



## Ayurveda as preventive medicine in communicable diseases w. s. r. to COVID

19.

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### Abstract-

The oldest science in existence, Ayurveda, has been practiced for thousands of years in India and is founded on its own distinctive core concepts, such as the promotion of long life and the prevention of disease. The prevention-focused practices of *Dinacharya*, *Nishacharya*, *Rutucharya*, *Nithya sevaniya ahara*, *Varjana of Nidhana sevan* and *Pragnaparadha*, regular *Rutu shodhana*, and others are highlighted in the Ayurvedic classics. These practices are important because they are thought to be the most beneficial for maintaining life and health. *Ahara* (food), *Nidra* (sleep), and *Brahmacharya* (good conduct) make up *Trayopasthamba*. Each *Upasthamba* has a specific role to play in disease prevention.

*Ahara* has been regarded as the first, demonstrating its paramount importance. The consumption of an overall diet is accountable for the development or prevention of numerous diseases, including lifestyle disorders.

*Acharya Charaka* made it very apparent that a person's regular diet should work as a preventative measure against future illnesses in addition to helping to preserve their current level of health. The ongoing re-emergence of emerging infectious diseases has necessitated a review of preventative methods, even if communicable diseases have been mostly controlled with the aid of modern preventive techniques like immunization. They urgently need to be supplemented with traditional knowledge. In

this conceptual study, we focus primarily on the numerous Ayurvedic concepts for disease prevention and maintaining a healthy lifestyle.

**Keywords:** Prevention, Communicable Disease, *Janapadodhwansa*, *Dinacharya*, *Ritucharya*, *Trayopsthamba*. *Aupasargika Roga*.

## INTRODUCTION-

According to the classics, no creature in this universe is eternal; it is impossible to prevent death, but it is possible to prevent disease, thus one should make an effort to avoid things that can be avoided. The officer in charge of the town and charioteer, in charge of the chariot guard, in charge of the chariot, respectively for similarly preservation of fitness, one ought to contend with his frame through neglecting all other things because if frame is not healthy then nothing is present. Therefore, a sensible man or woman must carry out such actions which can be precise for his frame or health. Information in the Paper *Swasthavritta* Ayurveda lists the routines to follow when waking up in order to preserve health and aid in disease prevention.<sup>1,2,3</sup>

**These are of two types.**<sup>4,5</sup>

A) *Vaiyakthika Swasthavritta*: The principles that are to be followed by the individual to prevent diseases.

B) *Samajika Swasthavritta*: Principles to be followed by the community for the maintenance of health of the society.

- Since maintaining good health is a constant goal, a man should always adhere to such practices.
- The recommended daily, nightly, and seasonal regimens must be adhered to in order to sustain health.
- The individual who consistently consumes healthy food, engages in healthy activities, and thinks. who makes sacrifices and has no interest in material things.

In Charak Samhita, Acharya Charak mentioned the importance of *Sadvritta* as the person who follows the entire code of good conduct, will get healthy life without suffering from any type of disease. If someone ignores to follow the above-mentioned code of right conduct, then it leads to *Pradnyaparadh* which is manifestation of various diseases.

**Sadvritta-**<sup>6</sup>

it includes,

- *Dinacharya* (Daily Regime)
- *Rutucharya* (Seasonal Regime)
- *Sadvritta* i. e. *Aachar Rasayan*

In the same way as *Sadvritta* is defined for the maintenance of sound intellectual health, *Dinacharya* and *Rutucharya* are defined for the maintenance of physical health. The basic goal of adopting

those behaviours is to keep *Dosha* in *Samyavastha*. *Samyak Rasa Sevana* can help to keep this equilibrium in place.

### **Dinacharya-<sup>7</sup>**

Scientific evidences are available emphasising importance of *Dinacharya* in ones life. Following are various *Vidhi* which should be included in Daily regime.

<i>Dantadhavana-</i>	It is advised to clean teeth & oral cavity early morning by herbs which are <i>Kashaya-Tikta-Katu rasatmaka</i> . As these rasa are <i>Kaphahara &amp; Keldaghna</i> they help in pacifying <i>Kapha Dosha</i> . So, in day to life it can be related as toothpaste which are <i>Madhura rasatmaka</i> should be avoided. As it will negate the main purpose of <i>Dantadhavana</i> .
<i>Anjana –</i>	Use of <i>Sauveeranjana &amp; Rasanjana</i> is advised to maintain health of Eyes.
<i>Dhoomapana, Gandusha –</i>	<i>Doomapana</i> is also indicated in <i>Kaphavata Avastha</i> by <i>Katu-Tikta-Kashaya Rasa dravya</i> mainly.
<i>Abhyanga –</i>	Daily <i>Abhyanga</i> is advised as it is <i>Jara-Shrama-Vatahara, Pushtikara, Tvachya, Sharir Dardhyakrita</i> .
<i>Vyayama -</i>	<i>Vyayama</i> should be done as <i>Ardhashakti</i> .
<i>Udvartana -</i>	<i>Udvartana</i> is the application or rubbing of dry <i>Choorna</i> or powder on the skin externally. <i>Udvartana</i> is for <i>Medoghna-Twakprasadana</i> action by <i>Katu-Tikta-Kashaya Rasa dravya</i> like <i>Musta</i> etc. as these are <i>Kaphahara</i> in nature.

