

Descriptions of Ayurveda *Samhitas* and ancient Literatures on Microbial diseases w.s.r. to *Janpadodhwans*

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REVIEW ARTICLE

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ABSTRACT

Ayurveda the historical science of Indian medicine described various diseases and their management. Ayurveda described concepts of *Bhoota–Graha Rogas* as disease of microorganism which mainly arises when *Sharir Bala* get reduced. Currently such types of diseases creating great health burden since large number of global population affected with pathogens. Ayurveda described causes, transmission mode and prevention of such pathological conditions under the heading of *Janpadodhwans*. *Acharya Charak* mainly emphasizes concept of *Janpadodhwans* as *Sankramak roga*. The various literatures of Ayurveda described concept of *Janpadodhwans* / *Sankramak roga*. Present article dealt with ayurveda perspective on *Janpadodhwans* with respect to various Ayurveda philosophers.

Keywords: Ayurveda, *Janpadodhwans*, *Sankramak roga*, *Bhoota–Graha Roga*.

Introduction

The current scenario of world facing many health issues and prevalence of communicable diseases (*Sankramaka Roga*) are predominantly causing health problems globally. These disease mainly occurs due to the pathogenic microorganism and spread *via* various mode of transmission. The microbial pathogens infect person when defense mechanism get reduced. The severity of such

types of disease mainly depends on multiplication capacity of infectious agent. These infectious agents grow or multiply inside the human body after their invasion and utilize biological system of host for their multiplication. The toxins; endotoxins or exotoxins released by microbial agents initiate pathogenesis of diseases. **Figure 1** depicted some ways of transmission of microbial diseases. (1-3)

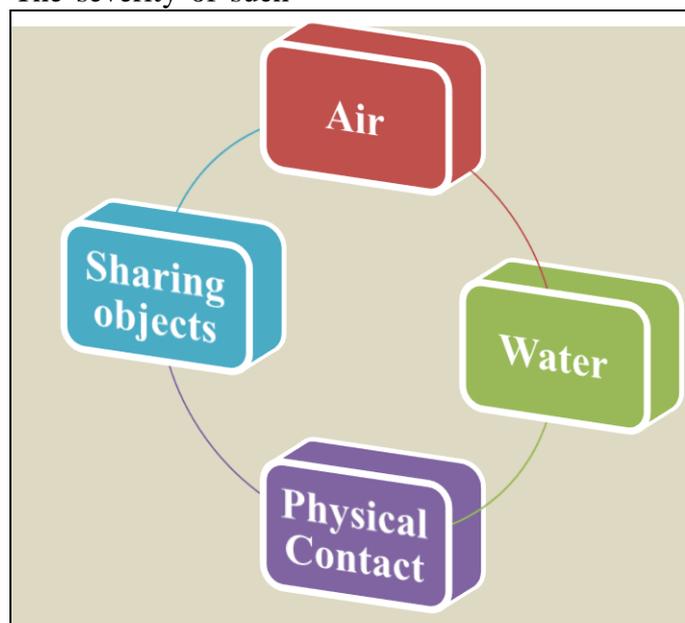


Figure 1. Some ways of transmission of microbial diseases.

Janpadodhwans

Janpadodhwans mainly described by *Acharya Charaka* which resembles population destruction in an area. The logical concept of *Janpadodhwans* is that people of similar demographic region possess some common factors like air, climatic conditions and habitants, etc. The vitiation in then factors can cause *Janpadodhwans*. As per ayurveda it can be stated that vitiation of *Jala*, *Vayu*, *Desha* and *Kala* can leads *Janpadodhwans*.

Aacharya Charaka described that *Adharma* and *Pradnyaparadh* can enhance provenances of *Janpadodhwans*. Awful conduction of *Ritucharya* & *Dincharya*, *Vega vidharan* and *Paapkarma* reduces immunity thus enhances susceptibility towards *Janpadodhwans*.

Prasnaga, *Gatra Sansparsha*, eating & sleeping together, sexual contact and sharing cloths & ornaments, etc. can be considered as mode of transmission for such diseases.

Kustha, *Jwara*, *Shosha* and *Netrabhishyanda* initially considered as *Aupasargikrogas roga* which spread from person to person; contagious disease mainly spread through contacts. The modern science also mentioned some diseases which spread from person to person and occurs due to the microbial infections including leprosy, conjunctivitis, tuberculosis and infectious fever.

➤ *Veda's description*

Atharvveda mentioned role of *Krami* along with *Rakshas*, *Yatuthan* and *Gandharav* in disease prevalence. Later on concepts of *Kanda*, *Sukta* and *Mandal* also came in practices. *Atharvaved* brief about a prayer regarding to prevent *Krimis* infection which says that one should not get affected by *Krimis*. The literatures of this period also mentioned that sun-rays can destroy *Krimis* and human body easily gets affected by *Krimis* in the absence of sun-rays. The *Krimis* can enter into body *via* contaminated water and foods. *Agnipurana* and *Garudh Puradh* mentioned that microbes reside inside the abdomen in the form of *Krimis* and causes diseases.

