A critical Study on Roga marga in Ayurveda with Special Reference to Madhyama Roga marga

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Received on: 05 Nov 2020
Revised on: 13 Dec 2020
Accepted on: 19 Dec 2020

Keywords:
Roga Marga, Koshta, Srotas, Khavaigunya, Shatkriyakala

ABSTRACT

According to Ayurveda health is having an inseparable relation between tri-doshas, sapta dhatus, trimalasamalas srotases and agnis. The normalcy of these components is essential for a healthy life and any alteration or change in the equilibrium of these components will give raise to vyadi or disease. In our body we have got so many dosha gatis like vriddhikshaya bheda, ashayapakarsha bheda urdhvadhavat, tiryak bheda koshtha shakha, Marathi sandhi bheda avarna bheda. So because of this we need to study the roga marga in detail for understanding the rogas in a better way so a study have been put forth with the heading “A Study On Roga marga W.S.R. To Madhyama Roga marga” with its role in diagnosis, prognosis and treatment formed the objectives. In this study we have done the Collection, compilation sorting and analysis of various documentations right from Vedic scriptures to the latest dissertations, journals and websites on trividha roga marga were done. After screening through all the literatures collected on the matter we came to a conclusion that there exists lot of similarity between roga marga and srotas. But they seem to be different. Roga marga are the place where roga exists. Khavaigunya when takes place in srotas disease manifests. Different diseases have been included in different roga marga according to the samprapti and the udbhava sthana of the disease. Roga marga is the place where khavaigunya does occur and acts as the point of ignition and directs the samprapti to propagate in a definite manner. So we have concluded the study as the Roga marga plays an important role in the sub clinical and clinical stages of raj samprathi.

INTRODUCTION

The life science Ayurveda is depended upon dosha, dhatu, mala srotass and agni. (Kalpadruma and Dev, 2002) Their samyavastha is cause for arogy, and vishamavastha is cause for vyadi. In deha from vridhikshayabheda, ashayapakarsha bheda urdhvadhavat, teryak bheda koshthashakha, Marathi sandhi bheda avarna bheda many types of gatis of doshas are there. Dooshyas are of many in number (Vagbata, 2005). Srotass are also many in number like this due to anekata of dosha, dushya, srotass and malas, these produces many types of rogas (Agnivesha, 1995b). Due to anekta of dosha, dushya, srotas and malas, we have got many types of...
rogas. Those all rogas are need to be studied on the basis of 3 types of roga marga, and then it gives valuable knowledge in evolving conceptual aspect of it. On this background “A Study On Rogamarga W.S.R. To Madhyama Rogamarga” with its role in diagnosis, prognosis and treatment formed the objectives. Collections compilation sorting and analysis of various documentations right from vedic scriptures to the latest dissertations, journals and websites on trividharogamarga were done. After screening through all the literatures collected on the matter it was revealed that there exists lot of similarity between rogamarga and srotass. But they seem to be different.

Rogamarga are the place where roga exists. Khaviaigunya when takes place in srotass disease manifests (Samhitha and Sushruta, 1999). Different diseases have been included in different rogamarga according to the sampapti and the udbhavasthana of the disease. (Samhitha and Sushruta, 1999) Rogamarga is the place where khaviaigunya does occur and acts as the point of ignition and directs the sampapti to propagate in a definite manner. Rogamarga plays an inevitable role in the subclinical, clinical and complicated clinical stages of sampapti. (Agnivesha, 1995a)

MATERIALS
This being a literary research the materials used were

1. The Vedic literatures
2. Upanishads
3. Purana
4. Lexicons
5. Samhitas of Ayurveda with commentaries
6. Other texts of Ayurveda
7. Texts on Indological researches
8. The periodicals, magazines
9. Websites

Sources of Materials
Were used as the source of data from Post graduate library, Dept. of Maulika Sidhanta, Ayurveda Mahavidyalaya, Hubli.

METHODS

Aim
To compile all the available literature on Trividha Roga marga with special reference to Madhyama Roga marga. To compile the importance of Roga marga especially Madhyama Roga marga in the diagnosis, prognosis and treatment aspect. The literature survey into various above mentioned materials followed the methods called nirdesha, swasanjna and uhya.

Nirdesha
This method represents the things which are told in short are explained in detail. (Shastri, 1956)

Swasanjna
This method represents the things which are not popular in other shastras or the things which are not found in general for that any name which is suitable and which is famous in our shastra are to be kept.

