

## IMPORTANCE OF ROGAMARGA IN CHIKITSA

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### ABSTRACT

The concept of *Roga-Marga* is an unique contribution of Ayurveda in the field of clinical medicine. After narrating this concept in *NirdesaChatuska*, no where the clear cut and direct role of *RogaMarga* has been given but all the indirect scattered references shows its application all over the Samhita. Acharya Charaka explained this concept with due emphasis in context of *Tisraisaniyaadhyaya* in *NirdesaChatuska*, which itself indicates its importance. Literally, the *Rogamarga* refers to the path of disease. As we give due importance to the *Srotas* while considering the distribution of the flowing material through them, similarly, one is bounded to understand the path of disease itself before knowing the disease and its management and this may be reason that the explanation of *TriniAyatanani* and *TrayoRoga* is followed by *TrayoRogamarga*.

**Keywords:***Roga,Marga,Bahya,Madhyama,Abhyantara.*

**INTRODUCTION:** *RogaMarga* is the place of *Kha-Vaigunya* and if the *Samprapti* is hit at the place of *Kha-Vaigunya*, disease can be removed permanently. Today, the recurrence of almost all the diseases is seen. If one makes use of the knowledge of *Roga-Marga*, this deficit of recurrence can be solved

#### Textual exploration of *RogaMarga* :

Looking to the textual descriptions of *Rogamarga*, following *BhavaVisesa* have been ascribed to it.

- 1) There are 3 *Rogamaragas* namely *Bahya, Madhyama* and *Abhyantara*.
- 2) Each *RogaMarga* is than allotted a set of structures or organs.
- 3) Certain disease are ascribed as occurring in a particular *RogaMarga*.

For the disease to take place, *Dosa* has to do *Visarpa* after getting vitiated. But what through do they do this *Visarpa*. The answer is through *RogaMarga*. Thus, the concept of *Roga-Marga* is very essential to understand the disease and its management. Further, the terms like pathology, pathogenesis used in the modern science

also indicate towards the importance of path of the disease. Apart from this, the *TrividhaGati* of the *Dosa* is also explained by AcharyaCharaka in terms of *Kostha, Shakha* and *MarmastiSandhi*, may be physiological or pathological<sup>1</sup>. Hence, from both, physiological and pathological point of view, it is essential to understand the concept of *RogaMarga*.

The understanding of Patho physiology and Pathogenesis of the disease is necessary before undertaking the management for which *Ayurveda* is having its unique approach in terms of *RogaMarga*, which is unique in comparison with the systemic consideration of classification in the modern science, Further, before undertaking the treatment, the consideration of prognosis is also essential, and *Chakrapani* specifically mentioned that *RogaMarga* is explained for the knowledge of *Sadhyasadhyata*.

On the other hand, *Madhukosakara*, mentions that *Rogamarga* is explained for using specific line of treatment. A well understanding of *RogaMarga* is possible only

if we knew the two terms viz. *Roga* and *Marga*. Hence, they are briefly discussed here.

**Roga :** The word *Roga* is derived from the root 'Ruj' rendering the meaning unpleasant, discomfort or pain. Another meaning for the same root 'Ruj' is to break or disintegrate<sup>2</sup>. Understanding of the concept of *Roga* to the core, reveals that it is the resultant of the disintegration of *DhatuSamyata*, which results into pain.

**Marga :** The dictionary meanings of the word *Marga* are way, manner, mode, methods, pointing out the way, indicating how anything is to take place.

Thus, after the subsidence of the disease, recurrence may be brought by even a slight cause. As the condition of body is weak and the *Marga* for the spread of the disease is already made, the slightest residue of the morbidity may flare up like fire<sup>3</sup>

The *Marga*, over here renders 'the area of weak *Srotas*'.<sup>4</sup> On account of such weak *Srotas*, even slight *Apathya* may give rise to the recurrence of a disease.

Comprehending, 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 disease is going to take place. Thus the occurrence, progress and recurrence, all these conditions depends on *RogaMarga*. Therefore *Marga* plays a vital role in the pathogenesis and pathology (*Samprapti*).

The disease process occurs through a pathway and that is *Roga-Marga*.

The dictionary, meaning of word *RogaMarga* is 'A diseased spot'.

**Definition :** Two types of definitions can be formed for each *Roga – Marga*.

For example, for *Bahya Roga marga*.<sup>5</sup> This implicates as the external pathway of disease. By this meaning, *Abhyantara* and *MadhyamaRogaMarga* will be interpreted

as internal and medial pathway of disease respectively.

This renders the meaning of *BahyaRogamarga* as the pathway of external disease. By virtue of this definition, *AbhyantaraRogaMarga* and *MadhyamaRogaMarga* will be the pathway of internal and medial disease respectively.

