AYURVEDIC MANAGEMENT OF AIDS

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ABSTRACT : This work looks into the theoretical aspects of management of AIDS related conditions as told in the samhitas.

In Ayurvedic literature, we can find AIDS in the form of different kshayaawasths viz. Dhatu-kshaya, Dosha- kshayas, Oaj-kshaya along with vishra and vyapad conditions. Not only this, there are elaborating concepts of shosha, dush i-visha etc. But the pivot of this disease revolves around oaj only.

The Ayurvedic concept of dhatu-paripaka to oaj-nirmaan is a perfect transformation of matter into energy and then into stable energy radicals. Ahaar is matter, agni is transformy agent and the doshas are first biological transformations of ahaar. They are energy reservoirs in gross, but at further transforming stages, the doshas disintegrate or forms the stable energy, these are dhatus. Dhatua are transformed by dhavagnis and final conversion of dhatus is ‘Dhat voj’ which is finest energy source in the biological matters for preference of bio-physiochemical and ps ychological activities. But Ayurveda further directs that transformation is a continuous process. Dhatvoj is converted into satvoj & sat voj is conve reted into Ahamkaar, Buddhii and the n i nto Avyakt respectively. The pranayatans (including oaj) are the seat of satvoj and pran is just the energy transformation of ahaar not hing else. So oaj is precious and it should be conserved.

This will remain my principle in management of AIDS.

Clinically, AIDS is a fatal multi-system disease affecting almost all the systems of the body. So, management of AIDS should be multifactorial considering all the aspects of condition and constitution of body viz. Doshas, Dhatus, Ma las, Prakriti, Agni, Adhisthan, Srotas, Nidaan, Purvaroop, Roopa, Samprapti etc. While considering the management of AIDS, following aims should be kept in mind.

To give symptomatic relief
To improve general condition
To improve quality of health
Rehabilitation

A. To give symptomatic Relief
The main presenting symptoms of AIDS are fever, diarrhoea, weight loss, night sweats, malaise other infections and it may be associated with tuberculosis, cancer, viraemia, bacteraemia, etc. So first of all these symptom must be relieved.

B. To Improve General Condition
The general condition can be improved by improving

Deha Bala (enhancing immunity)
Satva-Bala (moral support)
Agni bala

C. To Improve Quality of Health
It can be improved by counselling and education
I Imparting Sex education
II Imparting knowledge of Ac haar rasayan/Sadvritta
III Imparting knowledge of disease.

D. Rehabilitation
It includes complete renewal of lifestyle of patient from morning till evening. It includes:
   I Environmental adaptation
   II To remove stress

HIV takes almost 7 – 12 years to develop AIDS symptoms. In this period we can plan to check the depletion of immunity. So that, the infected person may live longer without or minimum AIDS symptoms.

To give symptomatic relief
In spite of a number of opportunistic infections, cancers, and CNS problems, the main presenting symptoms of AIDS related complex (ARC) are recurrent bouts of diarrhea, night sweats, fever, weight-loss and other mucocutaneous manifestations. This is all what modern medical scientists are explaining the pathology of AIDS where in Ayurveda, all these manifestations lead us to think primarily of jwara mainly in the line of treatment; because jwara is the first treatable stage of any disease. So, it was stated in the first chapter in most of the Ayurvedic texts.

Jawara / Fever
In case of jwara ‘langhana karma’ is most improvement, it is the first line of treatment because the basic pathogenesis is obstruction of different srotas with sa-ma-dosha which destruct the agni and produce Jwara.

Atisaar/Diarrhoea
If the patient is presenting the symptoms of diarrhea with or without jwara, we should not opt for purgatives but we should give him, yawago, peya, vilepi, yoosh, khadja, manasa rasa which are prepared with stomachics and sangrathi aushadhis.

In case of purees h kshaya, patients should be given manasa & other santarpaniya methods with in clude ad ministration of Ghrita, butter Satavari, etc.

Kasa/Cough
Charak has quoted in his text that in case of kshayaka sa brihni ya chikit sa should be followed. It includes administration of milk, sida cordifolia, asparagus racemosus, pistacia integrimma and of course, ghritts and mamsa.

