

AYURVEDO AMRITHANAM” - AYURVEDA FOR ONE HEALTH/AYURVEDA FOR
IMMUNITY/POST COVID MENTAL HEALTH MANAGEMENTGyaneshwar Bhai Patel^{1*}, Manohar Ram² and Ramnihor Tapsi Jaiswal³¹PG Scholar, Samhita & Siddhant Department, Government Ayurveda PG College and Hospital, Varanasi.^{2,3}Reader, Samhita & Siddhant Department, Government Ayurveda PG College and Hospital, Varanasi.

*Corresponding Author: Gyaneshwar Bhai Patel

PG Scholar, Samhita & Siddhant Department, Government Ayurveda PG College and Hospital, Varanasi.

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ABSTRACT

One Health is a thought which acknowledges that the health of human beings is closely linked to the health of all living beings and our shared environment. This idea is not new. In fact, it harkens back to the ancient times when *Acharya Charaka* not only recognized the phenomena of “*lōkasamya purusha* – the Universe- Man Continuum” but also its impact on health. This concept has regained importance in the recent times due to several factors, some of the important ones being: 1. Human beings ‘encroaching’ on the habitat of other beings. 2. Extensive farming, Industrialization, deforestation leading to climate change. 3. International travel and trade. These seemingly innocuous changes have led to the spread of existing (endemic) and new ‘zoonotic’ diseases- diseases that spread between animals and people. The ‘Pandemic’ COVID-19 is a severe case in point and a warning to heed the tenets of OneHealth. OneHealth is gaining importance globally as an effective approach towards health issues at the human-animal-plant-environment interface. 9th edition of the World *Ayurveda* Congress has this very important overarching theme ‘Ayurveda for One Health’ to provide a collaborative, multisectoral, and transdisciplinary forum working at the local, regional, national, and global levels to address the health issues spanning the entire spectrum of Humans-Animals- Plants and their Shared Environment.

KEYWORDS: *lok Purusha samya*, zoonotic diseases, COVID – 19.

INTRODUCTION

Over the last two decades, there is a growing understanding, globally, on the interrelatedness of human health and wellbeing with that of animal health as well as healthy environment. This has resulted in diverse policy perspectives and communities of practice in global health such as ‘Environment and health’, ‘One Health’, ‘Planetary Health’, ‘Biodiversity and Health’, ‘Eco-social Health’, ‘Climate Change and Health’, ‘Conservation Health’ and so on. The recently concluded 71st World Health Assembly from 20 to 26th May deliberated on these broad environmental and social drivers and emerging perspectives of health. A latest study suggests that 22 percent of the global burden of diseases in economically poor countries is related to environmental factors. The State of Knowledge Review on Biodiversity and Health published in 2015 by the Secretariat of the Convention on Biological Diversity (SCBD) and the World Health Organization (WHO) assesses multiple linkages and highlights the nexus between Biodiversity and Health through various thematic areas including traditional medicine and natural products of health and nutrition. Interlinkages between human, animal and environmental health is better

appreciated with the emergence of ‘One Health’. The scope includes agriculture, food safety and security, nutrition, livestock farming and veterinary sciences, anti-microbial resistance, newly emerging and re-emerging infectious diseases (EID), zoonotics, pollutants, environmental health, conservation medicine, entomology, water systems, global trade, climate change, biodiversity and ecosystems, land degradation, integrative medicine, public health, wildlife conservation, as well as to more subtler dimensions such as mental health, spiritual and cognitive development, recreation and aesthetic experiences, therapeutic values of landscapes and ecosystems among factors. *Ayurveda* has always taken a comprehensive conceptual approach to *Svasthya* (well-being). This stems from the premises of the interrelatedness of outer (*Loka*) and inner worlds (*Purusha*) of existence as evinced in the way *Ayurveda* and Indian local health traditions approach *Svasthya* in the context of ecosystems, geography, culture, seasons, dietary diversity among several other factors. The references on epidemics (*Janapadodhvamsa*) or social aspects of governance in the classical literature of *Ayurveda* also portrays how destruction of environmental and social ecosystems can lead to morbidities of scale.

