

ROGAMARGA AND DOSHA GATI

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ABSTRACT

Roga marga is the actual path of diseases and hence it has got a crucial role to play in the Samprapti Janana. Therefore, for the Samprapti Vighnana also, the aid of Rogamarga can be taken. Rogamarga is the place of khaivaigunya and hence the root causes of Samprapti are supplied and strengthened by this ignition point. Roga marga has got its utility not only in the field of Prognosis but also in the field of Therapeutics. Doshagati are the different kinds of movements of Dosa. They may or may not be able to produce a disease. By the study of those movements, one may predict the presence of a channel or some passage favorable for the movement of the Dosa vitiated or nonvitiated. In a healthy state, there will be no Rogamarga of any kind reserved to the travel of the morbid Dosa. But in unhealthy condition srotas which are meant for carrying particular things will convert into Rogamarga and become responsible for the manifestation of diseases

KEYWORDS: Gati, Doshagati, Roga, Marga etc.

INTRODUCTION

The dictionary meaning of the word Marga, if applied to the body implicates the presence of Marga throughout the body, because Tridosha can move anywhere inside the body. So the body is a Marga of Doshagati.

Doshagati have 3 types of movements. They are,^[1]

- 1) Kshaya, Sthana and Vrddhi.
- 2) Urdhwa, Adhah and Tiryak.
- 3) Sakha, Kostha and Marmasthi Sandhi.

In a body, there is always Marga for Prakrta Dhatu then why Roga Marga are described? For example, description of Srotas is grossly of 3 types.

- i) Those, which are taking something inside the body Prana, Udana, Annavaha.
- ii) Those leading the wastes outside the body Purisa, Mutra, Swedavaha.
- iii) Those, which are helping in nourishment. All the Dhatuvaha Srotas.

Thus, the Srotas for Roga are nowhere described. But, as Cakrapani has told in his commentary that there is no separate passage for waste products. In the body, only 2 things occur saara and kitta and there is no different passages for them. Both of it travels through the same channels. Thus, Roga Marga are none different from Dosa-Marga or Dosa - Gati Marga.^[2]

Again, 3 types of Doshagati and its due relation in terms of Roga-Marga can be explained as follows.

1) Kshaya, Sthana, Vrddhi

Among these Gati, Sthana Avastha of Doshagati is Prakrta but Kshaya and Vrddhi Avastha may be Prakrta (Physiological) or Vikrta (Pathological).

Ex: The prakrta vrddhi and kshaya of dosha impacts over agni.

Again, if this Vrddhi and Kshaya are increased vigorously, crossing its normal rhythm and proportion, the Gati related to them would also be Vikrta, which occurs through Roga-Marga because as soon as the Prakrta Gati becomes Vikrta, the channels are also rendered Vikrta, which then behave as Roga-Marga.^[3]

2) Urdhwa, Adhah, Tiryak

These 3 gatis are also Prakrta when they occur physiologically in the form of Nisthivana, Mala Mutra Pravrtti, Sweda Pravrtti etc. But if this expulsion is increased and the speed of traveling of Doshagati through this Gati is increased, it will result into disease. For example, If urdhwagati is increased chardi, takes place. If adhagati is increased atisaara takes place. And when such gati occurs, it is termed as vikrta gati.

Regarding this particular Gati, (Urdhwa-Adhah-Tiryak) the above specified is a very gross idea.

3) Sakha, Kostha, Marmasthisandhi

These nomenclatures have been used for Dosa Gati as well as Roga Marga. This Dosa Gati is also classified as physiological and pathological.

Physiologically too the Dosa travels through all these structures. It will be explained in terms of Anatomical and Physiological consideration of Roga Marga, whereas pathologically, these Gati occurs through Roga Marga.

Derivation of The Word Marga

Margaha

Pu: Gamanayanvishyateiti Vaal^[4] Marga vaamrugh + dhanchpanthaha.

It is of pullinga word (Musuline gender) it means to search for process of gamana Pantha means Pathway.

Definition of The Word 'MARGA'

Marga means 'pantha' or 'Ayana' from where roga spreads into sharira

Ex: Sarpavisha from rakta and sheeta ushna etc from the marga of twacha enters into sharira.^[5]

Classification of Marga on The Basis of Gati

Here Gati word is used as the synonym of marga.^[6]

Table No 1.

Kshaya	Less than normalcy
Vridhhi	More than Normalcy
Stahana	Healthy avastha

Table No 2.

Urdhwa	Gati is towards upperside Ex: urdhwagata rakta pitta, chardi
Adho	Gati of dosha is towards Lower side Ex: Adhogataraktapitta, Adho gata amla pitta
Teeryak	Gati of dosha is towards bothsides Ex: Teeryakraktapitta

Table No 3.

Koshtha	Doshas make gamana in koshtangas
Marmasthi Sandhi	Doshas make gamana in 107 marmas, asthi is and sandis
Shakha	Doshas make gamana in raktadidathus

Table No 4.

	Vaat	Pitta	Kapha
Chaya	Greeshma	Varsha	Hemantha
Prakopa	Pravrat	Sharad	Vasant
Prashama	Greeshma	Hemantha	Greeshma

Trividha Roga Marga^[7]

Looking to the textual description of roga marga, following bhava visheshas have been described to it.

