

Clinical Understanding of Rogamarga and Its Sadhya Asaadhyathwa

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Abstract

In our classics the health (*Swasthya*) is defined as the equilibrium state of Dosha (bodily humor), Dhatu (fundamental elements), Agni (digestive fire) and Mala (waste products) as well as the pleasant state of *Aatma* (Soul), *Indriya* (Sense organs) and *Manas* (Mind). When the *Doshas* (bodily humor), attaining the *Vikrutaavastha* (vitiation), leading to a chain of events so called *Samprapti* (Pathogenesis), ultimately leading to the manifestation of disease. This state is termed as *Roga* (Disease), which is nothing but contrary to health. To understand and diagnose the *Roga* at its full stretch, we need to rely upon the *Samprapti Ghatakas* (Factors responsible for the pathogenesis) starting from Dosha (bodily humor), *Dushya* (Body tissues), *Agni* (Digestive fire) and *Rogamarga* (Pathway to disease) etc. So, for maintaining the health, the understanding, analyzing and maintaining the normalcy of the above said factors such as *Dosha* (bodily humor), *Dushya* (Body tissues), *Agni* (Digestive fire) and *Rogamarga* (Pathway to disease) etc. are very much necessary.

In this ever-changing world, new diseases are coming up frequently. To treat such diseases the acharyas have told to use *Yuktipramana* (Knowledge through Intelligence). But to use *Yuktipramana* (Knowledge through Intelligence) and treat untold disease perfectly one has to know the basic principles i.e., the *Siddhantah* of Ayurveda to the core thoroughly so that he can assess the *Samprapti ghatakas* (Factors responsible for the pathogenesis) deeply and treat effectively.

Once the *Rogamarga* (Pathway to disease) is understood properly the pathology can be judged at its initial stage itself and can be treated easily. So here an attempt has been made to appreciate role of

Rogamarga(Pathway to disease) in complete understanding of *Vyadhi (Roga)* in terms of manifestation, *Sadhyasadhyata (Prognosis)*and *Chikitsa(Treatment)*.

Keywords:*Rogamarga, Shaka, Koshta, Marmastisandhi, Sadhyasadhyata,Chikitsa, and Roga*

Introduction

Rogamarga(Pathway to disease) is a unique contribution of Ayurveda. It is being explained in *NirdesaChatushka* in *Trisraisaniyaadhyaya* of *Charaka Samhita* and *Doshabedheeyamadhyaya* of *Ashtanga Hridaya*. After explaining *TriniAyatanani*(Three gate way) and *Triroga* (Three diseases), *Acharya* explained *Trayorogamarga*(Three Pathway to disease) which indicated its importance.¹*Rogamarga*(Pathway of disease), being a factor, which is having strong influence on the occurrence, nature and severity of diseases, it had been selected for the present study.

This topic was selected so as to elaborate the principle of *Rogamarga*(Pathway to disease) to understand it in all aspects. This knowledge will provide a better understanding of the disease etiology and the treatment provided thus will be up to the mark. A thorough literary study is first step for all the researches. So here also as a first step to study and analyze the various aspects of *Rogamarga*(Pathway to disease), an in-depth literary study on the same was conducted.

RogaMarga

- Which causes pain is called as *roga*²
- *Marga* means pathway³

The pathway of disease is considered to be as *rogamarga*(Pathway to disease). The word *Margais* used as the synonym of *Srotas* (Channel), *Sira* (Vein), *Damani*(Artery), *Rasayanai*(Digestive Channel), *Nadi* (Nerves).

Rogamarga(Pathway to disease) -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*(Pathway to disease). *Acharya* explains the *Rogamarga*(Pathway to disease) for the purpose to understand the *Sadhyasadhyata*(Prognosis by *Acharya chakrapani*) and *Chikitsartha* (For treating diseases by *Acharya Madavakoshakara*).*Rogamarga*(Pathway to disease) plays an important role in manifestation of *Vyadhi* (Diseases), to interpret prognosis and to plan proper management.

Types of Rogamarga

The 3 types of *DoshaGatis* (Movement of Doshas) are *Koshtagati* (Towards stomach), *Sakhagati* (Towards peripheral system) & *Marmasthisandhigati* (Towards vital points, bones, joints) and produce disease in three different tracts are called *Vyadhimargas* (Pathway to disease). They are *Koshtamarga* (Towards stomach), *Sakhamarga* (Towards peripheral system) & *MarmasthiSandhiMargas*³ (Towards vital points, bones, joints).

