



**Review Article**

**A REVIEW OF THE ROLE OF ESSENTIAL AYURVEDIC MANAGEMENT IN COVID PANDEMICS**

**Renu Sharma<sup>1\*</sup>, Mahesh Kumar Sharma<sup>2</sup>, Gyan Prakash Sharma<sup>3</sup>, Monika Rathore<sup>1</sup>**

<sup>1</sup>PG Scholar, <sup>2</sup>Professor, <sup>3</sup>HOD & Associate Professor, PG Department of Panchkarma, UPGIAS & R, Jodhpur, India.

**Article info**

**Article History:**

Received: 25-04-2022

Revised: 10-05-2022

Accepted: 18-05-2022

**KEYWORDS:**

Covid 19, Ayurveda, Tridosha, Basic elements, Complete health, Janpadodhwansh.

**ABSTRACT**

At the end of 2019, China exploded COVID-19 and mushroomed rapidly throughout every nation. Due to the information received by the media, this message has spread somewhere in the minds of the people. Covid-19 is a complicated, difficult to treat, or horrifying disease. Although the severity of symptoms and the lethality of the virus directly causing the disease cannot be ruled out or ignored, but somewhere, the negligence of the imbalance in the nature of the basic elements of the body is the reason for the fatality of this disease. According to Aacharya Charak, "there can be hundreds of alternatives for the pathogen of any disease," but "this body is the only option for pathogens to cause hundreds of diseases." Which is why this should be the major focus for treatment in any stream of medical science and Ayurveda is a science of 'ayu', meaning harmony of health and life or journey of healthy life. This reveals that there is a high opportunity to evaluate the range of relevant drugs available in the Ayurvedic that may be employed more rationally to complement each stage of the disease. The Ayurvedic literature provides no explicit mention of this illness but according to the similarity of symptoms despite the occurrence of diseases, there is a special outbreak of *Vata* and *Kapha*. This disease can be reconciled in *Janpadudhwansh janya* diseases, *Visham jwara* and *Vatshleshmic jwara*.

**INTRODUCTION**

The World Health Organization (WHO) declared the outbreak of SARS-CoV-2 (COVID-19) as a Public Health Emergency of International Concern (PHEIC) on January 30, 2020 and subsequently as a pandemic on March 11, 2020.<sup>[1]</sup> Covid 19 is an acute infectious disease caused by a virus severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). With an acknowledged death toll of 171. (PHEIC). This total will be 1,813,188 until December 31, 2020. As we can see, civilizations across the whole world are combating the COVID-19 pandemic to rescue their inhabitants.<sup>[2]</sup> The current era is the media and technology era, every moment, we get information on every topic in different ways through media. This on one hand increases our knowledge and on the other hand sometimes creates unnecessary doubtful situation.

Today Exactly the same suspicious and scary situation has arisen regarding the epidemic named COVID-19. The modern era, the era of science and the continuous discovery of microscopic organisms, elements and drugs through scientific research and the environment, also became like this: first influenza, then H1N1, SARS, COVID-19 and other viruses of the same category like Alpha, Beta, GAMA, Delta, Omicron... Their numbers will keep on increasing.<sup>[3]</sup>

The question arises: we will kill whom? This is the reason why today, despite the use of Tami flu and remdesivir, vaccination and higher life support<sup>[4]</sup>, the infection and death rate are increasing and we are engaged in modern investigations. And of course, there will also be success in disease prevention, but the matter to consider is that tomorrow some other disease of the same category will come to the fore. Between re-exploration, new drug discovery, trial and trial again, millions of people become victims of premature death. It is the time we need to be alerted; the body is warning that it is necessary to re-compliance with the rules of health. In the session 2020-21, the figures of the numerical report of patients suffering from COVID-19 are quite significant and have been quite worrying, and the death rate figures were also quite shocking. The thing to consider

**Access this article online**

Quick Response Code



<https://doi.org/10.47070/ijapr.v10i5.2384>

Published by Mahadev Publications (Regd.)  
publication licensed under a Creative  
Commons Attribution-NonCommercial-  
ShareAlike 4.0 International (CC BY-NC-SA  
4.0)

is that the majority of the people who died were young and older people of all ages were also affected. [5]

### Active role of Ayurveda in the field of medicine

*Ayurveda* is a universal and ancient science. According to the principles of *Ayurveda*, the structural, functional, and organisational units of the external creation (world) and the body are made up of *Pancha mahabhoota*[6]. This is completely authentic and true. There is an elemental similarity between body fluids and drug-diet substances, and this elemental similarity is the fundamental basis of Ayurveda medicine. [7] The basic purpose of *Ayurveda* is the protection of the health of the healthy, and the mitigation of the disease of the patient or making him healthy again is the accomplishment.[8] This principle is specially emphasized in *Ayurveda Shastra*. The cause of the disease, however fatal or subtle to the point, his work area is only *Tridosha* and the scope of *Ayurveda* is also *Tridosha* and strong equilibrium of the *Tridosha* is state of health which nowadays is called immunity. Whereby gives complete health benefits, the basic purpose of *Ayurveda* is to have complete health benefits.

