

CRUCIAL ROLE OF ROGAMARGA TO UNDERSTAND VYADHI**Jyoti Devangamath¹, Santosh Kumar A², Sujnan V S³, Shreevathsa⁴**^{1,2,3} PG Scholar, 4 Professor (I/c) and Head

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ABSTRACT

Rogamarga can be defined as the way, mode or manner in which the disease progresses. It also indicates how disease is going to take place. Thus the occurrence, progress and recurrence of a disease depend on *Rogamarga*. *Acharyas* explained the *rogamarga* for the purpose to understand *sadhyasadhyata* (*Chakrapani*) and *chikitsartha* (*Madavakoshakara*). *Rogamarga* plays an important role in manifestation of *vyadhi*, to interpret prognosis and to plan proper management. But few direct references available regarding *rogamarga* in classics, so here an attempt has been made to appreciate role of *rogamarga* in complete understanding of *vyadhi* in terms of manifestation, *sadhyasadhyata* and *chikitsa*.

Keywords: *Rogamarga, Shaka, Kosta, Marmastisandhi, Sadhyasadhyata and Chikitsa*

INTRODUCTION

Acharya Charaka explained the concept of *Rogamarga* in the context of *Tisraishaniya adhyaya* in *Nirdesha Chatuska* of *sutrasthana*. *Rogamarga* is nothing but pathway indicates the morbid state of dosha (toxins) motivates in a specific way with specific affinity towards the selected tissues and organs. According to *Chakrapani* it has been emphasized for the interpretation of *Sadhyasadhyata*¹ (Prognosis) and according to *Madhukoshakara*, for *chikitsa bhedartha*² (therapeutic application). To understand the importance of *rogamarga* in *roga*, there is necessity to know the anatomical, physiological and pathological aspects of *rogamarga*. The adequate knowledge of pathogenesis of diseases is necessary before undertaking the management. This can be achieved by the proper understanding of

Rogamarga.

Rogamarga

Rogamarga the word comprises of two words *roga* + *marga*. The word *Roga* and *Marga* is derived from the root '*Ruj*' and '*mruj*' *dhatu* respectively. The meaning of *Roga* is breaking up of strength, distemper or disease³, is the resultant of the disintegration of *dhatu samyatha*, *Marga* means way, passage or channel⁴. It has been inferred that *Marga* in this particular context can be 'the area of weak *Srotas*'. *Rogamarga* means the disease process occurs through a particular pathway. Thus the occurrence, progress and recurrence of *vyadhi* are displayed through *Rogamarga*. *Acharya Hemadri* quotes *bahya Rogamarga*, as *roganam bahirmarga*⁵ and *Arunadatta* quotes as *bahyanam roganam ayana sthana*⁵. This renders the meaning of

bahya rogamarga as the pathway of external disease. By virtue of this definition, it will be interpret as *abhyantara rogamarga* and *madhyama rogamarga* will be the internal and middle pathway of diseases respectively.

Classification of rogamarga: *Trayo rogamarga iti- shakha marmasti sandhayah kostashcha*⁶

- *Bahya Rogamarga /Shakhasrita marga*
- *Madhyama Rogamarga / Marmasthi sandhi marga*
- *Abhyantara Rogamarga /kosthasrita marga*

Table-1 showing structures and diseases of each rogamarga

Rogamarga	Structures	Diseases
Bahya	<i>Rakta, Mamsa, Meda, Majja, Shukra, Twak</i>	<i>Ganda, Pidaka, Alaji, Apachi, Visarpa, Arsha, Gulma, Charmakeela, Shvayathu, Vidradhi</i>
Madhyama	<i>Marma, Asthi, Sandhi, Snayu, Kandara</i>	<i>Pakshavadha, Paksha Graha, Shosha, Ardita Apatanaka, Rajayakshma,</i>
Abhyantara	All Kostangas	<i>Jvara, Murcha, Alasaka, Kasa, Gulma, Hikka, Arsha, Visuchika, Anaha, Pleeha, Visarpa, Shvayathu, Vidradhi, Athisara</i>

Some organs are listed under a particular *Rogamarga*, based on its anatomical and physiological considerations. This signifies *Rogamarga* as the *adhithana* of diseases or place of origin of disease. *Kostangas* like *Basti, Hrudaya yakruta* and *Vrukka* are included in both *madhyama Rogamarga* and *Abhyantara Rogamarga*. It is not punarukta, in *Basti, Hrudaya, yakruta* and *Vrukka* when diseases occur due to *raktadi dhatu* is considered under *madhyama rogamarga*. When the diseases occurs in *svatantra roopa* is considered under *Abhyantara Rogamarga* *Madhyama Rogamarga* includes organs such as *Shira, Hrudaya, Basti, Asthi* and *Sandhi*. Why such heterogeneity organs should be put together, because these are not common either physiologically nor are having anatomical continuity. Only one thing is common in them as these perform vital functions of the body and any damage to them will give rise to serious consequences. These are quite different organs from anatomical point of view, but pathologically it

is clearly evident that in diseases like *Amavata, Vatarakta* etc. which are related with the joints, signs and symptoms of malfunction of *Hrudaya* (Rheumatic heart) will be present.