1. *Bahya Rogamarga* or *ShakagataRogamarga* (External pathway of disease)
2. *Madhyama Rogamarga* or *MarmaAsthi Sandhi Marga* (Middle pathway of disease)
3. *Abhyanthara Rogamarga* or *KoshtaMarga* (Internal pathway of disease)

A. BahyaRogamarga - External path of diseases.

The 6 *dhatu*s (body tissues) i.e., *Raktha* (Blood), *Mamsa* (Muscles), *Medas* (Fat), *Asthi* (Bone), *Majja* (Bone marrow), and *Sukra* (Semen) and the skin together constitute *Sakha* (peripheral system) which form *BahyaRogamarga* (external pathway of diseases)⁴. The word '*Tvak*' (Skin) has been designated because any changes in *rasa* are expressed in skin. Almost all the diseases which arise out of *BahyaRogamargas* (External pathway of diseases) are easy to cure⁵.

Diseases

According to *Vagbhata*, disease such as '*Masa*' (Skin diseases), *Vyanga* (Skin disease), *Ganda* (Goitre), *Alaji* (Skin disease), *Arbuda* (Tumour) and externally manifested *Arsas* (*piles*), *Gulma* (Tumour) & *Sopha* (Swelling), constitute diseases of *BahyaRogamarga* (External pathway of disease)⁶.

B. MadhyamaRogamarga- Middle Path of Diseases:

Marmas (Vital points) ie., *Basthi* (bladder), *Hridaya* (heart) & *Sira* (vein); *Asthi* (Bone), *Sandhi* (joints), *Snayu* (ligament) and *Kandara* (Tendon) are included under *MadhyamaRogamarga* (Middle pathway).⁷ The actual word meaning of *Marma* is "lethal area" which means the area is dangerous or injury occurs, even death may result. *Acharya Charaka* and *Acharya Vagbhada* have mentioned bones and their joints clearly under *MadhyamaRogamarga* (Middle pathway of disease). Diseases like hemiplegia are included in the same category. This suggests that *Majja Dhatu* (Bone marrow tissue) is also considered under this *Marga* (Path). *Sukradhatu* (Semen tissue) is formed after the formation of *Asthi* (Bone) and *Majja* (Bone

marrow). It is also very difficult to treat the diseases of *Sukra dhatu* (Semen tissue). Hence *Sukra Dhatu* (Semen tissue) is included in this *Marga* (Path). *MadhyamaRogamarga* (Middle pathway) diseases are difficult to cure.

Diseases

According to *VagbhataYakshma* (tuberculosis), *Pakshavada* (hemiplegia), *Ardita* (facial palsy), *Murddharoga* (Diseases of head), Diseases of *Sandhi* (joints), *Asthi* (bones), *Trika* (sacral region), *Sula* (pain) and *Graha* (stiffness) are the diseases arising in this *Marga* (path).⁸

C.AbhyantaraRogamarga:Internal Path of Diseases:

AbhyantharaRogmarga is the greatest channel in the inner aspect of the body which forms support of *Amashaya*(Stomach) and *Pakwashaya*(Intstine)⁹.

Diseases:

According to *VagbhataChardhi* (vomiting), *Atisara* (loose bowel), *Kasa* (cough), *Svasa* (breathing difficulty), *Mahoroda* (ascites), *Jwara* (fever) and internally manifested *Sopha* (swelling), *Arsasa* (piles), *Gulma* (tumour), *Visrpa* (erysipelas), and *Vidradi*(abscess)¹⁰

Sadhyasadyata according to Rogamarga

Knowledge of prognosis is highly essential for the treatment. The *Sadhyasadyata*(prognosis)of *Rogas*(disease) well understood and supported by the views of commentators like *Chakrapani* and *Gangadhara*. If the disease occurs in one *Rogamarga*(path way of disease) is said to be *SukhaSaadhya* (easily curable), Disease afflicting a single body channel or single system but if the *Chatushpada* (four pillars for treatment)are not fully available or involves two *Rogamarga* (pathway of diseases) but diseases is not very old is to be *KrichraSadhya*(difficult to cure). Diseases involves in *Marma* (vital points) and *Snadhi* (joints) is said to be *Yapya* (relives but not cures).Diseases involves in all three *Rogamargas*are *Asadhya*¹¹(incurable)

Gangadara says that the diseases of *Bahyarogamarga*(external pathway) are *sugasadhya* (easily curable), the disease of *MadyamaRogamarga*(middle pathway) will be *krichrasadya*(Difficult to cure)or *Yapya*(relives but not cures). The diseases of *AbhyantaraRogamarga*(internal pathway) are *Sukhasadya* (easily curable), *Krichrasadhya*(difficult to cure) or *Yapya*(relives but not cures) or *Asadhya*(incurable), according to *rogalakshana*(sign&symptoms of disease).

The *Yapyatwa* (prolongness) of diseases of *MadhyamaRogamarga* (middle pathway) is very obvious because of *TriMarma* (three vital points) are coming under this *Marga* (pathway) and the organs of this *Rogamarga* (disease pathway) are covered by various kinds of membranes; making the anatomical formations so complicated. so, it not easy to render the medications.

