

**PANDEMIC INFECTIOUS DISEASES W.S.R. TO SANKRAMAK ROGA: A REVIEW
BASED ON AYURVEDA SAMHITAS**Dr. Ashwini Kumar Vidyarthi*¹ and Dr. Suraj Khodre²¹Associate Professor and H.O.D., Samhita Siddhant and Sanskrit Department, Pt. Shivnath Shastri Govt. Auto. Ayurved College and Hospital, Burhanpur (M.P.) India.²Assistant Professor, Samhita Siddhant and Sanskrit Department, Pt Shivnath Shastri Govt. Auto Ayurved College and Hospital, Burhanpur (M.P.) India.***Corresponding Author: Dr. Ashwini Kumar Vidyarthi**

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ABSTRACT

The advancement of science and research increases life span of human being but on the other threat of *Sankramak Roga* also increasing day by day due to the vitiated state of *Vayu, Jala, Doshas & Dhātu*. Development of medical system in India started with the early development of civilization and Ayurveda is practiced in India since *Vedic* period. Various literatures of *Ayurveda* like *Charak Samhita* described concept of *Janpadodhwansa* (mass destruction) and epidemics. *Charaka Samhita* depicts the role of amalgamation of causative factor like *Doshas* and *Dushyas* in relation with occurrence of disease. If these factors multiply by huge exposure of *Krimi* in very short period of time then it leads spread of diseases on large scale. *Sankramak Roga* spread from one person to another or from an animal to a person. *Vihara, Anindra*, stress, pollution and health status is degrading day by day therefore risk of *Sankramak roga* is also increases. *Ayurveda* described *Sankramak roga*, their cause, mode of transmission and their prevention along with treatment modalities.

KEYWORD: Ayurveda, Samhita, Sankramak Roga, Krimi, Janpadodhwansa.**INTRODUCTION**

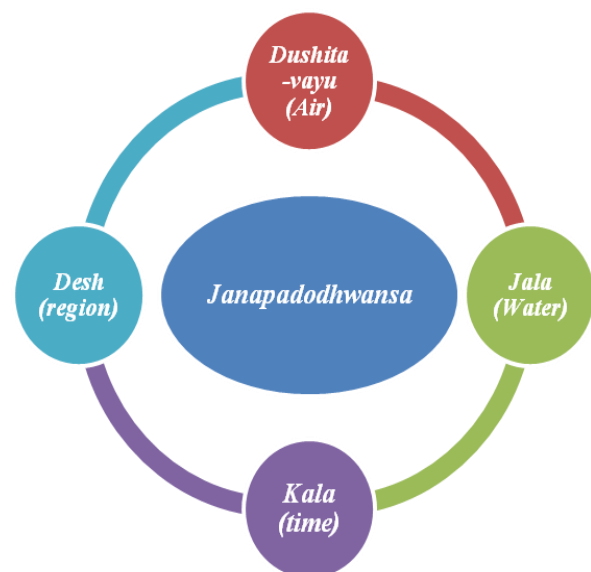
Roga (disease) is a vitiated state of *Doshas*, various factors cause alteration in elements of body leading to manifestation of *Roga*. This is followed by the involvement of *Doshas, Dhātu, Agni* and *Srotas* along with deranged state of *Vayu, Jala, Desha* and *Kala*. *Sankramak roga* is an illness caused due to a specific infectious agent and its products. It can be transmitted from person to person, from animal to person, from animal to animal or through environmental contamination (air and water, etc.).

The major *Sankramak Roga* as per Ayurveda are as follow:

- *Kushta*
- *Jwara*
- *Netrabhishyanada*
- *Rajyakshma*
- *Gonorrhoea*
- *Dushta Kasa*
- *Vishuchika*
- *Shleshmak Jwar*
- *Upadamsa*

Sushruta samhita has described mode of transfer of *Sankramak roga*, they are also called as *Aupasargik*

Rogas. Vitiated *Doshas, Dhatus, Bala* along with *Krimi* result such types of *Roga*. *Charak* has mentioned four causes of *Janpadodhwansa* as mentioned in **Figure1**.