Ayurveda for one health

In 1946, WHO first proposed the definition of health as “A state of complete physical, mental and social well-being and not merely the absence of disease or infirmity”. Health is an outcome, a state of being, which is highly valued and prioritized within society. So here comes the role of *Ayurveda*, which is a foremost life science; knowledge of life and its various components suggest measures to stay healthy with nature. It describes ways to prevent and manage lifestyle disorders. It aims to achieve optimal health and well-being through a comprehensive approach that addresses the mind, body, behavior, and environment. *Ayurveda* provides better solutions for holistic health by including proper dietary management and modification, lifestyle advice, *Panchakarma* like biotransformation and biopurification procedures, medicaments, and rejuvenation therapies. The holistic approach of *Ayurveda*, by treating the patient as a whole, includes interventions targeted toward complete physical, psychological, and spiritual well-being. Science is not only limited to an individual approach, it also talks about the environment, biodiversity, and animal health, which makes *Ayurveda* concepts more apt in today's world for the motto “One Nation, One Health System”. *Ayurveda* and *Yoga* showed promising effects in improving the immunity of the general public and reducing the mortality rate during COVID-19 and also helped in managing the long-term effects of COVID-19. Many countries praised the efforts of India and healthcare worldwide.

Ayurveda for immunity

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, to act as a resistive force against day to day physiological extremes as well as opportunistic maladies. This force to reckon with, as regards everyday wellness is termed as “*Vyadhiksamatwa*” in *Ayurveda*. The concept expounds both preventive medicine aspects along with curative aspects of treatment as the self-explanatory terms - “*Vyadhibalavirodhitvam*” and “*Vyadyutpadapratibandhakatvam*”.

COVID-19 is a pandemic disease which infects peoples globally. *Ayurveda* which was evolved thousands of years ago described epidemics in the name of “*Janapadodhvansa*” or “*Marak*”. 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 *Vyadhiksamatwa*.

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*).

Rasayana Chikitsa as described by *Acharya Charaka* in *Chikitsa sthanam*. He has given the definition of *Rasayana* as

“दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणं वयः।

प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम्॥७॥

वाक्सिद्धिं प्रणतिं कान्तिं लभते ना रसायनात्।

लाभोपायो हि शस्तानां रसादीनां रसायनम्॥ (Ch.Chi. 1.1/7-8)

As from the definition it is clear that, a person undergoing *Rasayana* or rejuvenation therapy attains longevity, memory, intellect, freedom from diseases. *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*s. *Rasayana Chikitsa* boosts the *Ojas* (immune system). *Rasayana* is the one that is concerned with the immunity enhancer. *Rasayana* is a treatment in which the body constituents are prepared to adapt to a selective tissue endowment program. This concept in modern scientific understanding would mean the enhancement of immune responsiveness of an organism against pathogens by non-specifically activating the immune system with immunomodulatory agents of plant origin. There are numbers of medicinal plants which play an important role to enhance immune system like;

1. *Tinospora cordifolia*
2. *Emblica officinalis*
3. *Withania somnifera*
4. *Glycyrrhiza glabra*

Rasayana drugs act at the level of *Rasa* by improving the nutritional value of the *Poshak Rasa* which helps to obtain the best quality of *Dhatu* and some *Rasayana* drugs act at the level of *Agni* and *Strotas* by improving Digestion and metabolism.

Role of Ayush Kwath in the cases of COVID -19

SARS-CoV-2 infection associated respiratory disease- COVID-19 has evolved into a pandemic but, being a new form of virus, pathogenesis of disease causation is not fully understood and drugs and vaccines against this virus are still being tested so that no effective drugs or vaccines have been advised by regulatory authority. In this context, the Ministry of AYUSH, Government of India has recommended ‘*Ayush Kwath*’ to improve the immunity and combat the infection.