- I) There are 3 roga margas namely Bahya, Madhyama and Abhyantara
- II) Each roga marga is then allotted a set of structures or organs
- III) Certain diseases are mentioned as occurring in a particular roga marga.

For formation of disease to take place, doshas has to do visarpana after getting vitiated. But through what they do this visarpana the answer is through roga marga. Thus the concept of roga marga is very essential to understand the disease and its management.

Further, the terms like pathology, pathogenesis, is used in the modern science also indicate towards the importance of path of the disease. Apart from this the trividha gati of the dosha is also explained by Acharya charaka in terms of koshta, shakha and marmasthi sandhi may be kriyatmaka or vikriyatmaka vivechana. Hence from both kriyatmaka or vikriyatmaka point of view, it is essential to understand the concept of Roga marga.

The understanding of Kriya vikrati of the disease is necessary before undertaking the management for which Ayurveda is having its important approach in terms of "Roga marga" which is specific in comparison with the systemic consideration of classification in the modern science. Further before undertaking the treatment, the consideration of sadhyasadyata is also essential and chakrapaani specifically mentioned that Roga marga is explained for the knowledge of sadhya sadhyata.

On the other hand, madhu koshakara mentions, that Roga marga is explained for using specific chikitsa sutra. Chakrapaani is the commentator of charaka samhita as we all know charaka samhita is well known for chikitsa as 'charakastuchikitsite'. Without knowing sadhyasadyata chikitsa is not possible so chakrapaani mentions roga marga is explained for the knowledge of sadhyasadyata.

Madhukoshakara is commentator of Madhava nidana, it is a treatise famous for explaining nidana as 'Nidanemadhavahasreshthaha' knowledge of nidana is fruitful when suitable chikitsa sutra are implified. So Madhukoshakara has explained roga marga is useful for the chikitsa aspect.

The marga over here renders the area of weak srotas, on account of such weak srotas, even slight apathy may give rise to the recurrence of a disease.

Comprehending the definition of roga marga can be given as the way, mode or manner in which the disease progresses. It is also an indication of how disease is going to take place. Thus the occurrence progress and recurrence, all these conditions depends on Roga marga. Therefore marga plays a vital role in the vikrati.

During the recent developments, the idea that disease is a state has been discarded giving place to the concept that disease is a process, which is ever changing, in its manifestations, a process which may end in recovery or in death, which may be acute and fulminating or in which may represent a slow ageing of the tissues brought about by the sharp tooth of time.

The disease process occurs through a pathway and that is roga marga.

DEFINITION

Two types of definitions can be formed for each Roga marga, for example, for Bahya Roga marga.

- 1) This implicates as the external pathway of disease. By this meaning Abhyantara roga marga and Madhyama Roga marga will be interpreted as internal and medial pathway of disease respectively.
- 2) This renders the meaning of Bahya Roga marga as the pathway of external disease. By virtue of this definition Abhyantara roga marga and Madhyama Roga marga will be the pathway of internal and medial disease respectively.

Between the two definitions cited above, the first definition has got a wider sense. By depending only on the second definition, we will be restricting ourselves, because all the roga those are appearing in the Bahya Roga marga may not be literally external. For ex: prameha pitika is a disease caused by the roga of Madhyama Roga marga. Though the appearance of prameha pitika will be on skin, which is an external structure, the principles of treatment differs considerably from those other disease of Bahya Roga marga. As such the first definition itself consists of the meaning of the second definition also.

Thus the first definition narrates the hidden meaning that each and every disease may and does travel through all the three Roga marga. In some or the other stage, but complete samprapti occurs at a particular Roga marga and than may go to other Roga margas also.

In a healthy state, there will be no roga marga of any kind reserved to the travel of the morbid dosha. In a body there is always marga for prakrta dhatu. Then question arises regarding the presence of Roga marga. For ex: Description of srotass is grossly of 3 types.

- 1) Those which are taking something inside the body, praana, udaka, annavaha
- 2) Those leading the wastes outside the body purisha, mutra, swedavaha
- 3) Those which are helping in nourishment all the dhatuvaha srotass.

Thus the srotass for roga are no where described. But chakrapaani commenting on this has given as the entrance of srotass is called as ayanamukha. Here ayana means natural marga. From where mala or dhatus enters into srotass, they are called as mukha or opening. That

means srotass are the marga for the gamana and pravesha of dhatu and malas. Either than these there is no any entrance or gamana. Rasadi dhatus are having srotasses on their own names.

According to chakrapaani there is no separate passage for waste products. In body only 2 things manifests, and there is no different passages for them. Both of it travels through the same channels. Thus Roga marga are none different from dosha marga or Dosha gati marga.

CONCLUSION

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 plays an inevitable role in the sub clinical, clinical and complicated clinical stages of Samprapti Like the 'Portal of entry' for infection in the modern science, each Roga Marga has got its own defense mechanisms; either mechanical or chemical. When this defense mechanism is superseded, the Kha-Vaigunya is rendered to set in.

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. The diseases coming under a particular Rogamarga has common Kha-Vaigunya in the Samprapti and hence, the Samprapti Vighatana or Cikitsa of the Vyadhi of a particular Roga Marga can be generated on common line of management

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