**Figure 1: Causes of Janpadodhwansa**

According to *Ayurveda* diseases are classified as *Asadharana* and *Sadharana*. *Asadharana* are diseases

caused by faulty lifestyle, *Vihara*, *Anindra* etc. *Sadharana* are diseases that affect large population of people. Diseases affecting large population are called *Janapadodhwansa* and this concept is elaborated in *Charaka Samhita*. *Janapadodhwansa* can occur due to natural causes as well as man-made causes.

Concepts about *Janapadodhwansa*

According to the *Charak Samhita Vimansthan 3rd Adhyaya*, *Janapadodhwans* means destruction of a population in a particular area. It is similar with pandemic of modern terminology. People can have different *Prakruti* & *Aahara* but factors like *Vayu* & *Desha* are common and vitiation of these factors leads to the production of *Roga* which termed as *Janapadodhwans*. *Charaka Samhita* mentioned role of *Vayu*, *Udak*, *Desha* and *Kala* as triggering factors for *Roga*. According to *Charaka Adharma* is the root cause of *Janapadodhwans* along with awful conduction of *Dincharya* and *Ritucharya*. *Charaka* also described *Vishama Jwara* including malaria as epidemics. *Charaka* described that *Bala* plays important role in the prevalence of communicable disease. *Charaka* believe that accumulation of causative factors like; vitiated *Doshas*, *Dushyas* along with depleted *Bala* enhance susceptibility for the disease.

According to *Sushruta Samhita Nidansthan Adhyaya*, *Aacharya Sushruta* has mentioned *Aupasargik rogas* in *Kushthanidan*. They are contagious diseases and *Prasnaga*, *Gatra Sansparsha*, eating & sleeping together; sexual contact; sharing clothes and ornaments, etc. can be considered as mode of transmission for such diseases. *Kustha*, *Jwara*, *Shosha* and *Netrabhishyanda* are considered as *Aupasargik rogas* which spread from person to person.

Description in *Samhitas*

In *Charaka Samhita* eight types of *Aagntuja Jwar* are elaborated which can occur due to the infections of microorganisms. In this *Bhutasvish krimi* is described as disease which occurs due to the microbial invasion, toxins and poisons secreted by *Krimis*. In *Viman sthan* of *Charak Samhita Krimis* were divided as *Purishaj*, *Malaj*, *Raktaj* and *Kaphj*. External *Krimis* spread through clothes, hair and moustache. *Charak Viman* mentioned effects of *Desha* and *Kala* towards the epidemic diseases and also elaborated terms like *Aapgat guna*. It is stated that the mass population mainly get affected by infectious disease due to the influence of *Desha* and *Kala* for certain period of time.

In *Susruta Samhita Sankarmna Roga* is described as *Aupsargika Roga*. It spreads through physical contact, eating with others, sexual contact, sharing clothes and touching infected objects. *Aupsargika Roga* are of two types; *Upadrava Roga* which develops when previous disease symptoms are present and *Prakkevala Roga* which does not have previous disease symptoms.

In *Ashtang Sangrah Samhita Aagantuj Roga* was elaborated which can occurs due to the infectious agents. Garbage, dirt, debris of dead body, contaminated water and infection of urine/feces can leads pathogenesis of such diseases.

In *Acharya Bhav Prakash Samhita Kustha*, *Upadamsa* and pandemic fever were considered as contagious disease which transmits from one person to another person. It has also mentioned *Agantu* disease caused by external factors. *Bhav prakash* mentioned *Phiranga Roga* as *Gandharoga* under highly contagious condition. Skin contact, sexual intercourse, infected air and sharing objects of infected person, etc. were considered as mode of transmission. *Phirangini* is the diseased female; physical contact and sexual intercourse with such person can transmit disease. *Bhav prakash* mentioned skin disease like *Kustha*, *Upadamsa*, psychoses and other endemic fever as *Sankramak roga*.

