.^[7] It eliminates the vitiated Doshas. Drugs In this type of Nasya, oil is prepared by Shirovirechana Dravyas like Pippali, Shigru etc. can be selected. Dose It can be given in following dosage schedule according to Sushruta (i) Uttama - 8 drops (ii) Madhyama - 6 drops (iii) Hina - 4 drops. Indications Kaphapurna Talu & Shira, Aruchi, Shirogaurava, Shula, Pinasa, Krimi, Ardhavabhedaka, Pratishyaya, Apasmara, Gandhagyananasha and Urdhvajatrugata Kapharogas and Urdhvajatrugata Shopha, Praseka, Arbuda and Kotha. Marsha and Pratimarsha both consists of introduction of oil through the nostrils. It is well tolerated and is very much convenient procedure. Pratimarsha and Marsha are same in principle, but the main difference between them is of dose. In Pratimarsha Nasya 1-2 drops are given while in Marsha Nasya the dose is 6 to 10 drops. Pratimarsha

Nasya can be given daily and even in all the seasons at morning and evening.^[8]

Dhupana karma- Ancient literature is enriched with the description of various Krimi, diseases caused by them and the remedies creatures. It includes various modalities like Yagya Rakshoghana Karma, Krimihara Dravaya, Dhupana Karma. Dhupana Karma is the use of medicated fumes (by burning of dried plant & animal parts). The changing phase of preventive aspect of Dhupana Karma Havana and Yagya to clinical focus in Samhita period reveals its escalating significance with due course of time. It presents the scientific approach to create aseptic environment by pathogenic levels. And along with emergence of various infectious diseases later, it molded into clear cut fumigation procedure with the use of many herbal drugs indicated as Dhupana Dravaya due to many reasons like effectiveness, convenience & cost, modern fumigating physical & chemical agents has technique.^[9] “Rakshoghana gana” is described as group of plants possessing Krimighana properties Krimighana Mahakasaya.^[10] is mentioned in Samhita focusing on the antimicrobial action of many drugs. Dhupana Karma having the literally meaning of fumigation is one of those natural and traditional methods which can be useful in controlling the infections. It is the use of medicated fumes. It has been explained to sprinkle powdered herbal drugs and various animal products having antimicrobial properties over burning flame in a Sarava and fumes thus produced were supposed to be used as per local or generalized purpose. Thus it can be taken as modified form of Havana/ Yagya Karma. Dhupana is the internal application of medicated fumes through oral & nasal route in various infectious diseases presenting the other face of Dhupana Karma. Materials and Methods: For the present study the primary source of literature are the classical text books of Ayurveda, various peer reviewed Journals, previous studies conducted on similar subject at different universities and other research centers. Information available on internet is also incorporated in the study. Description in Ayurveda texts Vedic literature Beginning from the Vedic period, it is found that emphasis was done on preventive aspect of Dhupana Karma. Homa, Havana, Yagya these ceremonies were aimed at purification of environment from Bhuta or Rakshasa, creating positive energy in surroundings along with the religious values. These acts reduced the microbial load of the environment and thus aim of massive sterilization was achieved. 1) The indication of herbal drugs like Guggula, Ajashringi for Kriminashana purpose reveals that antimicrobial activity of medicinal plants was a well-known concept. 2) There is a complete Sukta dedicated to Rakshoghana Karma 8. 3) There is indication of act of perfuming, fragrance and making things odorous during offerings to the almighty God. 4) Yajurveda advocates performing Havana twice everyday i.e. morning and evening to attain spiritual enlightenment, mental peace, purification of mind and the environment. Samhita period: Samhita plays an

imperative role in elaborating the concept of Dhupana Karma. It emphasizes on wide aspect of Dhupana Karma including detailed description of indications, classification, Dhupana drugs, and mode of administration / procedure of Dhupana. Indications a) Preventive aspect: it includes fumigation for creating aseptic environment for the healthy beings so that no infectious disease can develop, especially wards fumigation and mass areas. Dhupana Karma for a good progeny, prosperity and auspiciousness. Classification a) On the basis of indication: Preventive: for prevention of diseases and healthy well-being. Therapeutic: for infectious and non-infectious disease. b) On the basis of action (Karma) : Acarya Kashyapa has classified Dhupana on the basis of action (Karma) as follows. Dhupa: main Dhupa indicated for any particular purpose. Pratihupa: to be done after Dhupa, for preventing reoccurrence of disease. Anudhupa c) On the basis of mode of use: External: medicated fumes exposure to a whole i.e. Dhupana. Internal: intake of medicated fumes via oral or nasal route i.e. Dhupapana.^[11]

