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ROGAMARGA AND SADHYASADHYATA

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Abstract ;

The concept of Roga-Marga is an unique contribution of Ayurveda in the field of clinical medicine. After narrating this concept in NirdesaChatuska, no where the clear cut and direct role of RogaMarga has been given but all the indirect scattered references shows its application all over the Samhita. AcharyaCharaka explained this concept with due emphasis in context of Tisraisaniaadhyaya inNirdesaChatuska, which itself indicates its importance. Literally, the Rogamarga refers to the path of disease. As we give due importance to the *Srotas* while considering the distribution of the flowing material through them, similarly, one is bounded to understand the path of disease itself before knowing the disease and its management and this may be reason that the explanation of TriniAyatanani and TrayoRoga is followed by TrayoRogamarga. The purpose for describing Roga-Marga is SukhaSadhyatvadi Jnanartham, according to Chakrapani.

Key words ;Roga, Marga, Bahya, Madhyama, Abhyantara etc

INTRODUCTION

RogaMarga is the place of Kha-Vaigunya and if the Samprapti is hit at the place of Kha-Vaigunya, disease can be removed permanently. Today, the recurrence of almost all the diseases is seen. If one makes use of the knowledge of Roga-Marga, this deficit of recurrence can be solved

Rogamarga and Prognosis :

Gangadhara, another commentator of Charaka, says that the diseases of Bahya. Rogamarga are SukhaSadhya, and the disease of Madhyama. Rogamarga will be KrchraSadhya. ¹In cases of Abhyantara Roga marga the diseases may be SukhaSadhya in the beginning. If neglected, they may become Krchrasadhya or Asadhya or Yapya.² Some diseases will be Krchra from their very origin. Udara can be cited as an example for this. Tamakaswasa is Yapya by its very nature. Vagbhata has also said that the diseases of one Marga will contribute for an easy cure of the diseases.

Knowledge of the prognosis is highly essential for a physician for, only after deciding the prognosis, treatment should be undertaken. ^{3,4}

In the case of the diseases of the Roga related to BahyaRogamarga. Upadrava will be minor or uncommon. This shows that there will be no favorable environment for the manifestation of Upadrava, in the diseases of BahyaRogamarga.

Diseases of Madhyama.Rogamarga.will have serious complications, which will be of very intense type and the organs of Madhyama. Rogamargawill have to exhibit a great amount of resistance at the time of manifestation of complications. If the complications supercede the resistance, the subject with such complications will die or serious and permanent structural or functional disorders of the structures will occur.

Again, in the diseases of Abhyantara .Rogamarga.it seems that there will be favorable conditions exhibited by the structures of that RogaMarga and the complications may vary from mild to severe within a short period of time.

How Rogamarga contributes to prognosis, as explained above depends on the resistance of that particular site. Chakrapani supports this view on the quotation,⁵ Here, the word *nivrattepi* suggestive of loss of resistance power or the weakened resistance power. This is supported by the modern concept of portal of entry of infection as discussed earlier.

According to Madhukosakara, the commentator of MadhavaNidana, Rogamarga has the purpose of framing suitable measures of treatment.⁶

As we saw the travel of Dosha from one Marga to the other, we also find the medicines given through one Marga, showing their effects on the other Marga. Sulphur, Bhallataka, when administered orally, influence Kustha and Switra respectively. Most of the medicines are introduced orally or through kosta. They are carried to the vitiated parts through PoshanaMarga only. The elimination of sulphur, which is administered orally, is observed in the form of Hydrogen sulphate through breast milk, sweat and respiration.

Similarly seen for Arsenic compounds. Here it is thus clear that the Kosthangas never favour things, which are not suitable for them and to get rid of such substances, they push them to other Marga. But medicines applied externally generally do not come to Kostha. It is in case of Snehas this phenomenon takes place.

For the well being of an individual, body tries to put out the vitiated Dosha. This “Putting out” is understood to a thorough extent through Chardi and Atisara. By studying BhayajaAtisara and DwistarthaYogajaChardi, we can understand that Vamana and Virechana are caused without any intake of food or medicine. This shows the behavior of the body towards the things, which are unhealthy to it. Both Vamana and Virechana are the procedures connected with G.I.T. or Abhyantara .RogamargaThus, Kostha is the easy available axis to remove Dosha, for the body in their natural process and for the physician therapeutically. Thus, it can also be inferred that the diseases of Kostha or Abhyantara .Rogamarga.can be cured by Vamana or Virechana as per its Utthana i.e. Amasayottha through Vamana and Pakwasayottha through Virechana.