Between the two definitions cited above, the first definition has got a wider sense. By depending only on the second definition, we will be restricting ourselves, because all the *Roga* those are appearing in the *BahyaRogamarga*. may not be literally external. For example, *PramehaPitika* is a disease caused by the *Roga* of *MadhyamaRogaMarga*. though the appearance of *PramehaPitika* will be in skin, which is an external structure, the principles of treatment differs considerably from those other disease of *BahyaRogaMarga*. As such the first definition itself consists of the meaning of the second definition also. Thus, the first definition narrates the hidden meaning that each and every disease may and does travel through all the three *RogaMarga* in some or the other stage but full fledged *Samprapti* occurs at a particular *Rogamarga* and than may go to other *Rogamargas* also.

**Rogamarga and Prognosis :** The purpose for describing *Roga-Marga* is *SukhaSadyatvadi Jnanartham*, according to *Chakrapani*. *Gangadhara*, another commentator of *Charaka*, says that the diseases of *BahyaRogamarga* are *SukhaSadya*, and the disease of *MadhyamaRogamarga* will be *Krchrasadya*. In cases of *AbhyantaraRogamarga* the diseases may be *SukhaSadya* in the beginning. If neglected, they may become *Krchrasadya* or *Asadya* or *Yanya*. Some diseases will

be *Krchra* from their very origin. *Vagbhata* has also said that the diseases of one *marga* will contribute for an easy cure of the diseases.

A knowledge of the prognosis is highly essential for a physician for, only after deciding the prognosis, treatment should be undertaken.<sup>6</sup> In the case of the diseases of the *Roga* related to *BahyaRogamargaUpadrava* will be minor or uncommon. This shows that there will be no favourable environment for the manifestation of *Upadrava*, in the diseases of *BahyaRogamarga*.

Diseases of *MadhyamaRogamarga* will have serious complications, which will be of very intense type and the organs of *MadhyamaRogamarga* will have to exhibit a great amount of resistance at the time of manifestation of complications. If the complications supercede the resistance, the subject with such complications will die or serious and permanent structural or functional disorders of the structures will occur. Again, in the diseases of *AbhyantaraRogamarga*, it seems that there will be favourable conditions exhibited by the structures of that *Rogamarga* and the complications may vary from mild to severe within a short period of time.

How *Rogamarga* contributes to prognosis, as explained above depends on the resistance of that particular site. According to *Madhukosakara*, the commentator of *MadhavaNidana*, *Rogamarga* has the purpose of framing suitable measures of treatment.

As we saw the travel of *Dosa* from one *marga* to the other, we also find the medicines given through one *marga*, showing their effects on the other *marga*. *Bhallataka*, when administered orally, influence *Kustha* and *Switra* respectively. Most of the medicine are introduced orally

or through *kostha*. They are carried to the vitiated parts through *PoshanaMarga* only. The elimination of *Bhallataka* which is administered orally, is observed in the form of Hydrogen sulphate through breast milk, sweat and respiration. Similarly seen for Arsenic compounds. Here it is thus clear that the *Kosthangas* never favour things which are not suitable for them and to get rid of such substances, they push them to other *marga*. But a medicine applied externally generally do not come to *Kostha*. It is in case of *Snehas* this phenomenon takes place.

For the well being of an individual, body tries to put out the vitiated *Dosha*. This “Putting out” is understood to a thorough extent through *Chardi* and *Atisara*. By studying *BhayajaAtisara* and *DwistarthaYogajaChardi*, we can understand that *Vamana* and *Virecana* are caused without any intake of food or medicine. This shows the behaviour of the body towards the things which are unhealthy to it. Both *Vamana* and *Virecana* are the procedures connected with G.I.T. or *AbhyanataraRogamarga*. Thus, *Kostha* is the easy available axis to remove *Dosha*, for the body in their natural process and for the physician therapeutically. Thus, it can also be inferred that the diseases of *Kostha* or *AbhyanataraRogamarga*, can be cured by *Vamana* or *Virecana* as per its *Utthana* i.e. *Amasayottha* through *Vamana* and *Pakwasayottha* through *Virecana*.

A study of the diseases related to *AbhyanataraRogamarga* will reveal that *Agnimandya* will be the main factor in those diseases. *Agnimandya* as we know gives rise to *Ama*, which in turn creates *Srotorodha*. The purpose of *Vamana*, *Virecana* or the other *Shodhana* measures is to remove *Srotorodha*. This is fulfilled only by expelling the morbid factors. Be-

cause if they are made to stay inside and if attempts only to suppress them by means of *Shamana* measures, the toxic effects of them may subside but they will be inside and may reoccur when favourable opportunities occur. The purpose of *Shodhana* is to eliminate such *Dosha* and remove *Srotorodha*. But these measures are to be adopted when the vitiated *Dosha* are excess in quantity. The dangers of attempting to expel *Dosha* which are very less in quantity are described in texts<sup>7</sup>. In the same way, even the exceeded *Dosha* will have to be eliminated gradually.