Many Panchakarma procedures are included in *Dinacharya* such as *Nasya*, *Dhoomapana*, *Anjana* etc. Inclusion of these karma in daily regime specifies their importance in Prevention of diseases.

### ***Rutucharya***<sup>8</sup>

Ayurveda's knowledge of *Rutucharya* is a first-hand account of the theory that defines the stages at which various diseases emerge in relation to the country of the three *Doshas*—*Vata*, *Pitta*, and *Kapha*—in accordance with changes in *Rutu*. a remarkable understanding of it, could be extremely important for early diagnosis and prognosis of any condition, as well as for implementing preventive and therapeutic actions.

### **DEFINITION-**

#### **Concept of Communicable Diseases**<sup>9,10</sup>

A specific infectious agent or its deadly byproduct spreads from an infected person, animal, or reservoir to an inclined host, either directly or indirectly, via a plant, animal, or human host or vector, or indirectly through an inanimate environment. The risk factors for communicable diseases include a lack of safe

water, a lack of adequate excreta disposal facilities, poor hygiene, awful living conditions, and unsafe food. After failures, whether natural like a flood or drought or man-made like war, an industrial accident, and so forth, the chance of their outbreak increases. Additionally, faecal contamination of food and water, vectors, and zoonosis may be to blame. The term "*janapadodhwansa*" refers to a condition in which a sizable population in a district or region is affected by a sickness that is likely contagious and communicable in nature. The ailments that cause *Janapadodhwansa* are said to be caused by contamination of the *Vayu* (air), *Jala* (water), *Desha* (place or soil), and variations in *Kala* (season). *Adharma*, which in this case refers to failing to carry out one's obligations honestly or in accordance with the laws of nature or one's country, is the fundamental cause of *Janapadodhwansa*. *Pragyaparadha*, or deliberate intellectual errors, is the cause of *adharma*. In the current environment, it is clear that bad deeds committed by people from generation to generation, such as soil, water, or air pollution, may be to blame for the spread of diseases linked to these pollutants, as well as

for illnesses brought on by extreme weather changes brought on by global warming.<sup>11,12</sup>

*Janapadodhwansa* can be prevented and controlled by using Panchakarma i.e. purification procedures like *vamana* (emesis), *virechana* (purgation), Basti (medicated enema) and *nasya* (using medicines through nasal route), *rasayana* and obeying the *sadvritta* (code of conduct). Warm water has been advised for a patient having *jwara* (fever) and also *langhana* (various methods of fasting), *langhana-pachana* (using herbs that produce lightness and digest ama (undigested food) and *doshawasechana* (purification procedures like *vamana*).<sup>13</sup>

### Preventive Measures for Communicable Diseases-<sup>14,15</sup>

Different diseases result from interactions between the agent, the host, and the environment. The goal of prevention is to eliminate or stop the spread of the causative agent, promote and maintain the health of the human host, and alter both the internal and external environment so that it is unsuitable for the dealers. Healthy lifestyles including *dinacharya* (day regimen), *ratricharya* (night regimen), *ritucharya* (seasonal regimen), *sadvritta* (excellent conduct), and *achararasayana* (promotive ethical actions),

which aid in the promotion of host defense, are considered the primary preventative strategies in Ayurveda. as well as age-specific *rasayana*, *naimittika rasayana* (rejuvenation therapy), and *ashta-widha ahar-visheshayatana*.

Through *nidanaparivarjana* (avoiding etiological factors), various therapies like *samtarpana* and *aptarpana*, and avoiding various means of transmission of *aupasargikaroga*, secondary prevention is accomplished. Modern medical science also places a strong emphasis on controlling the reservoir (through early diagnosis, isolation, treatment, and quarantine), halting the spread of pathogens, and safeguarding the susceptible host through immunization, chemoprophylaxis, and other non-specific measures like a reliable supply of safe water, a healthy diet, and good hygiene.<sup>16</sup>

Diseases might be *manas* (mental), *agantuja* (exogenous), or *nija* (endogenous). Communicable diseases fall under the category of *agantuja*, and their prevention includes avoiding *pragyaparadha* (unwanted movements based on shape regardless of their knowledge), controlling one's own *indriya* (sensory and motor manipulation), and improving memory through familiarity with the *doshas* (*vata*, *pitta*, and *kapha*), *kala* (time), and *atma* (associated with self).

Improved immunization services, sanitary conditions, sanitation, safe water, health promotion activities, surveillance, notification, and health education are all examples of preventative measures for communicable illnesses. The World Health Organization also recommends following simple hygiene precautions including often washing your hands with soap and water to ward off contagious illnesses like COVID19.<sup>17,18</sup>

### **Rehabilitation:**<sup>19</sup>

Rehabilitation may be taken into consideration as a preventive measure in that if successfully applied, it may save you similarly social waft of the affected individual. Social float is the phenomenon of happening the social ladder because of loss of potential to generate earnings resulting from ailment. Rehabilitation is an exceptionally costly challenge.

