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## Importance Of *Rogamarga* & Its Crucial Role In The Manifestation Of *Vyadhi* (Disease)

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### ABSTRACT:

The subject *Rogamarga* (disease pathway, seat, locale, the channel of diseases) is a unique contribution of *Ayurved*. *Rogamarga* can be defined as the actual pathway, mode or manners disease progresses and it plays a vital role in the *samprapti janana*. It is also an indication of how the disease is going to take place. Thus all conditions like occurrence, progress and recurrence of the disease depend on *rogamarga*. The subject *Rogamarga* indicates a relationship between different tissues and organs in a unique way. The knowledge of *Rogamarga* helps us to understand the *dosha gati*, the disease process in terms of manifestation and management (*chikitsa*). This review article aims to focus on the importance of *Rogamarga* and its role in the manifestation of *vyadhi* (disease). This conceptual study is helpful in the management of various progressive chronic diseases.

**Keywords** – Channel of diseases, Disease pathway, *Marga*, *Rogamarga*, *Roga*.

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## INTRODUCTION

The subject *Rogamarga* indicates the relationship between different tissues and organs in a unique way a morbid state of *dosha* (toxins) motivates in a specific way with a specific affinity towards the selected tissues and organs. *Rogamarga* is being explained in *Nirdesh chatuska* in “*Tisraishaniya adhyaya*” of *Sutrasthan* in *Charaka Samhita* after explaining the *Trini-ayatanani* and *trayo-roga*; *trayo rogamarga* is explained which indicates its importance.<sup>[1]</sup> *Acharyas* explained the *Rogamarga* for the purpose to understand *sadhyasadhyata* (prognosis) by *Chakrapani*<sup>[2]</sup> and *chikitsa bhedartha*

(therapeutic application) by *Madhavakara*.<sup>[3]</sup> *Rogamarga* plays an important role in the manifestation of *vyadhi* (disease), to interpret prognosis and to plan proper management.<sup>[4]</sup>

## NEED OF STUDY

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

## AIMS & OBJECTIVES

To understand the importance of *Rogamarga* in the *chikitsa*, there is a necessity to know the anatomical, physiological and pathological aspects of *Rogamarga*.

## MATERIAL & METHODS

All the references regarding *Rogamarga* in *Ayurved* are collected from *Samhitas* like *Brihatrayi* (*Charak Samhita*, *Astanga hrdayam* and *Astanga samgraha*) and *Laghutrayi* (mainly *Madhava Nidanam*), classical textbooks (*Ayurvediya Vikrti Vijnana & Roga Vijnana*), the article from journals and authentic websites.

## DERIVATION OF THE WORD ROGAMARGA

The word *Rogamarga* is comprised of two words *Roga* and *Marga*. The word *Roga* and *Marga* is derived from the root 'ruj' and 'mruj' *dhatu* respectively.<sup>[5]</sup> The word *Roga* means *vyadhi*, disease, distemper, breaking up of strength which causes pain. *Roga* is the result of the disintegration of *dhatu-*

*samyata* or disequilibrium of the *doshas*. The word *Marga* means *pantha*, *ayana*, pathway, way, passage and channel from where *roga* spreads into the body. It has been inferred that *marga* in this particular context can be 'the area of weak *Srotas*'.<sup>[6]</sup>

*Rogamarga* means the disease process occurs through a particular pathway. Thus the occurrence, progress and recurrence of disease are displayed through *rogamarga*. *Acharya Hemadri* quotes "***Roganam margah Rogamargah***" which means the pathway of disease is considered to be *Rogamarga*.<sup>[7]</sup>

## CLASSIFICATION OF ROGAMARGA<sup>[8-11]</sup>

According to *Acharyas*, there are three types of *Rogamarga*. They are:-

1. *Bahya Rogamarga/ Sakha/ External pathway/ Outer pathway/ The peripheral system*
2. *Madhyama Rogamarga/ Marmasthi-sandhi/ Interior pathway/ Central pathway/ The vital parts, bones and joints*
3. *Abhyantara Rogamarga/ Kostha/ Internal pathway/ Inner pathway/ The alimentary tract*

