



### The concept of *Rogarogya ek karanam* in Ayurveda.

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#### Abstract –

Ayurveda the health and life science aims at *swasthasya swasthya rakshanam aturasya vikaar prashaman.* ie maintenance of existing health and curing the occurred ailments. For maintenance of health Ayurveda had taken utmost care and precautions in the form of do's and don'ts mentioned in Dinacharya, Ritucharya, Sadvrutta sandharbh, Achaar rasayan, janapadodhwans prakaran etc. . In the diseased state also the management line with lot of formulations, preparations and procedures like panchkarma had been told to overcome the ailments. But in the midline between maintenance of health and curing the ailments Ayurveda had stated that for all types of disturbance in the health or ailments (Roga ) conditions the imbalance e (hina, ati and mithya yog ) of Kala (seasonal changes), arth (sensory perception ) and karma ( activities of body, mind and speech ) is the root cause and samyak yog of above is the cause for maintenance of health (Arogya ).

**Keywords:** – Hina yog, ati yog, mithya yog, samyak yog, nidan panchak

#### Aims -

- To understand the concept of Aroga according to Ayurveda
- To understand the concept of Roga according to Ayurveda
- To interpret and correlate the actual cause of Roga and Arogya.

#### Objectives-

- To study the concept of Kaal, arth and karma according to Ayurveda.
- To study the concept of Hina, Ati and Mithya yog of above factors .
- To study the influence of Samyak yog of Kaal, arth and karma on Health.

#### Introduction –

Probably Ayurveda is the only science which had laid great emphasis and inclination in the maintenance of

already existing health first than curing the occurred ailments as per the information order found in the Ayurveda classics . The verse *Prayojanam chaasya swasthasya swasthya rakshanam aturasya vikaar prashamanam*<sup>1</sup> clearly signifies the importance or priority given for the maintenance of health in comparison to the aturasya vikaar prashamanam ..ie curing the ailments. *Rogastu dosh vaishamyam dosh samyam arogata*<sup>2</sup> verse clarifies that Roga is the state of disturbance of dosh (both Sharirik and manasik ) and Arogya is dosh samyam the balance of dosh. Acharya Sushrut had further clarified the actual meaning of this definition of health as –

*Samdosh samagnisch samdhatu malakriya prasannatmendriya mano arthanam* ..... |<sup>3</sup> ..ie the equilibrium state of Dosh, Dhatu and Mala along with the harmony of coordination of Atman, manas and the indriyas with the body is the state of health. Even the WHO also agrees and very nearer to the definition of the health as Health is a state of Physical, mental, social wellbeing in which disease and infirmity are absent .<sup>4</sup>

Whereas in the state of Rogavastha the vitiation of Dosh takes place and they pervade throughout the body in search of favourable zone suitable for Dosh – Dushya sammurchan for manifestation of diseases as –

*Kupitanam hi doshanam sharire paridhavata yatra sang khavaigunya vyadhistatropjayate* |<sup>5</sup>

For any disease to manifest or occur it undergoes the five stage process of pathogenesis told in aurveda as nidan Panchak –

*Tasyoplabdhirnidanpurvaruprupaupsh aya samprapti* |<sup>6</sup>

The first stage is nidan (iteology/ cause) which is very important and crucial in the origin of actual pathogenesis. The remaining (purvarupa, rupa, upashaya, samprapti ) etc are the progress stages of pathogenesis . If the first stage is prevented by any way then generally the progress of further stage is checked or least chances of pathogenesis. In Ayurveda the 3 main causes responsible for all types of diseases are the Hina yog, mithya yog and ati yog of Kala, artha and Karma<sup>7</sup>

The Kala here refers to the seasonal factor and broadly there are 3 main season Sheeta, Ushna and varsha kala which influence the health conditions of all beings . The hina yog, ati yoga and mithya yog of kala refers to very less, very much and contrast or absurd situation of sheeta, ushna and varsha respectively. Only the samyak yog of above kala is ideal for health. Similarly in case of sensory perception the same is applicable as very less, very much or absurd coordination of 5 senses with their respective objects and only the balanced or samyak yog is responsible for healthy state of sensory functioning. And finally the hina yog, ati yog and mithya yog of karma ( physical, mental and speech ) leads to imbalance or

disharmony in the body and mind whereas the samyak yog leads to ideal state of health or harmony in the body

and mind . The above matter can be properly expressed through table expressed below. –