If we compare the same concept in modern, the concepts of prevention as enunciated by Leavell and Clark have stood the test of time. The basic framework worked out by them has practical utility even today. The four phases of prevention are:

- Primordial prevention
- Primary prevention

- Secondary prevention
- Tertiary prevention

These phases are further categorized into five levels of prevention as follows:

Primary prevention- Health promotion and Specific protection.

Secondary prevention- Early diagnosis and treatment.

Tertiary prevention- Disability limitation and Rehabilitation.

Primordial Prevention- It has come from a Latin word 'primordium' means beginning. It means prevention at a stage, when the risk factors have not yet developed. Primordial prevention is aimed to eliminate the development of risk factors, while primary prevention is aimed to reduce the risk of exposure.

### **DISCUSSION-**

To maintains a healthy life style as health is always desired. One has to regularly follow the *Dinacharya* procedures explained in classics like *Brahma muhurthe* uthiste (Waking up early morning), *Achamana* (sipping of holy water), *Ushna pana* (Drinking Luke warm water), *Soucha karma* (Evacuating bowels) *Dantha davana* (Brushing teeth), *Jihwa nirlekhana* (Scraping

of tongue), *Gandusha* (Gargling), *Kavala* (Mouth wash), *Anjana* (*Collyrium*), *Dhumapana* (Medicated Smoking), *Nasya* (Nasal drops), *Vyayama* (physical exercise), *Abhyanga* (Massage), *Shiro Abyanga* (Head massage), *Padha Abhyanga* (Foot massage), *Udwarthana* (Powder massage), *Snana* (Bathing) etc. can be regularly practised in order to attain *Suchitha* (Maintenance of Hygiene), *Su prassanendriyatha* (to brighten the *indriyas*), *Bala labha* (Strengthen the body), *Ayusho Labha* (Promote the health and longevity), *Soumanasyatha* (Keep the mind at peace and harmony).

*Ritucharya* practices must be adhered to in order to avoid various diseases brought on by accrued, including *Shishira ritu charya* (late winter seasonal regimen), *Vasantha Ritu charya* (spring seasonal regimen), *Grishma Ritu charya* (summer seasonal regimen), *Varsha Ritu charya* (rainy seasonal regimen), *Sharath Ritu charya* (autumn seasonal regimen), and *Hemantha Ritu* One must practice healthy habits and eat nutritious food in the recommended amounts in order to improve immunity in the body. Healthy thoughts also help one to maintain a healthy lifestyle. One must avoid engaging in worldly pursuits that could eventually result in the development of disease. One must learn to sacrifice in order to cultivate a positive

outlook and to stay away from thoughts that could result in illness. To improve relationships with coworkers and family members, one must learn to forgive them and feel free to do so; one must always speak the truth to avoid being misunderstood about oneself; and one must always pay attention to what an elderly (efficient) person has to say. *Arogyam bojanadhinam*, which literally translates as "health depends on the food we eat," means that one must consume *Nithya sevaniya Ahara*, as described in classical texts such as the *Shastika Shala*, the *Mudga*, the *Rock Salt*, the *Amalaki*, the *Yava*, the *Rain Water*, the *Milk*, the *Ghee*, the *Meat*, and the *Madhu*. For illness prevention and health maintenance, they should be frequently ingested. *Nithya sevaniya ahara* is given top priority since it is closely tied to the balanced diet in the current idea of nutrition and because nutrition is crucial for maintaining health and preventing sickness.

Avoiding various *Viharas* like *Pradnyaparadha* (intellectual errors), which are the root of many diseases, such as overeating causes obesity, excess fat intake causes cardiovascular diseases, excess smoking causes lung cancer, excess salt intake causes hypertension, etc. One must also take care of sense organs because they

play a role in the development of disease as a result of excessive or incorrect usage.

## CONCLUSION-

If one wants to live a long, healthy life, they must adhere to both traditional Ayurvedic principles for disease prevention, such as *Dinacharya* and *Ritu Charya*, as well as contemporary ideas. To a considerable extent, infectious diseases were under control, but with the appearance of new communicable diseases like SARS and COVID-19, the scientific community was forced to reconsider its approaches to their prevention and management. There are countless infectious organisms, therefore creating immunizing medicines to keep them under control or eradicate them would be quite difficult. Consequently, a different or additional strategy is preferred. The primary focus of Ayurveda's holistic approach is on finding strategies to balance the endogenous and external elements that contribute to disease *etiology*. Although none of these methods have been scientifically proven to work, they nonetheless need to be pushed because they have already been used by the general public. In Ayurveda, both mind and soma are affected by non-pharmacological treatments as well as pharmaceutical ones. *Sutaka* and *upavasa*, as well as other rituals

common in Indian culture, are examples of actions that can help prevent epidemics from becoming pandemics. This supports Ayurveda's comprehensive approach to health promotion, which is essential for preventing infectious disorders, even if it also places a strong emphasis on preventing the spread of infectious agents.

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