**Table 1: Showing structures and diseases of each Rogamarga:-**

<b>Rogamarga</b>	<b>Structures</b>	<b>Diseases</b>
<b>Bahya/ Sakha</b>	<i>Raktadi dhatu (Rakta, Mamsa, Meda, Asthi, Majja, Shukra), Twak, Plasma, Superficial tissues</i>	<i>Ganda, Pidaka, Alaji, Apachi, Carmakila, Adhimamsa, Masaka, Kustha, Vyanga, Visarpa, Arsha, Gulma, Svayathu, Vidradhi, Arbuda, Masa</i>
<b>Madhyama/ Marmasthi-sandhi</b>	<i>Vital parts (Murdha, Hridaya, Basti), Asthi, Sandhi, Sira, Snayu, Kandara, Muscle, Fat, Bone, Marrow, Deeper nerve tissues</i>	<i>Pakshavadha, Pakshagraha, Apatanaka, Ardita, Sosha, Rajayakshma, Asthi sula, Sandhi sula, Guda-bhransa, Diseases of murdha (head), hridaya (heart), basti (bladder)</i>
<b>Abhyantara/ Kostha</b>	<i>All Kostangas, Mahasrota (GI tract), Antah Kostha, Sarira Madhya, mahagatra, Mahanimna, Amasaya, Pakvasaya,</i>	<i>Jvara, Atisara, Chardi, Alasaka, Visuchika, Kasa, Swasa, Hikka, Anaha, Udara roga, Pleeha, Visarpa, Svayathu, Gulma, Arsha, Vidradhi</i>

**Classification of Rogamarga on the basis of Gati<sup>[12]</sup>**

Here *Gati* word is used as the synonym of *marga*.

**Table 2: Rogamarga on the basis of Dosha-Gati:-**

1.	<i>Kshaya</i>	Less than normalcy
2.	<i>Sthana</i>	Normal or Healthy <i>avastha</i> of <i>dosha</i>
3.	<i>Vridhhi</i>	More than Normalcy

**Table 3: Rogamarga on the basis of Dosha-Gati:-**

1.	<i>Urdhwa</i>	<i>Gati of dosha is towards upperside. Ex: Urdhwaga raktapitta, Chardi etc.</i>
2.	<i>Adho</i>	<i>Gati of dosha is towards the Lower side. Ex: Atisar, Pravahika, Grahani, Adhoga raktapitta, Adhoga amlapitta etc.</i>
3.	<i>Teeryak</i>	<i>Gati of dosha is towards both sides. Ex: Teeryak raktapitta, Jwar, Mandagni etc.</i>

**Table 4: Rogamarga on the basis of Dosha-Gati:-**

1.	<i>Kostha</i>	<i>Doshas make gamana in kostanga.</i>
2.	<i>Marmasthi-sandhi</i>	<i>Doshas make gamana in vital parts, asthi (bones) and sandhi (joints)</i>
3.	<i>Sakha</i>	<i>Doshas make gamana in raktadi dathus and twak.</i>

**Table 5: Dosha-Gati according to Ritu:-**

S. No.		<i>Vata</i>	<i>Pitta</i>	<i>Kapha</i>
1.	<i>Chaya</i>	<i>Grishma</i>	<i>Varsha</i>	<i>Hemanta</i>
2.	<i>Prakopa</i>	<i>Pravrit</i>	<i>Sharad</i>	<i>Vasant</i>
3.	<i>Prashama</i>	<i>Sharad</i>	<i>Hemanta</i>	<i>Grishma</i>

### **BHAVA-VISHESHA OF TRIVIDHA ROGAMARGA<sup>[13]</sup>**

The textual descriptions of *Rogamarga*, following *bhava visheshas*, have been described to it.

- 1) There are 3 *Rogamargas* namely *Bahya*, *Madhyama* and *Abhyantara*.
- 2) Each *rogamarga* is then allotted a set of structures or organs.
- 3) Certain diseases are mentioned as occurring in a particular *rogamarga*.