ANATOMY- PHYSIOLOGY AND PATHOLOGICAL ASPECT OF ROGAMARGA

The terms like pathology, pathogenesis used in the contemporary science also indicate towards the importance of path of the disease. Apart from *rogamarga* the *Trividha Gati* of *dosha* also explained in terms of *Kosta, Shakha* and *Marmasthisandhi*. *Tridosha* can move anywhere inside the body. So the whole body itself is a *marga* for *dosha*. Apart from *Kosta, Shakha, Marmasthisandhi*, all the divisions of *Dosha Gati*⁷ viz. (1) *Kshaya, Sthana, Vruddhi* (2) *Urdhwa, Adhah, Tiryak* can also be considered as *Rogamarga*. These pathways have been considered as *marga* for both *dosha* and *roga*. A *Prakruta doshas* travel through these structures is consider as Physiological

(*Doshagati*), whereas morbid *dosha* travels through this is considered as pathological (*Rogamarga*).

Anatomical aspect of roga-marga

Bahya Rogamarga/Shakha - *Chakrapani* clarifies that the interpretation of *Shakha* as extremities is not considered here, to show the remoteness of these structures, they have been termed as *Shakha*. *Rakta*, *Mamsa*, *Meda*, *Majja*, *Shukra* and *twak* are the structures seen one after this shows as *bahya marga* is in direct contact to the external stimulus⁶.

Madhyama Rogamarga / Marmasthi Sandhi Marga - The structures of *madhyama Rogamarga* are not closely linked with each other anatomically. They carry out essential functions of the body and any harm to them will give rise to serious consequences.

Abhyantara Rogamarga /Kosta-The *abhyantara Rogamarga* is termed as *Kosta*. Here *kosta* refers to the *sthana* of *ama* and *pakwa anna*, *mutra* and *rakta*. Hence, all the *Kostangas* are come under *abhyantara Rogamarga*⁶.

Physiological aspect of rogamarga

The *Rogamarga* have some relationship in the form of *Poshana*. The organs of *Abhyantara rogamarga* are connected with *pachana* and the conversion of the food material and excretion of the wastes. For example, the *mahasrotas* with set of *annavaha* and *purisavaha srotas* is connected with the absorption and conversion of food and separation of wastes. The organs related with the *Pranavaha Srotas* are connected with the intake of *shuddha vayu* and giving out the *malarupa vayu*.

Bahya Rogamarga is again physiologically interlinked by the way of *Dhatu Parinama*. Each *dhatwagni* produces *Saramsha* and *Kittamsa*. Out of the *Kittamsa*, *malamsa*

and *doshamsa* are produced. The *saramsha* forms the basis of next *dhatu*. Thus, whenever there is imbalance regarding the production of one *dhatu*, it is likely to affect the *dhatu nirmana paramapara*. The nutrition is obtained through *Abhyantara Rogamarga* to *bahya rogamarga*. *Madhyama Rogamarga* organs are the reservoirs of the circulating media. Always a large and fixed quantity of blood is in contact with these organs. And *poshana* of these three *margas* are interdependent.

Pathological aspect of rogamarga:

Rogamarga means *dosha* involving in *roga* travels through it. *Samprapti* also means process of *dosha sanchaya* to *vyadhi utpatti*. Thus *rogamarga* are very much related with *samprapti* of a disease. After *dosha dusti*, how *doshas* travel at different parts of body is through *rogamarga*⁸.

The actual role of *rogamarga* starts from *Prasara Avastha*. Here the *marga* are not vitiated but the vitiated *dosha* can spread through channels. In *sthana samshraya avastha Khavaigunya* takes place in *rogamarga* and is essential for the pathogenesis to occur. It is the ignition point from where the direction of disease pathology is decided⁹. The *Moola Sthana* of many *Srotas* is common and connected. Hence the pathogenesis can progress in many directions, but in which particular direction and pattern it will progress is decided by *Khavaigunya*, which, occurs in the *Rogamarga*. *Dosha dushya sammurcchana* completes in *Vyakta Avastha*. The field of *samprapti* is up to *Rogotpatti*. In *Bhedavastha*, *vyadhi* may become chronic, complicated or serve as the *nidana* for other disease. Again *rogamarga* also plays an important role for the *Nidanarthakarata* of *vyadhi* because there is

movement of *kupita dosha* from one *marga* to another *marga* takes place¹⁰.

