

A REVIEW ON PHYSIOLOGICAL AND PATHOLOGICAL ASPECT OF TRIVIDHA ROGMARGA

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ABSTRACT

Ayurveda is science of life. It emphasizes on preventive aspect rather than curative treatment. The subject *Rogamarga* indicates relationship between different tissue and organ in a unique way. The concept is traced in ancient *Ayurveda* books. This is an objective approach of ancient scientist helping for the clinical practice. The knowledge of *Rogamarga* helps us to understand the dosha *gati*, the disease process in terms of manifestation and management (*chikitsa*). Once the *Rogamarga* is understood properly the pathology can be judged at its initial stage itself can be treated easily. These all things are the fundamentals of *Ayurveda*.

KEYWORDS: Roga Marga, Kostha, Shakha, Asthi etc.

INTRODUCTION

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.^[1] Acharyas explained the *Rogamarga* for the purpose to understand *Sadhyasadyata* by *Chakrapani* and *Chikitsa bhedarth*^[2] by *Madhvakara*.^[3]

In our classics the very basic definition of *Swasta* is defined as the equilibrium state of *Dosha*, *Dhatu*, *Agni* and *Mala* as well as the pleasant state of *Aatma*, *Indriya* and *Manas*.^[4] At the

same time due to various causes, the Dosha attaining the Vikruta avastha leading to the chain of events so called Samprapti ultimately leading to the manifestation of disease.

AIM: To Study the Physiology & Pathology of Trividha Rogmarga.

OBJECTIVES

1. To study the concept of *Rogamarga* (disease pathway).
2. To study the role of *Trividha Rogamarga* in manifestation of disease.
3. To study *Sadhya Asadhyatva* of *Rogmarga*.

This conceptual study will be helpful in management of the various progressive chronic diseases.

MATERIAL AND METHODS

Source of data This is a literary research study. In this all the references from *samhitas* and respective commentaries regarding “a review on *Trividha Rogamarga* and its role in manifestation of disease is compiled. The various Ayurvedic classical texts like *Charaka samhita*, *Sushruta samhita*, *Ashtang hrudaya*, *Ashtang sangraha*, *Madhavanidana*, *Bhavaprakasha*, Research papers, Authentic website and indexed journals were screened.

REVIEW OF LITERATURE

BHAVA-VISHESHA OF TRIVIDHA ROGAMARGA^[5]

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.

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. *Bahyarogamarga* is again physiologically interlinked by the way of *Dhatu Parinama*.

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*.^[6] 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 the process of *dosha sanchaya* to *vyadhi utpatti*. Thus, *rogamarga* are very much related to *samprapti* of a *vyadhi*. After *dosha dusti*, how *doshas* travel at different parts of the body is through *rogamarga*.^[7]

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 *nidanarthakaratwa* of *vyadhi* because there is a movement of *kupita dosha* from one *marga* to another *marga* that takes place.^[8] 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 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 *Sukhasadhyata*, the diseases of *madhyama rogamarga* are *Kruchrasadhyata* and the prognosis of *abhyantara rogamarga* diseases become *Sukhasadhyata*, *Kruchrasadhyata*, *Yapya* or *Asadhyata* depending on their manifestation.^[9]

The *kruchrasadhyata* 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*.

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. The diseases coming under a particular *rogamarga* has common *khaavaigunya* 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.

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