For the formation of disease to take place, *doshas* have to do *visarpana* after getting vitiated. But through what they do this *visarpana* the answer is through *rogamarga*. Thus the concept of *rogamarga* is very essential to understand the disease and its manifestation. Further, terms like pathology, pathogenesis is used in modern science also indicate the importance of the path of the disease. Apart from this, the *trividha gati* of the *dosha* is also explained by *Acharya Charaka* in terms of *kostha*,

*sakha* and *marmasthi-sandhi* may be *kriyatmaka* or *vikriyatmaka vivechana*. Hence from both *kriyatmaka* and *vikriyatmaka* point of view, it is necessary to understand the concept of *Rogamarga*.

The understanding of *Kriya-vikrati* of the *vyadhi* (disease) is required before undertaking the management for which *Ayurved* is having its important approach in terms of “*Rogamarga*” 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 *Chakrapani* specifically mentioned that *rogamarga* is explained for the knowledge of *sadhyasadyata*.

*Madhukoshakara* is a commentator of *Madhava nidanam*; it is a treatise famous for explaining *nidana*. The knowledge of *nidana* is fruitful when proper *chikitsa-sutra* is amplified. So *Madhukoshakara* has explained *rogamarga* is useful for the *chikitsa* aspect. The *marga* over here renders the area of weak *srotas*, on account of such weak *srotas*; even slight *apathya* may give rise to the recurrence of a disease.

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 chronic or in which may represent slow aging of the tissues brought about by the sharp tooth of time. The disease process occurs through a pathway and that is *Rogamarga*.

### ANATOMY, PHYSIOLOGY AND PATHOLOGICAL ASPECT OF *ROGAMARGA*<sup>[14]</sup>

The terms like pathology, pathogenesis used in modern science also indicate the importance of the path of the disease. Apart from *rogamarga*, the *trividha gati* of *dosha* is also explained. *Tridosha* can move anywhere inside the body. So the whole body itself is a *marga* for *dosha*. *Rogamarga* is none different from *Dosha-marga* or *Dosha-gati Marga*. These pathways have been considered as *marga* for both *dosha* and *roga*. *Prakruta doshas* travel through these structures is consider as Physiological (*Doshagati*), whereas morbid *dosha* travels through this is considered as pathological (*Rogamarga*).

### The Anatomical aspect of *Rogamarga*<sup>[15,16]</sup>

❖ *Bahya Rogamarga/ Sakha* – This path refers to the *Raktadi dhatus* (*Rakta*,

*Mamsa, Meda, Asthi, Majja, Sukra*), *twak* (skin), plasma and superficial tissues. All structures are included in one path i.e. *Bahya Rogamarga* or *Sakha*. *Bahya Rogamarga* is in direct contact with the external stimulus and these diseases are such that it can be visualized or palpable i.e. *pratyakshagamyā*.

- ❖ ***Madhyama Rogamarga/ Marmasthi-sandhi*** – This path refers to the vital parts (*Murdha, Hridaya, Basti*), *Asthi, Sandhi, Sira, Snayu, Kandara*, Muscle, Fat, Bone, Marrow and Deeper nerve tissues. This is the most delicate area of the body. The most difficult diseases develop here and these diseases develop between inner and outer paths.
- ❖ ***Abhyantara Rogamarga/ Kostha*** - The *Abhyantara Rogamarga* is termed as *Kostha*. *Kostha* is also known as *Mahasrota* (Gastrointestinal tract), *Antah-kostha, Sarira-madhya* (Central portion of the body), *Mahanimna* (Deep or internal part of the body), *Ama-Pakvasaya* (Stomach & intestines), *Mahagatra* and *Mahasaranischidra*. Hence, all the *Kosthangas* comes under *Abhyantara Rogamarga*.

## The 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 a set of *annavaha* and *purisavaha srotas* is connected with the absorption and conversion of food and separation of wastes.

*Bahya rogamarga* is again physiologically interlinked by the way of *Dhatu Parinamana*. Each *dhatwagni* produces *Saramsha* and *Kittamsha*. Out of the *kittamsa, malamsha* and *doshamsha* are produced. The *saramsha* forms the basis of the next *dhatu*. Thus, whenever there is an imbalance regarding the production of one *dhatu*, it is likely to affect the *dhatu nirmana paramapara*.<sup>[17]</sup> 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.

