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.
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 Sutrasathan in Charaka Samhita after explaining the Trinayatanani and trayo-rog; trayo rogamarga is explained which indicates its importance. Acharyas explained the Rogamarga for the purpose to understand sadhyasadhyata (prognosis) by Chakrapani and chikitsa bhedartha (therapeutic application) by Madhavakara. Rogamarga plays an important role in the manifestation of vyadhi (disease), to interpret prognosis and to plan proper management.

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 known the anatomical, physiological and pathological aspects of Rogamarga.

MATERIAL & METHODS

All the references regarding Rogamarga in Ayurved are collected from Samhitas like Brihattrayi (Charak Samhita, Astanga hrdayam and Astanga samgraha) and Laghuttray (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.[5] 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’.[6] 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.[7]

CLASSIFICATION OF ROGAMARGA[8-11]

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:-

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

Classification of Rogamarga on the basis of Gati[^12]

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

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

<table>
<thead>
<tr>
<th>Gati</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td><strong>Kshaya</strong> Less than normalcy</td>
</tr>
<tr>
<td>2.</td>
<td><strong>Sthana</strong> Normal or Healthy <em>avastha</em> of <em>dosha</em></td>
</tr>
<tr>
<td>3.</td>
<td><strong>Vriddhi</strong> More than Normalcy</td>
</tr>
</tbody>
</table>
Table 3: Rogamarga on the basis of Dosha-Gati:-

<table>
<thead>
<tr>
<th>No.</th>
<th>Gati</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Urdhwa</td>
<td>Gati of dosha is towards upperside. Ex: Urdhwaga raktapitta, Chardi etc.</td>
</tr>
<tr>
<td>2.</td>
<td>Adho</td>
<td>Gati of dosha is towards the Lower side. Ex: Atisar, Pravahika, Grahani, Adhoga raktapitta, Adhoga amlapitta etc.</td>
</tr>
<tr>
<td>3.</td>
<td>Teeryak</td>
<td>Gati of dosha is towards both sides. Ex: Teeryak raktapitta, Jwar, Mandagni etc.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>No.</th>
<th>Gati</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kostha</td>
<td>Doshas make gamana in kostanga.</td>
</tr>
<tr>
<td>2.</td>
<td>Marmasthi-sandhi</td>
<td>Doshas make gamana in vital parts, asthi (bones) and sandhi (joints)</td>
</tr>
<tr>
<td>3.</td>
<td>Sakha</td>
<td>Doshas make gamana in raktadi dathus and twak.</td>
</tr>
</tbody>
</table>

Table 5: Dosha-Gati according to Ritu:-

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Vata</th>
<th>Pitta</th>
<th>Kapha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Chaya</td>
<td>Grishma</td>
<td>Varsha</td>
</tr>
<tr>
<td>2.</td>
<td>Prakopa</td>
<td>Pravrit</td>
<td>Sharad</td>
</tr>
<tr>
<td>3.</td>
<td>Prashama</td>
<td>Sharad</td>
<td>Hemanta</td>
</tr>
</tbody>
</table>

BHAVA-VISHESHA OF TRIVIDHA ROGAMARGA[13]

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 vikrityatmaka vivechana. Hence from both kriyatmaka and vikrityatmaka 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 sadhyasadhyata is also essential and Chakrapani specifically mentioned that rogamarga is explained for the knowledge of sadhyasadhyata.

Madhukoshakara is a commentator of Madhava nidana; 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 margas 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.

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[14]

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 margā for dosha. Rogamarga is none different from Dosha-marga or Dosha-gati Marga. These pathways have been considered as margas for both dosha and roga. Prakrutā doshas travel through these structures is consider as Physiological (Dosha-gati), whereas morbid dosha travels through this is considered as pathological (Rogamarga).

The Anatomical aspect of Rogamarga[15,16]

❖ Bahya Rogamarga/ Sakha – This path refers to the Rakta-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. pratyakshagamya.

- **Madhyama Rogamarga/ Marmasthi-sandhi** – This path refers to the vital parts (Murdha, Hrdaya, 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 Mahasrotas (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 Kittamsa. Out of the kittamsa, malamsa 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. 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.[18]

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. Doshadushya 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 nidanarthakaratwa of vyadhi because there is a movement of kupita dosha from one marga to another marga that takes place.[19]

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.

Sadhyasadyata (Prognosis) according to Rogamarga

Knowledge of prognosis is highly essential for the treatment. The sadhyasadyata 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 Sukhasadhyya, the diseases of madhya rogamarga are Kruchrasadhyya and the prognosis of abhyantara rogamarga
diseases become *Sukhasadhya*, *Kruchrasadhya*, *Yapya* or *Asadhya* depending on their manifestation.[20]

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 *abyantara 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: Sadhyasadhhya** according to disease occurs in *Rogamarga*[^21^,^22^]

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Disease Occurs in <em>Rogamarga</em></th>
<th>Sadhyasadhya</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>One <em>rogamarga</em></td>
<td><em>Sukhasadhya</em></td>
</tr>
<tr>
<td>2.</td>
<td>Two <em>rogamarga</em></td>
<td><em>Kruchrasadhya</em></td>
</tr>
<tr>
<td>3.</td>
<td><em>Doshas</em> are seated in the deeper <em>dhatus</em>, <em>marma</em> and <em>sandhis</em></td>
<td><em>Yapya</em></td>
</tr>
<tr>
<td>4.</td>
<td>All <em>rogamargas</em></td>
<td><em>Anupkrama</em>/<em>Pratyakhyeya</em></td>
</tr>
</tbody>
</table>

**Chikitsa (Treatment) according to Rogamarga[^23^]**

In *Madhava nidana*: *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 *adhisthana* i.e. *amashayoththa* 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.[24]

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*. 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 *dhatus* 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**

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Rogamarga</th>
<th>Chikitsa (Treatment)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bahya/ Sakha</td>
<td>Shaman chikitsa, shodhana chikitsa (Vamana, virechana, rakta mokshana), bahi-parimarjan (Kshara, Agni karma)</td>
</tr>
<tr>
<td>2.</td>
<td>Madhyama/ Marmasthi-sandhi</td>
<td>Nasya &amp; Basti</td>
</tr>
<tr>
<td>3.</td>
<td>Abhyantara/ Kostha</td>
<td>Vamana, virechana, antah-parimarjan (deepana, pachana)</td>
</tr>
</tbody>
</table>
THE MODE OF DOSHIC SPREAD BY ROGAMARGAS

A) Kostha to Sakha – The *doshas* (which have increased) spread from *kostha* to *sakha*, *asti* and *marma* by the following etiological agents:\[^{26-28}\]:

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 *dosa* 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*. *Vyayamati* & *ushmanah taikshnyath* creates the liquefaction (*vilayana*) which is *prakopa*. *Prasara* takes place by *drutatvat marutasya* and hence *dosa* travels from *kostha* to *sakha*.

B) Sakha to Kostha – the *doshas*, which are spread over the *sakha*, *asti* and *marma* there, enter the *kostha* again by following process:\[^{29,30}\]:

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 *dosa-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 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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