

ROLE OF AYURVEDA IN COMMUNICABLE DISEASES¹*Dr. Mahadev Sogi and ²Dr. Rahul Nigam¹Assistant Professor, Shri C B Guttal Ayurveda College Dharwad.²Assistant Professor, Ayurveda College Bareilly, Uttar Pradesh.***Corresponding Author: Dr. Mahadev Sogi**

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ABSTRACT

Ayurveda though an ancient medical science in the world, has clearly described such communicable diseases & their cause, mode of transmission, prevention as well as cure. Various terms like Janapadodhwansa (Charaka), Maraka (Sushruta) and Janamar (Bhela) have been used to describe the disease epidemic in Ayurveda and communicable diseases have been separately described as Aupasargika Roga. Interactions among agent, host and environment is responsible for emergence of infectious diseases. Prevention as well as cure of disease is goal of Ayurveda. Through maintenance of *Dinacharya*, *Rutucharya*, *Sadvritta*, persons physical and mental health is secured. With the help of *Panchakarma*, *Aushadha*, & *Rasayana* these diseases can be cured. In this literary work effort has made to find how Ayurveda can help to face growing challenge of communicable diseases.

KEYWORDS: Janapadodhwansa, maraka, janamar, aupasargika roga. Dinacharya, Rutucharya, Panchakarma.**INTRODUCTION**

Although there had been enormous development in the field of medical science presently, the importance of ancient methods of preventing diseases could not be ignored even in 21st century. Communicable diseases continue to be a major public health problem in India.

The root-cause of Janapadodhwansa is Adharma which in this context means non performance of one's duties with honesty or as per rules of the nature or country. Adharma arises due to Pragnaparadha (intellectual errors occurring knowingly). It can be understood in present context that wrong deeds performed by human beings from generation to generation like polluting air, water and soil may be the cause of spread of air, water or soil pollution related diseases and also for diseases caused by extreme weather changes due to global warming.^[1]

Sushruta has used the term aupasargikaroga for the diseases communicating from one man to another. kushtha (skin diseases), jwara (fever), shosha (Emaciation), and netrabhishyanda (conjunctivitis) are examples in the case. Different modes of transmission from one to another include prasanga (mutual contact), gatrasansparsha (skin to skin touch), nihashwasa (exhaled air), sahabhojana (sharing food), sahashaiya (sleeping closely), asana (sitting close to each other), using vastra (cloths), malya (using garlands) and anulepana (using paste of chandana etc. on the body after bath). These modes of transmission are still relevant from current epidemiological perspectives.^[2]

As per Sushruta Samhita, certain diseases like kasa (cough), shwasa (dyspnoea), pratishyaya (rhinitis), shirahashoola (headache) and jwara (fever) also affect large number of people of a Janapada or Desha (large area of land or a country) either through polluted or vitiated air or contaminated home, bed, seat, vehicle, gems and other instruments or even through contact of females. Most of these clinical features may be observed in various infections of respiratory tract in current practices.

According to Charaka Samhita, diseases spread through touching of one person by other or by contaminated air and food may cause death of a large population. 'Maraka' denotes the condition arising from death of large number of people caused by diseases due to contaminated plants or water.

According to Bhela Samhita, janamar (death of large number of people) may occur due to diseases arising as a result of extreme variations in seasons.

When a group of people exposed to a particular disease, the affect seen is categorized in four categories mild, moderate, severe and unaffected. The pathogenic factors require some essential favorable conditions to flourish and create the disease. Ayurveda finds Bala and Vyadhikshamatava as profound explanations for this phenomenon.^[3]

Vyadhikshamatva In terms of medical science it is called immunity. The body with adequate vyadhikshamatva is

capable to overcome the effect of these pathogens to make oneself disease free or with the mild prevalence. The one who possess good vyadhikshmatva has a good dehabala.^[4]

MATERIALS AND METHODS

Concept of Communicable diseases are caused by a specific infectious agent or its toxic product transmitted from an infected person, animal or reservoir to a host susceptible, either directly or indirectly through an intermediate plant or animal host or vector or inanimate environment.

The risk factors for communicable diseases include lack of safe water, inadequate excreta disposal facilities, Janapadodhwansa can be prevented and controlled by using Panchakarma i.e. purification procedures like vama (emesis), virechana (purgation), vasti (medicated enema) and nasya (using medicines through nasal route), rasayana and obeying the sadavritta (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 vama).^[5]

1. Karma Panchavidham (Appropriate use of Panchakarma) (1) Vaman, Virachan, Niruhabasti, anuvasan basti and shirovirechan are panchakarma, described by Acharyas Acharya Vagbhat included Raktmokshana among shodhanupkrama Depending upon Doshabala, vyadhibala appropriate remedy from above should be selected and implemented.^[6]

2. Rasayana-Vyadhikshamatva

Rasayana is of two types. i.e. Kutipraveshik and Vatatapika. In case of communicable disease vatatapik Rasayana can be used. It has minimal precautions and can be easily used in day to day life, various Rasayana and their indications, benefits have been mentioned. Out of which Chyavanprash, Triphala Rasayana etc will prove helpful. Curative- treatment which cures the disease of suffering people naimittika rasayana.^[7]

3. Aachar Rasayana and Sadvrittapalan. These rules and regulations help in maintenance of mental and spiritual wellbeing of a person. Truth, sympathy, respecting elders and teachers, helping needy people, eating nutritious and Satvikaahar e.g. milk, ghee etc. in daily food.^[8] Properly following these rules will benefit the person in the same way as that of consuming Rasayana. Hence it is called Achara Rasayana.^[9]

DISCUSSION

Communicable diseases are as mentioned, produced due to infections, which manifests its symptoms prior to loss of immunity or Vyadhikshamatva. Medhya Rasayana drugs possess potent anti anxiety effects. Kamya Rasayana, Naimittika Rasayana and Ajasrika Rasayana Dravyas can be helpful for the promotion of the

Rasadidhatus and responsible for increase of Oja. For the preventive aspect of the disease Achara Rasayana Sevana can be done, which can decrease the spread of the disease. In this way the internal environment of the body can be maintained and the disease process can be checked. Ayurvedic concept of 'Rasayana' seems not only to embody the principal aspects of new hypothesis centered on an immuno-endocrine psycho neuro axis but also to go beyond it by encompassing the entire human system with its diverse and complicated immune endocrine pathway.

Sushruta has clearly mentioned regarding Aupasargika roga. Hence Communicable diseases is Sanghatabalapravrta in origin, implying Bhutas or living creatures or viruses etc are the causative agents and the disease can be transmitted from one person to another person. Vyadhikshamatva is interpreted as Vyadhi Balavirodhitva (antagonistic to strength and virulence of disease) and Vyadhi Utpadaprativandhakatva This Vyadhikshamatva depends on the presence of Bala or Oja in the body. Oja represents vitality, vigour and capacity to resist decay and disease. Ojas is the Sara or essence of the Dhatus. Ojas (Bala) is responsible for promoting the stability and strength of the organs of the body. The loss or deficiency of Ojas leads to wasting, decay and degeneration.

CONCLUSION

Ayurveda primarily focuses on the ways and means that balance the endogenous and exogenous factors responsible for the disease pathogenesis. Though all these practices are not yet validated in scientific terms, since these had already been in the practice by common people, these must be promoted. In Ayurveda, it is not only the medicine but also the non-pharmacological means that play important role both on psyche and soma.

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