Method of Preparation and Use

Take all the ingredients in dry form as per standards laid down in *Ayurvedic Pharmacopoeia* and make coarse powder. Make sachets or tea bags each of 3 g of powder or 500 mg tablet of aqueous extract, to be consumed like tea or hot drink by *dissolving* in 150 ml of boiled water, once or twice daily. Gud (*Jaggery*)/*Draksha* (Resins) and/or Lemon Juice can be added while consuming the formulation.

Ayush Kwath has both immune promoting and disease alleviating properties which can be achieved by various treatment modalities like *Rasayana*, *Satwawajaya*, *Yuktivyapashraya*, *Vyadhi Viparitarthakari chikitsa*, etc. The *Katu* and *Tikta Rasa*, *Usna Virya* and *Deepana*, *Pachana*, *Yakriduttejaka* properties of *Ayush Kwath* help to improve *Agni* and *Srotosodhana* (improves microcirculation and tissue perforation); thus promotes proper digestion, metabolism, and absorption and acts as *Rasayana* for the development of preceding *Dhatu* and finally form *Oja*. *Oja* itself acts as immunity to prevent disease. Immunity is dependent on the condition of *Agni*. *Ayush Kwath* with its *Agni* promoting and *Kaphashamaka* properties balance *Kapha*; and with *Raktashodhaka*, *Hridhya*, *Krimighna* properties purify the blood. It is already mentioned that natural *Kapha* and pure blood promote *Oja* and *Bala* respectively. *Krimighna* is the *Prabhava* (special action) of *Tulsi* and *Sunthi* which directly acts against pathogens. The properties like *Jwaraghna* (esp. *Vatashlaishmika*, *Vishama*), *Kasahara*, *Swasahara*, *Kshayanashaka*, *Shoolaprashamana*, *Swothahara*, *Kaphaghna*, *Hridayaottejaka*, *Yakriduttejaka* have direct role to alleviate various clinical signs, symptoms and complications.

Post COVID mental health management through Ayurveda

COVID-19, a global pandemic has affected individuals to varying degrees, ranging from a few days of mild symptoms to respiratory distress requiring intensive care unit (ICU) treatment including ventilator support, and even death. Early in the pandemic, it was believed that COVID-19 was a short-term illness. In February 2020, the World Health Organization reported that from the onset to clinical recovery for mild cases the duration was approximately 2 weeks and that recovery took 3–6 weeks for patients with the severe or critical disease. “Long-COVID” or “COVID long-haulers” or post-COVID Syndrome generally describes those persons with COVID-19.

who experience symptoms for >28 days after diagnosis. Though long-term sequelae of COVID-19 are unidentified, but evidence from previous outbreaks demonstrates that the most common conditions are impaired pulmonary and physical function, reduced quality of life and emotional distress, which indicates psychological, physical, and cognitive impairments and has huge downstream effects on a person's quality of

life-impacting family life and work productivity. A key objective in long-term COVID management is to identify and proactively manage complications and support patients through the recovery phase with the goal of preserving their health status. It is necessary to formulate proper treatment protocol for these patients, to help them restore physical and respiratory function and to reduce anxiety and depression, particularly patients with comorbidities to restore a good quality of life. Ayurveda has enough potential and possibilities both for the prevention and treatment of long-term COVID. This is the reason why, after recovery from the acute phase of the disease, many patients seek for Ayurveda treatment for long-term lingering side effect. Clinical trials carried out in the past 1 year on the management of COVID 19 has reported that Ayurveda management is beneficial in mild to moderate cases of COVID 19 without long-term lingering symptoms, especially as a add-on treatment. Here comes the mental health ailment associated with Long term COVID like anxiety, depression, insomnia, fear. Fear of illness and social isolation experienced by Covid 19 patients could exuberate stress in recovered patients. Being diagnosed with a life-threatening illness. Death of family/friend due to COVID. Re infection, isolation, day time sleep, fear/panic. There is sense of fear and panic among patients, because of isolation and worrying about re infection. Loss of sleep not only affects mood and attention but also body's immune functioning and its ability to fight Infections.