Some important awaleha preparations are like this:
   Agastya haritaki
   Drakshadi leha
   Chitrakadi leha
   Padmaadi leha
   Jivantyadi leha
Tuberculosis viz Rajyakshama

No doubt, if AIDS patients is mantoux positive and sputum shows acid bacillus then he should be put on ATT as per W.H.O.s regimen. But when the patient is only diagnosed as rajyakshmin (triroopa, shadroopa or sararoopa) again we have to rely on santarpan chikitsa.

Rakta Pradoshaj vikaar/Muco-cutaneous Infections

So for symptom relief three upkramas may be considered in this respect-

1. Santarpan
2. Sanshaman vyapashraya
3. Sanshodhan

There is no doubt in the fact the AIDS is a Aptarpanjanua Rog-

While describing the indications of brihiniya upkrama, along with others charaka has quoted krisha & persons including in different practices-

क्षीणा: क्षात्र कुर्तला निषादक्षिणा: ।

स्त्रीमयिनित्व गीभे च बृहिमर्या नराः स्मृता: ।
(च.सू. 22/26)

So the line of treatment should be santarpan which has again two options:

I. To nourish the body and dhatus immediately.
II. To nourish the dhatus slowly and steadily. Indications for first option is the person who has become cachexic in very less time.

The santarpan is done very slowly in a person who has lost his dhatus over long period of time.

It includes-

संसरसाधस्य पर्यांति च घाताय च ।
स्मायनिदरस्त्रो भर्धासार्थ्यं संसर्पणाः । (च.सू. 23/33)
व्यवाचूषिणिः पाचो भजनेवात्तजा गणः ।
बंड्युः विविषस्य मिहः सिरघादनिलप्पः ।
(स.उ.0.41)

As in this case there is oajka haya, which is the ultimate essence of all the dhatus. So, every effort should be done to regain the ultimate saar of all dhatus.

Again santarpan chi kitsa hel ps in regaining the dhatus is following ways.

I. To resume quantity of dhatus
II. To resume quality of dhatus
III. To resume the activity or ability of dhatus to perform their functions properly.

Sanshaman

If AIDS patients is having Madhya bala and is suffering from fever, vomiting, diarrhea, constipation, then after considering all other
aspects he should be given panchan & deepan aushadis.

Sanshodhan

As we know that in kshayaawastha even mala should be protected as it is ultimate source of bala in these cases-

तरिसन्न वाले पवन्धनिर्वार्यतां कोषसंक्षिप्तम्।
मलीममलि तत्त्व पाचः कत्यंते किंचित्तोजसि।
तत्स्मात् पुरीषं संस्कर्षं विशेषात्।..............।
सर्वधानुश्चालत्वं वल्ल तस्थ स्वि विडबलस्म।।

(S.Ç.8/41-42)

So, sanshodhan must be avoided, if in case, it seems important it should be very mild considering all the aspects of condition of the patient very minutely.

Vaman :-
I. Saline water
II. Madhuyasti kshaya

Virechan :-
I. Haritaki
II. Milk
III. Trifala

Vasti :-
I. Anuvasan
II. Matra Vasti

Nasya:-
I. Snehan nasya should be used.

Raktamokshan:

It should be applied only if it seems necessary only in rakta pradoshaji vikaara.

In healthy individuals the provoked doshas are purified in prescribed seasons leading to attainment of non-specific immunity against all the disease & this can be tried in asymptomatic AIDS patients.

If the condition of the patient is so deteriorating that he is unable to undergo all these procedures the main stress should be –

I. To avoid further kshaya
II. To increase agni bala of the patient

So that he becomes able to digest the medicines.

For dr astic sans hodhan, we should opt for visha chikitsa because in case of the doshes which are deep roote d into t he dhat us, acharya charak has advised for poison therapy-

(स.च.13/178-179)

To improve general condition

Deha-Bala देह बलः: The Ayurvedic concept of immunity is centred around the concept of bala, which is considered the sole basis of health (Ch.Chi. 3/41). In addition to this, charak has quoted-

र च सवर्णिणि थारिणि क्षाक्षाक्षते समयोत्ति विशृ (व.सू.21)

It means some people has ability to resist disease & one of the functions of bala is to provide resistance against disease and to bring back normalcy in diseased (Ch.Chi. 3/167). It is also responsible for vyadhi kshamatva, which is decreased in AI DS, vyadhikshamatva i s divided into t wo types.