## The Pathological aspect of Rogamarga:

*Rogamarga* means *dosha* involving in *roga* travels through it. *Samprapti* also means the process of *dosha sanchaya* to *vyadhi utpatti*. Thus *rogamarga* are very much related to *samprapti* of a *vyadhi* (disease). After *dosha dusti*, how *doshas* travel at different parts of the body is through *rogamarga*.<sup>[18]</sup>

The actual role of *rogamarga* starts from *Prasara avastha* of *satkriyakala*. Here the *marga* is 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 are 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 diseases. Again *rogamarga* also plays an important role in the *nidanarthakaratawa* of *vyadhi* because there

is a movement of *kupita dosha* from one *marga* to another *marga* that takes place.<sup>[19]</sup> In the healthy state, there will be no *rogamarga* of any kind reserved for the travel of the vitiated *doshas*. *Marga* is created actually when *Khavaigunya* takes place. The vitiated *doshas* moving in the body will take advantage of this *Khavaigunya*, and it is then the manifestation of a disease that takes place through *Dosha dushya sammurcchana*. The *srotas*, which is vitiated, behave as *rogamarga*. As a result of this, the *roga* becomes clear and virulent. Thus, the term *rogamarga*; can be understood as the weak part of the *srotas* responsible for the *samprapti* occurrence and also spreading of disease.

## *Sadhyasadhyata* (Prognosis) according to *Rogamarga*

Knowledge of prognosis is highly essential for the treatment. The *sadhyasadhyata* of *rogamarga* is well understood and supported by the views of the commentator's *Chakrapani* and *Gangadhara*. *Acharya Gangadhara* says that the diseases which arise out of *bahya rogamarga* are *Sukhasadhya*, the diseases of *madhyma rogamarga* are *Kruchrasadhya* and the prognosis of *abhyantara rogamarga*



diseases become *Sukhasadhya*, *Kruchrasadhya*, *Yapya* or *Asadhya* depending on their manifestation.<sup>[20]</sup>

The *kruchrasadhya* of *madhyama rogamarga* is very obvious because the organs of this *rogamarga* are always covered by various 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 the subject will die. The complications may vary from mild to severe within a short period 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*.

**Table 6: *Sadhyasadhya* according to disease occurs in *Rogamarga***<sup>[21,22]</sup>

S. No.	Disease Occurs in <i>Rogamarga</i>	<i>Sadhyasadhya</i>
1.	One <i>rogamarga</i>	<i>Sukhasadhya</i>
2.	Two <i>rogamarga</i>	<i>Kruchrasadhya</i>
3.	<i>Doshas</i> are seated in the deeper <i>dhatu</i> s, <i>marma</i> and <i>sandhis</i>	<i>Yapya</i>
4.	All <i>rogamargas</i>	<i>Anupkrama/ Pratyakhyeya</i>

### ***Chikitsa* (Treatment) according to *Rogamarga***<sup>[23]</sup>

In *Madhava nidanam*; *rogamarga* is specifically mentioned for *chikitsa bhedartha*. The vitiated *dosha* travel and spreads through *rogamarga*. So *rogamarga* concept is very important for the proper

management of a disease. The diseases related to *abhyantara rogamarga* will expose that *jatharagni mandya* will be the main factor. Thus the treatment plan should be to eliminate the *jatharagni mandya* and *kostha* is the easily available alignment to remove morbid *dosha* from the body in their natural process. Such treatments mainly

constitute *deepana*, *pachana* and *vamana* or *virechana* as per its *adhithana* i.e. *amashayottha* through *vamana* and *pakwashayottha* through *virechana*.

The diseases 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 hold out any strain resulting from severe measures. The *shodhana* must be quick, effective and they should not fatigue the patient. There is the involvement of *marma* (vital organs) so always the *paripalana* of *marma* should be carried out, for which *Basti chikitsa* is very effective.<sup>[24]</sup> The *marma*, *asthi* and *sandhi* are the places of *vata*. *Basti* can be preventing and overcoming the affliction of *vata* in *marma* and *asthi-sandhi*. The diseases of *Shiras*

like *Ardita*, *Manyastambha*, *Pakshaghata* etc. can be treated with *Nasya*.<sup>[25]</sup> So, it can say that *Basti* and *Nasya* will be suitable 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* etc. There is a need to bring back the morbid *dosha* from other parts of the body to *kostha*, for which *snehana* and *swedana* will be useful; *kostha* is an organic structure that can accommodate the *dosha* because of its cavity. From there, they are eliminated through *Vamana* or *Virechana* and also *dhatwagni vardhaka*, *bahi-parimarjan* and *rakta mokshana* will also useful. In classics, *virechana* and *rakta mokshana* are preferred for *bahya rogamarga vyadhi* because the involvement of *rakta* is found dominantly.