Charka Samhita Description

Charka Samhita not described infectious diseases as original context but as described by *Agnivesh* in *Nidan 1/17* mentioned eight types of *Aagntuja Jwar* which can occur due to the infections of microorganisms.

Bhutadibhi Sang was described as disease which may occur due to the microbial invasion and later on another term *Bhutasvish krimi* was correlated with *Bhutadibhi Sang*. This concept mainly emphasizes the role of toxins and poisons secreted by *Krimis* towards the disease manifestation.

The heterogenous fever described here which occurs due to the vitiation of *Doshas* associated with microbial infections. The concept of *Rajyakshma* also described by *Charak samhita* which may occurs due to the *Rajyakshama's* microorganisms.

Viman sthan of *Charak Samhita* described *Krimis* as two types; innate and diseases causing. Innate *Krimi* not considered responsible for diseases manifestation while another form was considered as diseases causing organism. Later on these *Krimis* were classified as; *Purishaj*, *Malaj*, *Raktaj* and *Kaphj*. Similarly external *Krimis* were also reported which spread through clothes, hair and moustache.

Charak viman mentioned effects of *Desha* and *Kala* towards the epidemic diseases and elaborated terms *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.

Susruta Samhita Descriptions

Aacharya Sushrut mentioned mode of transmission along with types of infectious diseases: *Susruta Samhita* considered *Sankarmna* as *Aupsargika Roga* which can spread through sexual intercourse, air contamination, physical contact, eating together, sharing objects and sleeping together. Here leprosy, tuberculosis, fevers and conjunctivitis were described along with some other diseases which can transmit from one to another person.

Ashtang Sangrah Samhita Descriptions

Here concept of *Aagantuj Roga* was elaborated which can occurs due to the

microbial invasion. Garbage, dirt, Debris of dead body, contaminated water, infected fishes and infection of urine/feces can lead to pathogenesis of such diseases.

Acharya Bhav Prakash Samhita Descriptions

Kushtha, *Upadamsa* and endemic fever were considered as contagious disease which transmits from one person to another person. Skin contact, sexual intercourse, infected air and sharing objects of infected person, etc. were considered as mode of transmission.

Bhav prakash mentioned *Phiranga Roga* as *Gandharoga* under highly contagious condition. The *Phirangini* relates with diseased female, the physical contact and sexual intercourse with such person can transmit disease. Somewhere it is considered as *Agantu* disease caused by external factors.

Yogratankar Descriptions

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

Yagvalygya Samhita Descriptions

Akshi roga, *Twak roga*, *Apasmar*, *Masurika* and *Rajyakshma*, etc. were considered as *Sankramak rogas* which transmitted via various mode of transmission including *Sparsh* and *Danat*. (2,4-7)

Discussion

Charak has mentioned terminology of communicable disease including *Janapadodhwansa* and *Aupsargikarogas*. *Janapadodhwansa* was considered as mass destruction associated with *Asdushitavayu*, *Jala*, *Kala* and *Desha*. *Adharma*, *Paap karma*, awful conduction of *Dincharya* & *Ritucharya* and loss of immunity, etc. can be considered as responsible factors of *Janapadodhwansa*. *Tridoshaja Jwara* also described under *Vishama Jwara* by *Charaka Samhita* which resembles symptoms of Malaria.

Modern science described term endemic and epidemic related to the effects of infectious disease on mass destruction. Factors such as climatic and environmental condition of specific area contribute significantly towards the prevalence of such disease. Fever, tuberculosis, leprosy and conjunctivitis described as diseases which affect mass population and transmitted through direct or indirect ways. Modern science described different therapies for the management of communicable diseases including detoxification measures, uses of drugs and good conduction of daily regimen, etc.

Sushruta considered *Kushtha* and *Jwara*, etc as *Aupsargikarogas*. *Shosha* also described as contagious disease which spreads through various mode of transmission.

Aacharya Vagbhat considered *Shodhanupkramas* and *Raktmokshana* as therapeutic approaches for communicable disease. (7-10)

Conclusion

Samhita's described diseases caused by microorganism and elaborated concept of *Janapadodhwansa*. *Jwar* and *Kushtha* described by *Acharya Charak* under *Bhutabisangaj* as diseases similar to infectious disease. *Acharya Sushrut* considered term *Aupasargik Rogas* for microbial diseases. Some other ayurveda texts described *Kuprosangaj* and *Yoni Janya Roga* as microbial diseases. Modern science mentioned leprosy, pyrexia, tuberculosis and conjunctivitis, etc. as communicable diseases which spread from one person to another. This article concluded that ancient *Aacharya* were equipped with knowledge of communicable or infectious diseases which occurs due to the microbial invasion.

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Conflict of Interest

The author declares that there is no conflict of interest regarding the publication of this article.

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