Ayurveda had its own management principles as

1. *Daiv vyapashraya chikitsa*
2. *Yukti vyapashraya chikitsa*
3. *Satva vajaya chikitsa*

Daiv vyapashraya chikitsa can be given to patients according to their religious beliefs. *Yukti vyapashraya chikitsa* includes proper management of diet and lifestyle alongwith *Aushadha*. *Ashwagandha*, *Jatamansi*, *Shankhapushpi* etc. medicines and proper exercise, *Yoga* and *Pranayam* and *Panchakarma* procedures like *Shirodhara* can be given to the patients to relieve stress. *Ashwasan chikitsa* can also be given to patients to support their *Satva*.

Sattvavajaya literally translated refers to conquest of mind. *Sattvavajaya Chikitsa* includes, “पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः” means avoidance of *Manas* to get involved in *Ahita Arthas*. This therapy appears to be more rational and conclusive *Ayurvedic Psychotherapy* known as *Sattvavajaya Chikitsa* (Mind Control Therapy) is composed special status is the incorporation of *Sadvritam* (ideal behavior) or moral code. *Dharan of Dharniya* *vegas* like *Krodha*, *Lobha*, *Moha*, *Mad*, *Maan*, *Ahankar* etc. and following of *Sadvritta* and *Achara Rasayana* can reduce stress and fear related to disease.

Sattvavajaya therapy, i.e., psychological method of *Ayurveda* includes – mind control method replacement of

emotions, psychophysical shocks, moral and behavioral code, mental equanimity, inhibiting some psychophysical, environmental, psychological, volitional stressors. In this therapy, there are some methods, which also include like gradual withdrawal bad habits, addiction, by adopting some good things in behaviors. Replacement of emotions such as malice by love, anger by composure, greed by content, ignorance by knowledge, jealousy by affection, fear by valor, etc., by keeping Mental equanimity such as fortitude, patience, cognizance, remembrance, true knowledge etc., In this method, only advices are given on right conduct *Ayurvedic* approach to psychic healing can be termed positive in as much as it does not only try to negate a negative emotion like hatred, but endeavors to replace it with a positive emotion like love. This is what makes *sattvavajaya* therapy unique in its own right.

CONCLUSION

Ayurveda provides better solutions for holistic health by including proper dietary management and modification, lifestyle advice, *Panchakarma* like biodegradation and biopurification procedures, medicaments, and rejuvenation therapies. The holistic approach of *Ayurveda*, by treating the patient as a whole, includes interventions targeted toward complete physical, psychological, and spiritual well-being. Science is not only limited to an individual approach, it also talks about the environment, biodiversity, and animal health, which makes *Ayurveda* concepts more apt in today's world for the motto "One Nation, One Health System". One health system policy should aim to formulate an integrative health system, under which patients should have the option to adopt treatment from any medical system and even has the freedom to adopt both the therapy at the same time depending on their pathology and the stage of the disease. The policy should have a more extensive scope to combine the traditional wisdom of *Ayurveda* with areas such as agriculture, veterinary, food, water purification, soil health, etc., for environmental health. It is a time to reintroduce the untouched area of ancient wisdom in the health and ecosystem domain to get a more sustainable and healthier environment. In brief, through *Ayurvedic* concept of *Vyadhiksamatwa* not only we can keep at bay the physical bodily ailments but also definitely prevent various psychosocial discrepancies. Hence, for attaining good *Vyadhiksamatwa*, we should use various regimens and follow conducts as described in *Ayurvedic* texts for the same. Thus from the above we can conclude that *Rasayana* has important role in immunity enhancement and prevent infections whether bacterial or viral. So, it is required to create awareness among people about *Rasayana* drugs, which will prevent disease and promote health of the every individual. *Sattvavajaya* therapy, i.e., psychological method of *Ayurveda* includes – mind control method replacement of emotions, psychophysical shocks, moral and behavioral code, mental equanimity, inhibiting some psychophysical, environmental, psychological, volitional stressors. In this therapy, there are some methods, which

also include like gradual withdrawal bad habits, addiction, by adopting some good things in behaviors.

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