In the diseases of *BahyaRogamarga*, *Dhatwagnimandya* will be prominent. *Ama* will be in the *Dhatus* in these cases. The vitiated factors will have been spread. Therefore, they will have to be collected at one place, for which *Snehana* and *Swedana* will be useful. The vitiated factors treated by *Snehana* and *Swedana* will arrive at *Kosha*, which is an organic structure that can accommodate the *Dosha*, because of its cavity. From there, they are eliminated through *Vamana* or *Virecana*. But looking at the *Chikitsa* of the diseases of *BahyaRogamarga* given in classics, more or less *Virechana* is more beneficial in these diseases. The probable causes for this can be given in this way, (1) most of the disease are *Pitta Pradhana* (2) The *Koshtha* and *Shakha* are connected through the route of nutrition.

Thus the *PoshakaAhara Rasa* after the absorption reaches the *Dhatus* and absorption takes place almost in *Pachyamanashay* and *Pakwashaya*. The *Dosha* which comes from *Shakha* to *Koshtha*, therefore reaches the *Pachyamanashaya* or *Pakwashaya*, as far as the disease of *BahyaRogamarga* concerned. Thus, *Virechana* will be more favourable for it.

Again the diseases of *BahyaRogamarga* will be of spreading nature. This is very clear in cases of *Visarpa*, *Kustha* etc. The spreading will be mostly in a systemic way like from *Rasa* to *Rakta* than to *Mamsa* and so on. Blood will be the prominent *Dushya* in the diseases of *BahyaRogamarga*. It is only through blood that *Dosha* are carried throughout the body. Therefore, *Raktamoksana* will be one of the best *Shodhana* measures for the diseases of *BahyaRogamarga*. *Visarpa* may be quoted as an appropriate example for this.

For the diseases of *Madhyama.Rogamarga*. *Shodhana* should be carried out very carefully. Adopting measures like *Vaman* or *Virechana* are not advisable in the disease of *Madhyama.Rogamarga* as there will be involvement of vital organs or *Marma*. The measures of *Shodhana* in these diseases must be quick effective and at the same time, they should not result the patient in getting exhausted. Two are such *Shodhana* measures which are quick in action and best suited. They are, *Basti* and *Nasya*. These are doubtlessly slow processes, but for the diseases of *Madhyama.Rogamarga*, where *Vata* in general and *Prana&Vyana* in specific are involved, only such measures will have to be adopted.

All the diseases of *Madhyama.Rogamarga* are originated due to *Pratihata* or obstructed *Vayu* and hence they are *Pakwasayotha*. The disorders related to *Madhyama.Rogamarga* have certain specialities. They are

- (a) Pain dominated
- (b) The signs and symptoms will be changing
- (c) Sudden loss of function may occur and

(d) Persons afflicted, will not be able to withstand any burden or strain resulting from drastic measures of treatment.

*Basti* happens to be the best treatment in *Vatavyadhi*. Its action on *Vata* and *VataSthana* has been well explained by *Charaka* and other *Acharyas*. It is capable of preventing and overcoming the afflictions of *Marma*, *Asthisandhi* etc. which will be an advantageous factor in the treatment of the diseases of *Madhyama.Rogamarga*. The diseases of *Sira* like *Ardita*, *Manyastambha*, *Paksaghata*, etc. can be treated with *Nasya*. In nutshell, we can say that *Basti* and *Nasya* will be convenient in the diseases of *Madhyama.Rogamarga*. *Antahparimarjan a* can be applied in *AbhyantaraRogamarga*.

*Antahparimarjana* and *BahihParimarjana* in *Bahya.Rogamarga*. In addition, *Kshara*, *Agni*, *RaktaMoksana* can also be applied in *Bahya.Rogamarga*.

**Rogamarga and ShamanaChikitsa :** Diseases are of two kinds namely *SantarpanoNtha* and *ApatarpanoNtha*. Most of the skin disease occur on account of *Santarpana*. The lesions of the diseases of *Bahya.Rogamarga* will be with the participation of *SaptaDhatu*. The diseases of the *AbhyantaraRogamarga* will be with the participation of *Ama* mainly. So, in such diseases of

*AbhyantaraRogamarga*. those measures which are adopted to treat *Ama* should be adopted. In *Kustha* and other diseases of *Bahya.Rogamarga* *Shamana* measures look to be less beneficial. *Shamana* measures are not preformed in *Kustha*. *Shodhana* is preferred before *Snehana*. This way of adopting *shodhana* before *Snehana* is restricted only to *Kustha* where the *Dosha* will be abundant.

