CRUCIAL ROLE OF ROGAMARGA TO UNDERSTAND VYADHI

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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 (Madhavakoshakara). 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’ (Prognosis) and according to Madhukoshakara, for chikitsa bhedartha² (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 disease, is the resultant of the disintegration of dhatu samyatha, Marga means way, passage or channel. 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 bahirmarga⁵ and Arunadatta quotes as bahyanam roganam ayana sthana⁵. This renders the meaning of

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**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 kostashcha⁶

<table>
<thead>
<tr>
<th>Rogamarga</th>
<th>Structures</th>
<th>Diseases</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bahya</strong></td>
<td>Rakta, Mamsa, Meda, Majja, Shukra, Twak</td>
<td>Ganda, Pidaka, Alaji, Apachi, Visarpa, Arsha, Gulma, Charmakeela, Shvayathu, Vidradhi</td>
</tr>
<tr>
<td><strong>Madhyama</strong></td>
<td>Marma, Asthi, Sandhi, Snayu, Kandara</td>
<td>Pakshadha, Paksha Graha, Shosha, Ardita Apatanaka, Rajayaksham,</td>
</tr>
<tr>
<td><strong>Abhyantara</strong></td>
<td>All Kostangas</td>
<td>Jvara, Murcha, Alasaka, Kasa, Gulma, Hikka, Arsha, Visuchika, Anaha, Pleeha, Visarpa, Shvayathu, Vidradhi, Athisara</td>
</tr>
</tbody>
</table>

Some organs are listed under a particular Rogamarga, based on its anatomical and physiological considerations. This signifies Rogamarga as the adhisthana of diseases or place of origin of disease. Kostangas like Basti, Hrudaya yakrauta and Vrukka are included in both madhyama Rogamarga and Abhyantara Rogamarga. It is not punaruktta, in Basti, Hrudaya, yakrauta 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. Madhama 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 Marmastisandhi. Tridosha can move anywhere inside the body. So the whole body itself is a marg for dosha. Apart from Kosta, Shakha, Marmastisandhi, all the divisions of Dosha Gati⁷ viz. (1) Kshaya, Sthana, Vruddhi (2) Urdhwa, Adhah, Tiryak can also be considered as Rogamarga. These pathways have been considered as marg 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 that *bahya marga* is in direct contact to the external stimulus.

Madhyama Rogamarga / Marmasti Sandhi Marga - The structures of *madhyama Rogamarga* are not closely linked with each other anatomically. They carryout 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 Roga-Marga*.

**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 doshamsha 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.

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 decided. 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 *Nidanarthakaratwa* of vyadhi because there is
movement of *kupita dosha* from one *marga* to another *marga* takes place.\(^1\)

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-vaiagunya* 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 helps 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*.

**Sadhyasadhyata according to rogamarga**

Knowledge of prognosis is highly essential for the treatment.\(^2\) The *sadhyasadhyata* (*Sukhsadhyatvadi Jnanartham*) 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*.\(^3\) *Gangadhara* says that the diseases of *bahya rogamarga* are *Sukha Sadhya*, The disease of *Madhya rogamarga* will be *Kruchra Sadhya*. The diseases of *Abhyantara Rogamarga* are *Sukha Sadhya*, *Kruchrasadhya* or *Yapya* or *Asadhya*, according to roga lakshana.

The *kruchrasadhyata* of *madhya 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 *Madhya 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*. 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 *virechana* as per its *uthana* i.e. *amashayottha* through *vamana* and *pakwashayottha* through *virechana*.

The disorders related to *madhya 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*\(^4\) 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 Asthishandhi. The diseases of Shiras like Ardita, Manyastambha, 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 dhatus 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 moksana will also useful. In classics virechana and rakta mokshan 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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