Uhya
This method represents the things which has not explained clearly in shastra that is to be understood by using our intellect.

Objectives
1. A study on Roga and Marga
2. A detail study on Roga marga
3. A detail study on Madhyama Roga marga

To study the principles of Madhyama Roga marga in the diagnosis, prognosis and treatment of diseases (including shodhana and shamana).

Summary
The study of Roga or disease involves its study from the point of nidaan panchaka and other factors like agni saama, nirnana, vyakta sthana, Sadhya sadhayata and roga marga which are a part of sampapti ghataka. So the study of roga marga is need of hour. Through the study of roga marga with special reference to Madhyama roga marga, its role in diagnosis, prognosis and treatment is done.

Study of Roga marga included the study on different roga margas, Srotass, Madhyama rogamarga angaas, Thrimarma, Agni, Shat kriyakaal and Khavaigunya which were much needed in the conceptual application of roga marga. All the information regarding the above mentioned facts were collected and description is given in accordance to the objectives of the study respectively.
Three paths or margas of diseases were enumerated in charaka samhita as shakha, marmasthi sandhi and koshtha, which have the synonyms of bahya, madhyama and abhyantara roga margas respectively. The marga in this context refers to pathway of disease.

The study undertaken revealed that roga marga is ashraya sthana of vyadhis, which is one of the samprapti ghatakas and is helpful in the prognosis of the disease. It also includes shat kriya kaal and khavai-gunya which plays an important role in the manifestation of the disease. Thus, it indicates the necessity of study on roga marga in diagnosis. Madhyama roga marga is called as Marma asthi Sandhi. Some disease and some organs were illustrated for each roga marga which was approved by the brihatrayee.

This marga comprises of organs and parts of the body which are the seats of prana (life) and any disorder in them are capable of endangering life at any time. Even with mild triggering factors also the powerful medicines and therapies of maximum potential is needed for effective treatment, but cannot be administered as such. Because it may be disturb the essential functions needed for the maintenance of the life. The dosha lodged in asthi, sandhi, marma etc. cannot be dislodged easily and completely because of the choice of treatment is always limited and also the scope for the use of Kshara, Agni and Shastra is very much limited or even impossible as they are risky to life. Hence, the rogaas of this marga are krchra saadhya. Some conditions its lead to Asadhya. Common line of treatment for each roga marga has been narrated. The studies of Madhyama roga marga along with other two roga margas were found to be necessary in the prognosis as well as treatment of the diseases.

CONCLUSIONS

Each Roga Marga is having some specific organs and some specific diseases are indicated for them. Koshta and Abhyantara marga are same. Srotas and Roga marga are having similar. Srotas are called so when the person is in healthy stage and when rogaavastha arises then srotas converts into roga marga. Roga marga is the place where pathogenesis of diseases takes place. Roga marga is the place where khavaigunya does occur and acts as the point of ignition and directs the samprapti to propagate in a definite pattern. Roga marga plays an inevitable role in the Purvarupa, Rupa, and Upadrava stages of Samprapti. Roga marga also can be appreciated as the classification of diseases on the basis of their prognosis. In the diseases coming under a particular roga marga has common khavaigunya in the samprapti and hence the samprapti vighatana or chikitsa of the vyadhi of a particular roga marga can be generated on common line of management. The diseases coming under other two roga marga (Baahya and Abhyantara) can be comparatively easily cured with the help of Shamana, Shodhana and Shas-tra adi Karms. Whereas Madhyama roga marga which includes Marma, Asthi, Sandhietc, are basically Kashatsadhya and Yapya in nature. As the duration of the disease increase it becomes Asadhyaa. Many of the treatment procedures are contraindicated in diseases of Madhyama roga marga as it includes Marma sthanas and all. The doshas lodged in Asthi, Sandhi, Marma etc. cannot be dislodged easily and completely because of the choice of treatment is always limited and also the scope for the use of Kshara, Agni and Sastra is very much limited or even impossible as they are risky to life. Hence, the Roga of this marga are krchrasaadhya, since it is a seat of praana, if not treated properly it can lead to even death.

ACKNOWLEDGEMENT

We have a great pleasure to acknowledge all the supports and cooperation that we have received from our teacher’s parents and friends during the conduct of this research.

Funding Support

The authors declare that they have no funding support for this study.

Conflict of Interest

The authors declare that they have no conflict of interest for this study.

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