Yogratankar elaborated *Netraroga* and *Twak Roga* as communicable disease which occurs through pathogens. These diseases spread through physical contact, eating and sleeping with infected person and sharing objects of diseased patients. *Kushta*, *Sosa*, *Netrabhishy* and *Jwara* were considered as *Aupsargika roga* which can transmit from one person to another.

In *Yagvalygya Samhita Twak roga*, *Apasmar*, *Masurika*, *Akshi roga*, and *Rajyakshma*, etc. were considered as *Sankramak rogas* which are transmitted through *Sparsh*, *Urabha Darshan* and *Danat*.

Pathogens responsible for *Sankramak roga*

In *Charaka Samhita* external pathogens are described as minute like sesame grains having many feet. It has also described shapes of mucus and feces *Charaka Samhita* mentioned mucus pathogens as elongated, whitish, thread like, minute and cylindrical earthworm and fecal pathogens as whitish, cylindrical, minute, thick, blackish and bluish in colour.

In *Susruta*, *Charaka* and *Vagbhata Samhita* blood pathogens are described. *Susruta* stated that all blood pathogens are invisible. *Susruta* and *Vagbhata* described pathogens as *Anu* and sometimes without feet. There are many terms related to pathogens described in *Charak Samhita* and *Astanga Hrdaya* which are mentioned in **Figure 2**.

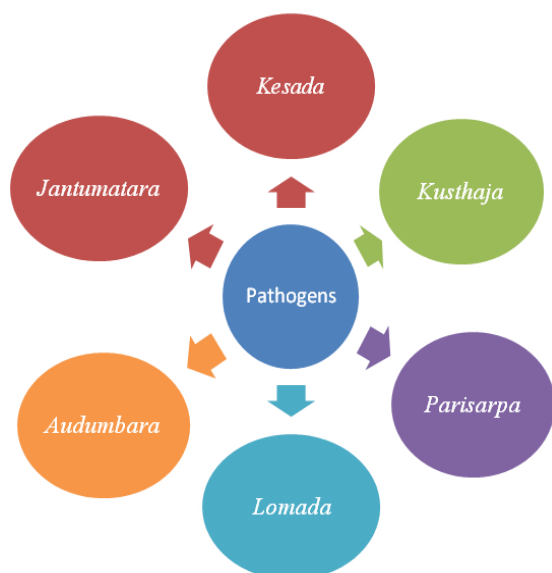


Figure 2: Different terms related to pathogens mentioned in Samhitas.

Symptoms of Sankramak roga described in Charaka Samhita are

- Fever
- Sneezing
- Body ache
- Vomiting
- Thirst
- Itching and eruptions on skin
- Loss of appetite

Ayurvedic Management of Sankramak roga

According to *Ayurveda*, some diseases are incurable if *Arishtalakshana* (fatal signs) are present. *Ayurveda* emphasizes on following treatment:

- *Karma Panchavidham (Panchakarma)*: *Aacharya Charak* mentioned *Vaman*, *Virechana*, *Nirubasti*, *Anuvasan basti* and *Shirovirechana*. Depending upon vitiation of *Doshas*, *Vyadhibala* appropriate remedy should be selected and implemented.
- *Rasayanam Viddhi Upyoga*: According to *Charaka* promotive treatment should be done which provide strength and immunity to healthy person. In case of communicable disease *Vatatapik Rasayana* can be used.

CONCLUSION

Ancient scholars had knowledge of *Sankramak roga* that's why we can conclude that ancient *Acharya* were equipped with knowledge of *Sankramak roga* (communicable diseases) which occurs due to the microbial invasion. They have provided a thorough description in *Samhitas*. Improving immunity is considered important for controlling *Sankramak roga*. *Charaka Samhita* described *Vikara vighata bhavabhava* in *Prameha Nidana* which focus on role of amalgamation of causative factors, *Doshas* and *Dushyas* in diseases. *Samhita's* described diseases caused by

microorganism and elaborated concept of *Janapadodhwans*. Epidemics have potential to bring destruction of all people, no matter how different they are from one another. Maintenance of *Dincharaya*, *Rutucharya* and *Sadvritta* along with help of *Panchakarma*, *Aushadha* and *Rasayana* these diseases can be cured.

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