Disease is a process rather than a state, it does not take place abruptly but it has steps of formation and *rogamarga* actively participates at all these steps. *Kha-vaigunya* acts as the point of ignition for the *Samprapti* to progress in a particular direction. *Doshas* traveling from one *marga* to another, either in its *vyakta* or in *bhedhavastha* which clears that *rogamarga* is none different from *Dosha Gati*. *Rogamarga* in *bhedavastha* will help to show the inter connection between the *rogamargas*. Thus one *roga* act as *nidanarthkara* to another *roga* and spread of disease from one *dhatu* to another *dhatu*, one place to another place through *rogamarga*.

Sadhyasadyata according to rogamarga

Knowledge of prognosis is highly essential for the treatment¹¹. The *sadhyasadyata* (*Sukhsadhyatvadi Jnanartham*¹) of *rogamarga* is well understood and supported by the views of the commentators *Chakrapani* and *Gangadhara* both. If the diseases occur in one *rogamarga* is said to be *sadhya*¹². *Gangadhara* says that the diseases of *bahya rogamarga* are *Sukha Sadhya*, The disease of *Madhyama rogamarga* will be *Kruchra Sadhya*. The diseases of *Abhyantara Rogamarga* are *Sukha Sadhya*, *Kruchrasadhya* or *Yapya* or *Asadhya*, according to *roga lakshana*.

The *kruchrasadyata* of *madhyama rogamarga* is very obvious because the organs of this *rogamarga* are always covered by various kinds of membranes making the anatomical formation so complicated to render it not easily approachable. Diseases of *Madhyama rogamarga* will have serious complications, which will be very intense type and the organs will have to exhibit a great

amount of resistance at the time of manifestation of complications. If the complications supersede the resistance, the serious and permanent structural or functional disorders of the structures will occur or subject will die. The complications may vary from mild to severe within a short period of time in diseases of *Abhyantara rogamarga*. In *Bahya rogamarga*, *upadrava* will be minor or uncommon. This shows that there will be no favorable environment for the manifestation of *Upadrava*.

Chikitsa according to rogamarga

In *Madava nidana rogamarga* is specifically mentioned for *Chikitsa bhedartha*². The vitiated *dosha* travel and spreads through *Rogamarga*. So *rogamarga* concept is very essential plan proper management.

The diseases related to *abhyantara rogamarga* (*Kosta*) will reveal that *jatharagni mandhya* will be the main factor. Thus the treatment should be to remove the *jatharagni mandya* and *Kosta* is the easy available axis to remove morbid *dosha* from the body in their natural process. Such treatments mainly constitute *deepana*, *pachana* and *vamana* or *virechana* as per its *utthana* i.e. *amashayottha* through *vamana* and *pakwashayottha* through *virechana*.

The disorders related to *madhyama rogamarga* have certain specialties. They are pain dominated, sudden loss of function may occur and persons afflicted will not be able to withstand any strain resulting from drastic measures. The *shodhana* must be quick, effective and they should not exhaust the patient. There is involvement of *marma* (vital organs) so always the *paripalana* of *marma* should be carried out, for which *Basti*¹³ and *nasya chikitsa* are very effective. The *Marma*, *Asthi*, *sandhi* are the place of *vata*. *Basti* is capable of preventing and overcoming the

afflictions of *Marma* and *Asthisandhi*. The diseases of *Shiras* like *Ardita*, *Man-yastambha*, *Pakshaghata*, etc. can be treated with *Nasya*. In nutshell, it can say that *Basti* and *Nasya* will be convenient in diseases of *Madhyama Rogamarga*

In the diseases of *bahya rogamarga dhatwagni mandya* will be prominent. *Ama* will be in the *dhatu*s like *rasa*, *rakta*. There is need to bring back the morbid *dosha* to *kosta*, for which *snehana* and *swedana* will be useful, *Kosta* is an organic structure that can accommodate the *dosha* because of its cavity. From there, they are eliminated through *Vamana* or *Virechana*. And also *dhatvagni vardhaka*, *bahirparimarjana* and *rakta mokshana* will also useful. In classics *virechana* and *rakta mokshana* are preferred for *bahya rogamarga vyadhi* because involvement of *rakta* is found dominantly.

CONCLUSION

Rogamarga is an indication of how disease is going to take place. *Vikrut doshas* travel through *rogamarga*. The definite structures and diseases are grouped under a particular *rogamarga* has specific reason. *Rogamarga* plays important role in occurrence, progress and recurrence of a disease. *Rogamarga* is necessary to understand pathogenesis, prognosis and to plan proper treatment.

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