Gandoosha and Kavala - Gandoosha and Kavalagraha are two primary and effective oral cleansing techniques and specialized therapy to treat as well as to prevent oral diseases. The difference between the two is only in the composition of drugs, dosage and procedure of using the drug. In Gandoosha medicated fluid is held mouthful for a specific period until there is lacrimation and nasal discharge, and then the patient spits it out. In Kavalagraha, the mouth is only three-fourths filled with the medicated fluid; the fluid is swished in the mouth for a specific time and then spat out.^[12] Types of Gandoosha: 1) Snigdha Gandoosha, (2) Shaman, (3) Shodhan, (4) Ropan Gandooshavidhi. The person should sit in a place devoid of breeze but in sunlight, 2. His shoulder, face, and neck should be massaged and fomented 3. Keeping his face slightly lifted up. 4. He should hold the liquid in his mouth till the mouth gets filled with kapha (or) till the nose and eyes become secretory, after which it is spat out. Time of karma: Early morning in every day (Nityasevana). Common drugs used in Gandoosha: (for healthy person) Fats (oil, ghee), milk, honey with water, sukta (fermented gruel), wine, soup of meat, urine (of animals), or Dhanyamla, mixed with kalka, either cooked or uncooked. Goksheera: Ojovardhaka (increases general health, immunity of body), Dhatu vardhaka (Nourishes the body tissues), Trishnagna (relief thirst), Jeevaneeya (enlivening) Rasayana (rejuvenating, anti-aging), Medhya (Brain tonic, improves intelligence). Grita: Cakshusyam (good for eyes), vatapittagna (disorder of vata pitta), pleasant voice, snehamuttamam (best for oleation). Puranaghrita cures diseases of head, ear, eyes; vranasodhanaropana (cleans & cures varana). Tila taila: Teekshna, vyavayi (it penetrate deep into tissue), krimignam (antibiotic), samskarasarvarogajit (appropriate processing cures all disease). Schedule for Gandoosha The medicated fluid (or) medicated paste is kept in mouth with concentrated mind, without any swiss movement till the collection of kapha in the mouth,

nasarava and netrasrava then the fluid is spat out.^[13] Indication for Gandoosha Dantaharsa (tingling of teeth), DantaChala (shaky teeth) Mukha Roga Vataja (disease of mouth caused by vata). Any of the above the condition is cured by “Sukoshnamatha Sheetam Tilakalkodakam Hitam” Gandoosha of water mixed with paste of Tila in lukewarm state of cold. Kavala vidhi. The person should sit in a place devoid of breeze but in sunlight. His shoulder, face, and neck should be massaged and fomented, Keeping his face slightly lifted up. He should hold the liquid in his mouth with swiss movement till the mouth gets filled with Kapha (or) till the nose and eyes become secretory, after which it is spat out. Common drugs used in Kavala: (for healthy person) Sneha (oil), milk, honey, sour gruel, hot water and kashaya are used according to the prakruti.^[14]

Mode of action of Gandoosha and Kavala - The saliva consists of lysozyme, an enzyme and antibody IgA, which are bacteriostatic and antimicrobial in nature. The Gandoosha and Kavala increase the pressure in the mouth, which stimulates the stretch reflex i.e. the press receptors resulting in stimulation of the salivary nuclei in brain stem. This results in increased activity of parasympathetic motor fibers of facial and glossopharyngeal nerves and increases the salivary output, which is further stimulated by the chemical constituents stimulating the oral chemoreceptors and hence the Gandoosha and kavala maintains and cures the oral environment.^[15]

Yoga and Pranayam – Yoga and Pranayam increase overall physical as well as mental acceptance and make body and mind sound. It helps to increase the lung capacity. Covid 19 is mostly related to respiratory system and this yoga pranayam practice is very effective in respiratory illnesses.^[16]

Commonly used Ayurveda formulations

- Sitopaladi Churna
- Vyoshadi Vati and Churna
- Chyavanprash
- Gandhak Rasayana
- Sukshma Triphala Vati
- Kantakari and triphala kashaya Gandush
- Abhrak Bhasma and Yashtimadhu Churna
- *Talisadi Churna*
- *Sukshma Triphala*
- *Ayush Kwath (Tulsi, Dalchini, Shunthi, Marich)*

Role of Ahara- Ayurveda science has differentiated the role of Ahara and Aushadha. Ahara is Rasa Pradhana and Aushadha is Virya Pradhana. Shadarasatmak Ahara is the key of healthy body. Acharya Kashyapa has designated the importance of Ahara as ‘Mahabheshaja’ which seems to be very true now a days too.^[17] So a complete diet including seasonal vegetables and fruits play crucial role in immunity buildup. Indian food culture itself is healthy including many spices that helps to increase the appetite and digestion. Golden milk is a

very easy way where milk boiled with turmeric is advised, it helps to strengthen the respiratory system.