The whole world is *Pancha mahabhautik* and it is only by the modulation (excess or less quantity) of these great elements the structural and functional unit of the body is formed. [9]

### Which is the following

1. **Tridosha** - *Vata, Pitta, Kapha*
2. **Sapta Dhātu** - *Rasa, Rakta, Mansa, Meda, Asthi, Majja* and *Sukra*.
3. **Mala**- *Sweda, Mutra, Purisha & Kesh, Nakha, Khamala, Akshi* and *Twaksneha* etc.
4. **Seven Updhatu**- *Stanya, Aartav, Kandara, Sira, Vasa Twacha & Snayu*.

On the basis of the qualities of these causal elements (*Pancha mahabhoota*), that cause these *Doshas* to be acted upon, the nature of these *Doshas* is reflected as fixed *Guna-karma* (quality and function) in the body. When there is a conflict between the normal state (*Dosha-dhatu* etc.) and the law of the nature of the body due to a mismatch of diet, regimen, place, and time, then the body becomes disordered as a result of the increase or outbreak of normal state of these *Doshas*[10]. The state of *Rasas* (extracts/juices) occurs due to the excess/lesser of *Pancha mahabhoota* in food and medicine.

The six *Rasas* are as follows: *Madhura, Amla, Lavan, Katu, Tikta*, and *Kashaya*.

These juices are supplied to the body through diet and medicine. Through the diet in the body, through these six juices, the state of *Dosha* is fulfilled. [11] On the basis of equality of quality, specific juices cause the growth and decay of specific *Doshas*. Their action is fixed on the *Doshas* in the body.

Elemental imbalance is the root cause of every disease. [12] In what quantity the elemental imbalance has occurred, the person's feasibility or seriousness can be determined on the basis of the sign and symptoms manifested. Knowing the symptoms of growth and decay of *Doshas*, the category of specific *Guna*-dominant or juice-based diet and medicine is graded by which equanimity and balance are again established in the elements.

Sustenance of the body is the essential basis of life based on these three pillars of the universe by executing metabolic activities in the body at the appropriate times through *Vata, Pitta*, and *Kapha*. It is the mainstay of *Ayurved* medicine, just as the motion and work of the Sun, the Moon, and the wind in the gross world are fixed. [13]

### Role or utility of Ayurveda in serious and pandemic diseases

Whether the disease is due to a spontaneous natural cause or a bacterial, virus, or microscopic pathogenic causative, it inflicts pain on the body. When this occurs, the disease does not arise even after bacterial infection, and it is possible that only minor symptoms of disease are visible. Whenever our body comes into the grip of any fatal, complex infectious agent, suddenly, there is an outbreak of *Doshas* in our body and the decay of basic elements (*Dhatus*) happens so fast. This occurs to such a high degree. The disease's lethality and severity are caused by an excess of *Doshas* and *Dhatus* decay, as well as the obstruction of the body's systems and channels, and excessive blockage of vital sources.

Therefore, it is our duty to control the disease as well as restore the balance and elemental movement of *Dosha-dhatu-mala* in the body. The world of micro-organisms directly causing diseases is huge and the discovery and use of their resistant drugs is a matter of authority (subject of other sciences). But even in the critical condition of the disease, after removing the distortions in the *Dhatus* and *Srotas* (system) of the body, the elemental balance and nature are restored.

The main purpose of *Ayurveda* is to maintain the harmony of the physical elements. At such a time, the use of such medicines, which can reduce the aggravated *Doshas* and keep the balance of the weakened physical elements, is necessary. Innumerable medicines are mentioned in *Ayurvedic* scriptures.

### DISCUSSION

This is not a question of the superiority or inferiority of any system of medicine. Whereas this question is about the health or safety of every person, each system of medicine is important in its own right, as each has its own point of view. Undoubtedly, the modern medical system is appreciated, commendable, and best for reducing the severity of symptoms and

saving life in the acute and critical state of any disease. But each science has its own merits and demerits. Under the present medical system in modern medical science, most diseases are treated with certain medicines, but considering the elemental imbalance of the body as secondary, it is ignored. Not much effort is made for fundamental element balance, and as a result of this neglect, even after controlling the disease, the nuisance would have remained. These invite other chronic systemic diseases. Due to this, the patient gets instant pleasure but does not recover, so the therapy remains incomplete. The laws of nature are always precise and infallible. Even the slightest imbalance and change against the natural rule can lead to dire consequences. For example, the law of gravity doesn't matter whether we know it or not, whether we believe it or not, but it applies definitely and equally to every object, whether it is human or animal or bird, living or non-living. Even if we wanted to, we couldn't go beyond the bounds of natural law. In *Ayurveda*, there is basically a rendering that takes place of the natural laws of the body. The natural laws of the body are applied in *Ayurveda shastra*. According to natural laws like gravity, the structural and functional laws of our body are made and any change that creates the slightest imbalance in these rules, our body becomes disordered.