Sr No	Causes for Diseases and Health	HinaYog symptoms and complications	Ati Yog symptoms and complications	Mithya yog Symptoms and complications
1	<b>Kaal</b>			
	Sheeta	Very less cold outside leading to decrease less body heat.	Too much cold outside leading to decrease too much body heat.	Unexpected rainfall or heat instead of cold leading to vitiation of Doshas
	Ushna	Very less heat outside leading to less decrease of body heat	Too much increase of heat outside leading to excess increase of body heat	Unexpected rainfall or cold outside leading to vitiation of doshas .
	Varsha	Very less rainfall outside leading to less cold and less moistness of body	Too much rainfall outside leads to excess cold and moisture inside	Unexpected heat or cold outside instead of rainfall leads to vitiation of doshas .
2	<b>Artha</b>			
	shabda	Very little hearing of sound leads to unable to hear the sounds outside and decreases the capacity of hearing	Too much hearing of sound leads to disturbance to ear drum and ringing of sound inside the ear canal	Harsh, fearful, unpleasant sound hearing leads to abnormal impact on the ear drum and loses the quality of sensory perception
	sparsha	Very little contacts with objects leading to less or	Too much contact with the objects leading to bluntness of	Too much cold, too much heat, irritating, corrosive contacts leading to the vitiation of doshas in the skin

		unclear perception of objects and decreases ability of perception	perception ability and irritation to the tactile area .	and decrease the tactile perception ability
	rupa	Very less contact with the visionary objects leading to decrease or reduced ability of perception	Too much contact with visionary object for longer period affects the retina and perception ability .	Disturbing, irritating, troubling and gazing on blazing objects like sun for longer time leads to disturbed perception ability or loss of perception permanently
	rasa	Very less taste perception of all rasa or particular leading to decrease taste perception ability or deficiency disorder of particular rasa	Too much taste perception of particular rasa leading to specific kind of body disorders according to particular rasa taken excessively .	Too much bitter, too much pungent, too much sour, too cold too hot taste perception leads to loss of taste perception or damage permanently
	gandha	Very little smell perception habit leading to decrease smell perception ability	Too much smell perception for longer period leads to damage the smelling ability.	Too much strong, irritating, abnoxious odours, chemicals not pleasant for mind leads to affect smell perception capacity or damage it permanently .
3	<b>karma</b>			
	Kayika	Too little activities of body parts leading to decrease ability of body parts movements and increase sluggishness	Too much activities of body parts leading to hyper functioning of body parts and excitement with increase vaat dosh inside body .	Improper activities with the body parts like shaking legs while sitting, scraping the ground with toes, sitting in awkward position or uncomfortable leading to vitiation of tridoshas

		and kapha dosha in body		
	Vachik	Too little speech leading to decrease or reduce speech ability	Too much talking leading to habit of continuous talk leading to increase vata dosh and headache.	Absurd, hurting, insulting, meaningless, irrelevant speech leading to vitiation of sharirik and manasik doshas
	Manasik	Too little thinking or no responsibility taking leading to decrease the mental ability thereby increasing sluggishness and tamo guna in manas	Too much alertness or thinking or taking too much responsibilities leading to strain on mind thereby bringing fatiguenss and increase vata dosh in body and rajo guna in mind .	Anger, hatred, jealousy, revenge, competition leading to affect the mental ability and vitiate all doshas of body and mind leading to psychosomatic disorders .

On the contrary the Samyak yoga of above factors - kaal, artha, and karma leads to no complications and bring harmony and balance in the doshas thereby bringing sound health. In the classics various types of iteologies had been mentioned for the cause of diseases origin like <sup>8</sup>–

- 1) Dvididh hetu –
  - 1) a) Bahya b) Abhyantar
  - 2) a) Utpadak b) Vyanjak
- 2) Trividh Hetu:-
  - 1) a) Asatmendrirth samyog
  - b) Prajnaparadh
  - c) Parinaa
  - 2) a) Vyadhi hetu
  - b) Dosh hetu

c) Ubhay hetu

- 3) Chaturvidh Hetu
  - a) Sannikrusht
  - b) Viprakrusht
  - c) Vyabhichari
  - d) Pradhanik

But they do come under the category of trividh hetu kaal, artha and karma, hence it had been said that for all types of diseases and maintainance of health the hina, mithya and atiyog of kaal, arth, and karma alone is responsible and no other factor .

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