Analysis

Srotas(channels) and *Rogamarga*(disease pathway) are having simile. *Srotas*(channels) are called so when the person is in healthy stage and when *Rogaavastha* (diseased state) arises then *Srotas*(channels) converts into *Rogamarga*(disease pathway). In healthy state, there will be no *Rogamarga*(disease pathway) of any kind reserved to the travel of morbid Doshas. In a body there is always *Marga* (Pathway) for *Prakrata dhatu*(Normal state of body tissues). Then question arises regarding the presence of *Rogamarga*(disease pathway)¹².

For example, description of *Srotas*(channels) is grossly three types

1. Those which are taking something inside the body like *Prana*(air), *Udaka*(water)&*Annavaha* (food article)
2. Those leading the waste outside the body *Purisha*(feces),*Mutra* (urine)&*Swedavaha*(sweat)
3. Those which are helping in nourishment all the *Dhatuvahasrotas*(channels for body tissues).

Thus, the *Srotas*(channels) for *Roga* (disease) are nowhere described. But Chakrapani commentary given explanation about the entrance of *Srotas*(channels) is called as *Ayanamukha* (opening of channels). Here *Ayanameans* natural pathway. From where *Mala* (feces) or *Dhatu* (body tissues) enters into *Srotas*(channels). They are called as *Mukha* or opening. That means *Srotas*(channels) are the *Marga*(pathway) for the *Gamana*(going) and *Pravesa*(entering) of *Dhatu* (body tissues) and *Malas*(feces). Either than these there is no any entrance or *Gamana*(exit). *Rasadi Dhatu* (bodily tissues) are having *Srotases*(channels) on their own names.¹³

According to *Chakrapani* there is no separate passage for waste products in body only two things manifest and there is no different passage for them. Both of it travels through the same channels. Thus *Rogamarga*(pathway) are name different from *Doshamarga*(pathway for body humor) or *Doshagatimarga*(pathway for movement of body humor).

MadhyamaRogamarga (medial pathway for disease) is called as *MarmaasthiSandhi* (vitals joint and bones joint). Some disease and some organs were illustrated for each *Rogamarga*(pathway) which was approved by the *Brahatravees*. This *marga*(pathway) comprises of organs and parts of the body which are the seats of *prana* (life) and any disorder in them are capable of endangering life at any time. Even with mild triggering factors also the powerful medicines and therapies of maximum potential is needed for effective treatment, but cannot be administered as such. Because it may be disturbing the essential functions needed for the maintenance of the life.

The *Doshas* (*body humors*) lodged in *Asthi* (Bones), *Sandhi*(joints), *Marma*(vital points) etc. cannot be dislodged easily and completely because of the choice of treatment is always limited and also the scope for the use of *Kshara*(alkali), *Agni*(fire) and *Shasthra*(sharp instruments) is very much limited or even impossible as they are risky to life. Hence the *Rogas*(diseases) of this *Marga* (pathway) are *Krchrasaadhya* (difficult to cure). Some conditions its lead to *Asaadhya*(incurable).

Conclusion

Rogamarga (disease pathway) is an indication of places going to take place. *Vikritadosha* (abnormal body humor) travel through *rogamarga*(disease pathway). Each *RogaMarga* (Disease pathway) is having some specific organs and some specific diseases are indicated for them. *Srotas*(channel) and *Rogamarga*(pathway) are having simile. *Sortas* (channels) are called so when the person is in healthy stage and when *rogaavastha* (diseased state) arises then *srotas*(channels) converts into *rogamarga* (disease pathway). The description of *Rogamarga*(disease pathway) is a special type of classification that helpus to understand the diseases process and management. *Rogamarga* (disease pathway) is the place where *kha vaigunya* (vitiation of channels) does occur and directs the *samprapti* (pathology) to propagate in a definite pattern. The diseases coming under a particular *rogamarga*(disease pathway) has common *khavaigunya*(vitiation of channels) in the *samprati*(pathology) and Hence, the *samprapthivikatana* (breaking of pathogenesis) or *chikitsa* (treatment) of the *vyadhi*(disease) of a particular *rogamarga*(disease pathway) can be generated on common line of management.

Rogamarga(disease pathway) plays an important role in occurrence, progress and recurrence of disease. *Rogamarga* (disease pathway) is necessary to understand pathogenesis, prognosis and two plan proper treatment. The diseases coming under first two *Rogamaargaas* (pathway of diseases)(*Baahya* (external) and *Abhyanthara*(Internal)) can be comparatively easily cure with the help of *Shamana*

(*alleviation*), *Shodana* (cleansing) and *ShasthraadhiKarmaas*. (Surgical procedure). Whereas *Madhyamarogamaarga* (Middle pathway) which includes *Marmaas* (Vital points), *Asthi* (bones), *Sandhi* (joints) etc., are basically *Kashtasaadhya* (Difficult to cure) and *Yapya* (To be alleviated but not cured) in nature. As the duration of the disease increase it becomes *Asaadhya* (Incurable). Many of the treatment procedures are contraindicated in diseases of *Madhyamarogamaarga* (Middle pathway) as it includes *Marmasthaanaas* (Vital points) and all.

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