A study of the diseases related to Abhyantara .Rogamarga.will reveal that Agnimandya will be the main factor in those diseases. Agnimandya as we know gives rise to Ama, which in turn creates Srotorodha. The purpose of Vamana, Virechana or the other Shodhana measures is to remove Srotorodha. Only expelling the morbid factors fulfills this. Because if they are made to stay inside and if attempts only to suppress them by means of Shamana measure, the toxic effects of them may subside but they will be inside and may recur when favorable opportunities occur. The purpose of Shodhana is to eliminate such Dosha and remove Srotorodha. But these measures are to be adopted when the vitiated Dosha are excess in quantity. The dangers of attempting to expel Dosha, which are very less in quantity, are described in texts ⁷. In the same way, even the exceeded Dosha will have to be eliminated gradually.

In the diseases of BahyaRogamarga., Dhatwagnimandya will be prominent. Ama will be in the Dhatus in these cases. The vitiated factors will have been spread. Therefore, they will have to be collected at one place, for which Snehana and Swedana will be useful. The vitiated factors treated by Snehana and Swedana will arrive at Kostha, which is an organic structure that can accommodate the Dosha, because of its cavity. From there, they are eliminated through Vamana or Virehcana. But looking at the Chikitsa of the diseases of BahyaRogamarga..given in classics, more or less Virechana is more beneficial in these diseases. The probable causes for this can be given in this way;

- (1) Most of the diseases are Pitta Pradhana
- (2) The Kostha and Shakha are connected through the route of nutrition.

Thus the PoshakaAhara Rasa after the absorption reaches the Dhatus and absorption takes place almost in Pachyamanasay and Pakwashaya. The Dosha that comes from Sakha to Kostha, therefore reaches the Pachyamanasaya or Pakwashaya, as far as the disease of Bahya.Rogamarga. concerned. Thus, Virechana will be more favorable for it.

Again the diseases of Bahya.Rogamarga. will be of spreading nature. This is very clear in cases of Visarpa, Kustha etc. The spreading will be mostly in a systemic way like from Rasa to Rakta than to Mamsa and so on. Blood will be the prominent Dushya in the diseases of Bahya.Rogamarga. It is only through blood that Dosha are carried throughout the body. Therefore, Raktamokshana will be one of the best Shodhana measures for the diseases of Bahya.Rogamarga. Visarpa may be quoted as an appropriate example for this.

For the diseases of Madhyama.Rogamarga.Shodhana should be carried out very carefully. Adopting measures like Vaman or Virechana are not adviceable in the disease of Madhyama.Rogamarga. as there will be involvement of vital organs or Marma. The measures of Shodhana in these diseases must be quick effective and at the same time, they should not result the patient in getting exhausted. Two are such Shodhana measures, which are quick in action and best suited. They are, Basti and Nasya. These are doubtlessly slow processes, but for the diseases of Madhyama.Rogamarga. where Vata in general and Prana&Vyana in specific are involved, only such measures will have to be adopted.

All the diseases of Madhyama.Rogamarga. are originated due to Pratihata or obstructed Vayu and hence they are Pakwasayotha. The disorders related to Madhyama.Rogamarga. have certain specialities. They are

- (a) Pain dominated
- (b) The signs and symptoms will be changing
- (c) Sudden loss of function may occur and
- (d) Persons afflicted, will not be able to withstand any burden or strain resulting from drastic measures of treatment.

Basti happens to be the best treatment in Vatavyadhi. Its action on Vata and VataSthana has been well explained by Charaka and other Acharyas .It is capable of preventing and overcoming the afflictions of Marma, Asthisandhi etc., which will be an advantageous factor in the treatment of the diseases of Madhyama.Rogamarga.

The diseases of Sira like Ardita, Manyastambha, Pakshaghata, etc. can be treated with Nasya.

In nutshell, we can say that Basti and Nasya will be convenient in the diseases of Madhyama.Rogamarga.,Antahparimarjana can be applied in Abhyantara.Rogamarga. Antahparimarjana and BahihParimarja in Bahya.Rogamarga. In addition, Kshara, Agni, and RaktaMoksana can also be applied in Bahya.Rogamarga.

CONCLUSIONS

Roga margas are told for prognosis as well as treatment.

The involvement of only one roga marga indicates roga will be sukhasadhya ,two roga margas disease will be krachrasadhya ,whereas involvement of all the three roga marga indicates that the disease has become asadhya for the treatment.

The movement of dosha from one marga to other should be treated very cautiously, without making any delay. They have to be first brought to the Kostha and than eliminated by the nearer routes. Thus, TiryakagataDoshā means the Doshā traveling to Sakha and / or MamasthiSandhi.

The general rule regarding the Shodhana can be formulated like this :

Diseases of AbhyantaraRogaMarga :-Vamana, Virecana

Diseases of BahyaRogaMarga :Virecana, RaktaMoksana

Diseases of MadhyamaRogaMarga :Basti, Nasya

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