Therefore, to quickly establish that elemental balance and to restore the body again, it becomes absolutely necessary to make the body healthy again. It's a matter of our body, our health, and *Ayurveda* is our science of life. Respect and faith in the rules mentioned in *Ayurveda Shastra* and fostering are absolutely necessary for health. Again, the establishment of elemental balance and nature is the subject matter of *Ayurveda*. It's undoubtedly capable of that because it's the science of life and its purpose is to preserve life.

## CONCLUSION

Thus, *Dosha*, *Dhatu*, and *Mala* are the basic elements of the body. The present time is on the verge of complete change. In the modern style of living, man has started to look like a machine. And has forgotten its original nature and structure, or to say that he does not have enough time to understand and remember this. Disregard the rules of health mentioned in *Ayurveda* and an inferior attitude means disregard for our own body and health. This neglect is our only loss.

In such a situation, it is our duty to send a positive message to the public. In view of the present situation, it has become absolutely imperative that all the medical systems run in parallel and complement each other. So that they can make their full contribution in the field of medicine.

**"Ayurveda is not about what you want, but it is just about what you really are."**

## References

1. WHO Declares COVID-19 a Pandemic Acta Biomed 2020, 91(1), pp. 157–160.PMCID: PMC7569573 doi: 10.23750/abm.v91i1.9397, published online March 19, 2020. PMID: 32191675.
2. Public Health Emergency of International Concern- Wikipedia [https://en.wikipedia.org/wiki/Public\\_Health\\_Emerge...https://www.who.int/Data/Data\\_stories](https://en.wikipedia.org/wiki/Public_Health_Emerge...https://www.who.int/Data/Data_stories)
3. Guidance for surveillance of SARS-CoV-2 variants: Interim guidance, 9 August 2021 COVID-19: Surveillance, case investigation and epidemiological protocols WHO/2019-nCoV/surveillance/variants/2021.1 COVID-19 variants [https://www.who.int/Information\\_for\\_the\\_public/02-Mar-2022](https://www.who.int/Information_for_the_public/02-Mar-2022)
4. Know Your Treatment Options for COVID-19 | FDA <https://www.fda.gov/consumers/consumer-updates/27-Jan-2022>
5. Demographic perspectives on the mortality of COVID-19 and other epidemics Joshua R. Goldsteina,1 and Ronald D. Leea,1,2 Edited by Douglas S. Massey, Princeton University, Princeton, NJ, and approved July 31, 2020 (received for review April 7, 2020)
6. Ranjeet roy desai, Ayurvedic kriya shareer, 5<sup>TH</sup> edition, shri Baidhyanath Ayurved bhawan limited; 2013; 80
7. Pandit KN and Chaturvedi GN. Charak Samhita. Vol. 1. Varanasi: Chaukhambha Bharti Academy, 2005 (vimansthana (chapter 1:672).
8. Sushrut Samhita with commentary Ayurveda Tatvasandipika by Kaviraj Ambikadatta Shastri, Chaukhamba Sanskrit Sansthan, Varanasi (2005).
9. Tripathi Brahmanand. Ashtang Hridayam. Varanasi, Chaukhambha Bharti Academy 2012 page;160: 11.
10. Madhav nidanam-Part-I; Shri Madhavkar, Revised by Prof. Yadunandan; Chaukhambha Sanskrit Sansthan-2006 (chapter 1, page-5)
11. Pandit KN and Chaturvedi GN. Charak Samhita. Vol. 1. Varanasi: Chaukhambha Bharti Academy, 2005 (Sutrastana 1/38-39).
12. Pandit KN and Chaturvedi GN. Charak Samhita. Vol. 1. Varanasi: Chaukhambha Bharti Academy, 2005 (Sutrastana 9/192).
13. Sushrut Samhita with commentary Ayurveda Tatvasandipika by Kaviraj Ambikadatta Shastri, Chaukhambha Sanskrit Sansthan, Varanasi (2005), (Sutrastana 21).

### Cite this article as:

Renu Sharma, Mahesh Kumar Sharma, Gyan Prakash Sharma, Monika Rathore. A Review of the Role of Essential Ayurvedic Management in Covid Pandemics. International Journal of Ayurveda and Pharma Research. 2022;10(5):95-97.

<https://doi.org/10.47070/ijapr.v10i5.2384>

Source of support: Nil, Conflict of interest: None Declared

### \*Address for correspondence

**Dr. Renu Sharma**

PG Scholar,

PG Department of Panchkarma,

UPGIAS & R, Jodhpur,

Email: [dr.renu\\_sharma@yahoo.com](mailto:dr.renu_sharma@yahoo.com)

phone number: 9460065351