CONCLUSION

Vyadhikshamatva, Nasya, dhupana, Kavala- Gandusha, internal Ayurveda immune modulators with a proper diet and daily practice of Yoga and Pranayama help to strengthen the body. Ayurveda medicines should be taken under the supervision of Ayurveda *vaidya*. Symptoms of covid 19 start with respiratory illness and there are many proven results of Ayurveda medicine on respiratory system diseases. So, Ayurveda medicine should be promoted on all ground for prevention of covid 19 as well as other *Urdhvajatrugat Vikara*.

REFERENCES

1. Sharma R.K., Dash Bhagwan., Caraka Samhita, Chowkhamba Sanskrit Series Office, Varanasi, 2013; II: 140.
2. Singhal, G.D., Susruta Samhita, Chaukhamba Sanskrit Pratishthan, Delhi, 2007; I: 60.
3. Sharma, R.K., Dash, Bhagwan., Caraka Samhita, Chowkhamba Sanskrit Series Office, Varanasi, 2013; III: 8.
4. Colledge, Nicki R.et.al., Davidson's Principles and Practice of Medicine, 21st Edition, 70.
5. Singh, Karam, Verma, Bhavna., 'The Concept of Vyadhikshamatva in ayurveda', "Ayurpharm-International Journal of Ayurveda and Allied Sciences", 2012; 1(5): 99-108.
6. Agnivesha, Charaka Samhita Vidyotini Hindi commentary by Pt. KashinathaShastri and Dr.Gorakha Natha Chaturvedi, Sutra Sthana 17/12, Chaukhambha Bharati Academy, Varanasi, Reprint, 2005; 332.
7. Vagbhata, Ashtangahridayam, Uttara Sthana 24/58, Vidyotini Hindi Commentary by Kaviraja Atrideva Gupta, Chaukhambha Prakashan, Varanasi,Reprint, 2010; 734.
8. Agnivesha, Charaka Samhita Vidyotini Hindi commentary by Pt. Kashinatha Shastri and Dr. Gorakha Natha Chaturvedi, SidhiSthana 9/4, Chaukhambha Bharati Academy, Varanasi, Reprint, 2005; 1051
9. Sumod Khedekar, Ayurveda Dhoopana (medicated smoke) chikitsa in modern review,International journal of Research Ayurveda pharm, Mar-2016; 7(suppl.2): 98-100.
10. Pandit kaashinath Shastri and Gorakhaath chaturvedi, Charak Samhita , Vol I , Reprint, Chaukhambha Publication, Varanasi, India, Sutra Sthana, 2009; 4/15.
11. Hemraaj Sharma, Kashyap samhita, Reprint 2013, Chaukhambha Publication, Varanasi, India, kalpa sthana, 1st adhyay, dhupa kalpa adhyay, 170.
12. K.R. Srikantha Murthy, Astanga Hridayam, sutra sthana, Chowkhamba Krishnadas Academy, Varanasi, 1(22): 10-11,271.
13. Agnivesha. Charaka Samhita, Comm. Chakrapanidatta. In: Jadavaji TA, editor. Sutrasthana 27/217-218. Varanasi: Chaukhamba Surbharati Prakashana, 2008; 127.
14. K.R.SrikanthaMurthy,Astanga Hridayam,vol-1,sutra sthana, Chowkhamba KrishnadasAcademy, Varanasi, 5: 79- 81: 72.
15. Role of Ayurveda in management of oral healthNilesh Arjun Torwane, Sudhir Hongal, PankajGoel, and B. R. Chandrashekar. PMID: PMC3931197.Also available in: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3931197/>
16. Ankerberg J, Weldon J. In: 'Yoga' in Encyclopedia of New Age Belief. Eugene OR, editor. United States: Harvest House Publishers, 1996; 593–610. [Google Scholar]
17. Hemraaj Sharma, Kashyap samhita, Reprint, Chaukhambha Publication, Varanasi, India, kalpa sthana, 2013; 170.