One type which opposes the onset of disease is called vyadhyutpads prati bandhak, the other type which opposes the strength of disease after its onset is calle d vyadi bala virodhi (Chakrapani Ch.Su. 28/7).

Similarly the management has also been divided into t wo types. One is svasthanyajraskara and other type is artas ys rognut in which vyadhi bala virodhi may be included. According to Sushrut, bala & ojas
are the same entities (Su. Su. 15/22) therefore, the s wasthasya orjaskara medic ine i.e t he vrishya & rasayana drugs (Ch. Chi. 1/7) promote bala which includes immunity (Ch. Chi. 2/8). So while planning the management of AIDS immune system corrective as well as immuno-pormotive drugs have to be though t of this point should be kept in mind, that the drug which you are using should be easily assailable for the patient.

Some studies on rasayan drugs conclude like this----

Withaniasomnifera, Asparagus racemosus, Tinospora cordifolia activated macrophages.

Ocimum sanctum and other herbal & herbal mineral preparations are found to be adaptogens and produce state of non-specific increase in resistance of organisms.

C. To improve quality of health
   (ii. Satva bala) (सत्व बल)
   Counselling सत्यवचन चि.

The treatment by which mana is prohibited to indulge in faulty efforts is known as satvaavjaya. For this counseling should be done to educate the patient about sex, he should be taught the principles of aachaa rasayana and sadvritta. He should know the severity of his disease se its prognosis, it do’s & don’ts in detail. Not only this, he should be morally boosted up. His family members should also be counseled, so that they can provide full moral as well as physical support to the patient. He should be prepared to live calmly with these symptoms & following the given schedule of treatment.

D. Rehabilitation (अपकलपनिन्द अध्याच चरक चरक सूत्र 15)

In Ayurvedic texts, along with internal administration of medicines, external applications are equally important. So, patient should be massaged with different types of oil & medication. He should be made to sit in bathtub filled with medicated water. So, for all these procedures to be done there is need of hospitalization. Charka has chalked out the plan of hospital building along with collection of equipments, drugs & diets in sutrasthan 15. For AIDS patient isolation and hospitalization is must, so separate hospitals cum rehabilitation centres must be started for the welfare of these patients where complete text-drawn rehabilitation procedures can be followed text-drawn.

For a perfect rehabilitation, Ayurveda describes following follow-ups-

1. Sadavritta
2. Sadachaar
3. Dincharya
4. Ritucharya
5. Aahaar Vidhi Visheshayatan
6. Various Daivyapashraya Chikitsa
7. Satvajaya
   - Yama
   - Niyam
   - Aasan
   - Pranayaam
   - Dhyan
   - Dharna
   - Smadhi
   - Geet / Vadya
   - Manoanukool

Following these rules & regulations and along with other managements patient should be given. Rasayana & Vajikaran which is not only preventive measures but also prophylaxis.

Conclusion
A lot is described in our Ayurvedic texts but the need of the hour is to explore the most effective way / drug which make possible the speedy recovery.

**LINE OF TREATMENT OF AIDS PATIENT**

**PATIENT**

| CDC Classification | Actual Seroconversion illness | Asymptomatic Carrier Stage P.G.L | ARC & Development of AIDS | Involvement of CNS & other Infections & Cancers Groups IV b,c,d |
|---------------------|-------------------------------|---------------------------------|---------------------------|---------------------------------------------------------------|
| **Ayurvedic View**  |                               |                                 |                           |                                                               |
| Group - I           | Showing Poorvaroopa           |                                 |                           |                                                               |
| **Treatment**       | Vyadhipratyaneek Chikitsa     |                                 |                           |                                                               |
| Group – II, III     |                               |                                 |                           |                                                               |
| Group – IV a        |                               |                                 |                           |                                                               |
| Group – IV b,c,d    |                               |                                 |                           |                                                               |
| Krishtam            |                               |                                 |                           |                                                               |
| To Increase Agni bala |                             |                                 |                           |                                                               |
| To avoid Kashya     |                               |                                 |                           |                                                               |
| To protect pureesh  |                               |                                 |                           |                                                               |
| Counselling         |                               |                                 |                           |                                                               |