As we have seen the *AbhyantaraRogamarga* and *Bahya.Rogamarga* are connected through nutritional channels. i.e. the affection of the organs concerned with the production of *Ahara Rasa* and its absorption adversely affect or can give rise to disease in the *SaptaDhatu*. So, the root cause of any affection in the *Bahya.Rogamarga* is primarily to be found and a corrective measure in to be adopted through *AbhyantaraRogamarga*. Yet, the use of certain potential drugs is strikingly constant and effective in all the disease of *MadhyamaRogamarga*. though the things are not so easy to explain. The simple laws of nutrition and elimination are not applicable and if applied are not perfectly satisfied in case of *MadhyamaRogamarga*. The following table shows the diseases related to *Bahya.Rogamarga*. to which *Shodhana* measures are advised in the classics.

**Table-1 Diseases of Bahya roga marga and shodhana therapy**

Disease	Vamana	Virecana	Basti	Nasya	RaktaVisruti
<i>Arsa</i>					+
<i>Vrana</i>		+			+
<i>Vidradhi</i>		+			+
<i>Kustha</i>	+	+		+	+
<i>Pama</i>					+
<i>Visarpa</i>	+	+			+
<i>Granthi</i>	+				+

<i>Slipada</i>	+	+			+
<i>Ganda</i>	+	+		+	+
<i>Arbuda</i>		+		+	+
<i>Apaci</i>	+	+			+
<i>KsudraRoga</i>					+
<i>Masurika</i>					+
<i>Romantika</i>					+
<i>Granthisi</i>	+	+		+	
<i>Vyanga</i>	+	+		+	
<i>Nilika</i>		+		+	
<i>Palitya</i>	+			+	
<i>Arumsika</i>	+				
<i>Mukhadusika</i>	+				
<i>Switra</i>	+				
<i>Bhagandara</i>	+				+

The following table will show the disorders of *Abhyanatara.Rogamaraga*. along

with the *Shodhana* measures adopted for them.

**Table-2 Diseases of Abhyanatara.Rogamaraga and shodhana therapy**

Disease	Vamana	Virecana	Basti	Nasya	RaktaVisruti
<i>Jwara</i>	+	+	+		+
<i>Atisara</i>	+				
<i>Chardi</i>	+	+			
<i>Alaska</i>		+			
<i>Visucika</i>		+			
<i>Kasa</i>	+	+			
<i>Swasa</i>	+	+			
<i>Hikka</i>	+				
<i>Anaha</i>		+			
<i>Udara</i>	+	+	+		+
<i>PlihaVrddhi</i>		+	+		
<i>Visarpa</i>					
<i>Swayathu</i>	+	+			
<i>Gulma</i>		+	+		+
<i>Arsa</i>		+			+
<i>Vidradhi</i>		+			+

The following are the diseases related to *MadhyamaRogaMarga*. in which *Shodhana* measures adopted.

**Table-3 Diseases of MadhyamaRogaMarga and shodhana therapy**

Disease	Vamana	Virecana	Basti	Nasya	RaktaVisruti
<i>Paksavadha</i>		+	+		
<i>Paksagraha</i>			+		
<i>Aptanaka</i>			+		

<i>Ardita</i>				+	+
<i>Sosa</i>			+		
<i>Rajyaksma</i>	+		+		
<i>Asthisandhisula</i>			+		
<i>GudaBhramsa</i>					
<i>SiroRoga</i>	+	+	+	+	+
<i>HrdaRoga</i>	+	+	+		
<i>BastiRoga</i>	+	+	+		

The tables are given with an intention to show the efficacy of different *Shodhana* measures in relation with the disorders of different *RogaMarga*. Similarly, group of drugs can be created acting specifically on a particular *RogaMarga*.

**CONCLUSION:** The *TiryakagataDosha* should be treated very cautiously, without making any haste. They have to be first brought to the *Kosha* and than eliminated by the nearer routes. Thus, *TiryakagataDosha* means the *Dosha* traveling to *Sakha* and / or *MamasthiSandhi*. The general rule regarding the *Shodhana* can be formulated like this: Diseases of *AbhyantaraRogaMarga* :- *Vamana, Virecana* Diseases of *BahyaRogaMarga* :*Virecana, RaktaMoksana* Diseases of *MadhyamaRogaMarga* :*Basti, Nasya*

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