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## Research Article

# ROLE OF ROGAMARGA IN SADHYASADHYATA OF VYADHIS

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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 Nirdeśa Chatuska, no where the clear cut and direct role of Roga Marga has been given but all the indirect scattered references show its application all over the Samhita. Acharya Charaka explained this concept with due emphasis in context of Tisraisaṇiya in Nirdeśa Chatuska, 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.

#### Keywords:

Roga, Marga, Disease, Prognosis,  
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## INTRODUCTION

### Rogamarga and Prognosis

The purpose for describing Roga-Marga is Sukha Sadhyatvadi Jnanartham, according to Chakrapani. Gangadhara, another commentator of Charaka, says that the diseases of Bahya. Roga marga are Sukha Sadhya, and the disease of Madhyama. Roga marga will be Krchra Sadhya. In cases of Abhyantara. Roga marga the diseases may be Sukha Sadhya in the beginning. If neglected, they may become Krchrasadhya or Asadhya or Yapyā. <sup>1</sup>Some diseases will be Krchra from their very origin. Udara can be cited as an example for this. Tamakaswasa is Yapyā 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.<sup>2&3</sup> In the case of the diseases of the Roga related to Bahya Roga marga. Upadrava will be minor or uncommon. This shows that there will be no favorable environment for the manifestation of Upadrava, in the diseases of Bahya Roga marga. Diseases of Madhyama. Roga marga will have serious complications, which will be of very intense type and the organs of Madhyama. Roga marga will 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. Roga marga. it seems that there will be favorable conditions exhibited by the structures of that Roga Marga and the complications may vary from mild to severe within a short period of time.<sup>4</sup>

How Roga marga contributes to prognosis, as explained above depends on the resistance of that particular site.<sup>5</sup> Chakrapani supports this view on the quotation

According to Madhukosakara, the commentator of Madhava Nidana, Roga marga has the purpose of framing suitable measures of treatment.<sup>6</sup> 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 Poshana Marga 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 Kosta. 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 Bhayaja Atisara and Dwistartha Yogaja Chardi, we can understand that

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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 . Roga marga Thus, 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. Roga marga.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 Roga marga 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 <sup>7</sup>. In the same way, even the exceeded Dosha will have to be eliminated gradually.

In the diseases of Bahya Roga marga, Dhatwagni mandya 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 Virechana. But looking at the Chikitsa of the diseases of Bahya Roga marga..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 Poshaka Ahara Rasa after the absorption reaches the Dhatus and absorption takes place almost in Pachyamanashaya and Pakwashaya. The Dosha that comes from Shakha to Kostha, therefore reaches the Pachyamanashaya or Pakwashaya, as far as the disease of Bahya Roga marga. concerned. Thus, Virechana will be more favorable for it. Again the diseases of Bahya Roga marga. 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 Roga marga. It is only through blood that Dosha are carried throughout the body. Therefore, Rakta mokshana will be one of the best Shodhana measures for the diseases of Bahya Roga marga. Visarpa may be quoted as an appropriate example for this.

For the diseases of Madhyama. Roga marga. Shodhana should be carried out very carefully. Adopting measures like Vamana or Virechana are not advisable in the disease of Madhyama Roga marga. 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 Roga marga. where Vata in general and Prana & Vyana in specific are involved, only such measures will have to be adopted.

All the diseases of Madhyama Roga marga. are originated due to Pratihata or obstructed Vayu and hence they are Pakwasayottha. The disorders related to Madhyama Roga marga. have certain specialties. 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 Vata vyadhi. Its action on Vata and Vata Sthana has been well explained by Charaka and other Acharyas .It is capable of preventing and overcoming the afflictions of Marma, Asthi sandhi etc., which will be an advantageous factor in the treatment of the diseases of Madhyama Roga marga.<sup>8</sup>

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 Roga marga., Antahparimarjana can be applied in Abhyantara Roga marga. Antahparimarjana and BahihParimarja in Bahya Roga marga. In addition, Kshara, Agni, and Rakta Mokshana can also be applied in Bahya Roga marga.

## CONCLUSIONS

- Roga Marga is the place where Kha-Vaigunya does occur and acts as the point of ignition and directs the Samprapti to propagate in definite pattern.
- Roga Marga can also be appreciated as the classification of diseases on the basis of their prognosis. If so, it is again specific and unique in comparison to the systemic classification of disease in the modern science Diseases of Bahya. Roga marga are Sukha Sadhya, and the disease of Madhyama. Roga marga will be Krchra Sadhya. In cases of Abhyantara . Roga marga the diseases may be Sukha Sadhya in the beginning.
- The Vyadhis mentioned under Abhyantara Roga Marga are Jatharagni centered and can be treated on the principle of Jatharagni Mandya.
- Basti and Nasya will be convenient in the diseases of Madhyama Rogamarga. ,Antahparimarjana can be applied in Abhyantara Rogamarga. Antahparimarjana and Bahih Parimarja in Bahya. Rogamarga. In addition, Kshara, Agni, and Rakta Moksana can also be applied in Bahya .Rogamarga.
- Vamana and Virecana proves to be fruitful in Abhyantara Rogamarga, Virecana, Rakta Moksana and Bahir Praimarjana in Bahya Rogamarga and Basti and Nasya in Madhyama Rogamarga

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