**Table 7: Prime line of treatment of Rogamarga**

S. No.	Rogamarga	Chikitsa (Treatment)
1.	<i>Bahya/ Sakha</i>	<i>Shaman chikitsa, shodhana chikitsa (Vamana, virechana, rakta mokshana), bahi-parimarjan (Kshara, Agni karma)</i>
2.	<i>Madhyama/ Marmasthi-sandhi</i>	<i>Nasya &amp; Basti</i>
3.	<i>Abhyantara/ Kostha</i>	<i>Vamana, virechana, antah-parimarjan (deepana, pachana)</i>

## THE MODE OF *DOSHIC* SPREAD BY *ROGAMARGAS*

**A) *Kostha* to *Sakha*** – The *doshas* (which have increased) spread from *kostha* to *sakha*, *asthi* and *marma* by the following etiological agents<sup>[26-28]</sup>:-

1. *Vyayama* (Excessive exercise/ Physical activities)
2. *Ushmanah taikshnyath* (Intensity of heat)
3. *Ahita-acharana* (Improper way of *ahara-vihara*)
4. *Drutatvat marutasya* (Quick activity of *vata*)

Thus, in pathological backgrounds, the travel of *dosha* from *kostha* to *sakha* can be related to three stages of *chaya*, *prakopa* and *prasara avastha*. The *chaya* takes place by *ahita-acharanat*, which helps in the increase of concentration of *doshas*. *Vyayamat & ushmanah taikshnyath* creates the liquefaction (*vilayana*) which is *prakopa*. *Prasara* takes place by *drutatvat marutasya* and hence *dosha* travels from *kostha* to *sakha*.

**B) *Sakha* to *Kostha*** – the *doshas*, which are spread over the *sakha*, *asthi* and *marma* there, enter the *kostha* again by following process<sup>[29,30]</sup>:-

1. *Vridhhi* (Increase/exacerbation of *doshas*)

2. *Vishyandanat* (Liquification of pathogenetic factors)
3. *Pakat* (Suppuration of *doshas*)
4. *Srotomukha vishodhana* (Cleansing the entry points of *srotas*)
5. *Vayoscha nigrhat* (Controlling the speed of *Vata dosha*)

## DISCUSSION

The knowledge of *Rogamarga* helps to know the *dosha-gati*, thereby understanding the disease progression and its diagnosis. It facilitates the knowledge about the prognosis of the disease in the respective *rogamargas*. The understanding of pathophysiology and pathogenesis of the disease is necessary before undertaking the management for which *Ayurved* is having its unique approach in terms of *Rogamarga*, which is unique in comparison with the systemic consideration of classification in modern science.

## CONCLUSION

*Rogamarga* is an indication of how the disease is going to take place. The main purpose behind the explanation of the pathway of disease is to help the prognosis of the disease and also to identify the various paths to plan the treatment accordingly. The definite structures and

diseases are grouped under a particular *rogamarga* that have a specific reason. A study of the diseases related to *bahya rogamarga*, *dhatwagni mandya* will be prominent and *ama* will be in the *dhatu*s in these cases. Nearly all the diseases of *madhyam rogamarga* are originated due to *pratihata vayu* (obstructed) and hence mostly they are *pakwasayotha*. The diseases related due to *abhyantara rogamarga* reveals that *agnimandya* be the main factor in those diseases because *agnimandya* gives rise to *ama*, which in turn creates *srotorodha*. The diseases coming under a particular *rogamarga* has common *kha-*

*vaigunya* in the *samprapti* and hence, the *samprapti vighatana* or *chikitsa* of the *vyadhi* of a particular *rogamarga* can be generated on a common line of management. So, *rogamarga* is necessary to understand pathogenesis, prognosis and to plan proper treatment of diseases.

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