

A REVIEW ON TRIVIDHA ROGAMARGA & ITS ROLE IN MANIFESTATION OF DISEASE

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Abstract

Ayurveda is science of life. It emphasizes on preventive aspect rather than curative treatment. The subject Rogamarga (disease pathway) indicates relationship between different tissue and organ in a unique way. Morbid state of Dosha (toxins) which is motivates in a specific way with a specific affinity towards the selected tissue and organ. The concept is traced in ancient Ayurveda books. This is an objective approach of ancient scientist helping for the clinical practice. The subject is vast but it is traced in short. Present day student cannot study and learned the vast subject in a time based period. So through this article we have made an attempt to highlight its importance in clinical practice. Some of the important Sanskrit shloka (verse) are presented in picture form. This article highlight the summery based on the concept of Trividha Rogamarga (three disease pathway).

Keywords: Roga Marma (disease pathway); Kosktha (gastro intestinal tract); Manifestation.

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INTRODUCTION

Ayurveda is the ancient and well documented science, which priority insists upon the prevention of the diseases rather than adopting the curative measures. In our classics the very basic definition of Swasta (health) is defined as the equilibrium state of Dosha, Dhatu, Agni (digestive fire) and Mala (Body waste) as well as the pleasant state of Aatma (soul), Indriya (sense organs) and Manas (mind).^[1] At the same time due to various causes, the Dosha attaining the Vikruta avastha (abnormal state) leading to the chain of events so called Samprapti (pathophysiology), ultimately leading to the manifestation of disease. This state is termed as Roga (disease), which is nothing but contrary to health. To understand and to diagnose the Roga (disease) at its full stretch, we need to rely upon the Samprapti Ghatakas (Pathological factor) starting from Dosha, Dushya, Agni and Rogamarga (disease pathway) etc.

Once the Rogamarga (disease pathway) 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.

The word Rogamarga (disease pathway) is derived into two i.e. roga+marga=Rogamarga

Roga (disease) means which causes pain. Also Roga (disease) is disequilibrium of the Doshas while the health is equilibrium of Doshas.^[2] Charaka explains abnormality is disequilibrium of Dhatu and their equilibrium is normal health. Health is known as happiness while disorder is unhappiness.

Marga means pathway. The pathway of disease considered to be as Rogamarga (disease pathway) is understood properly and pathology can be judged at its initial stage itself can be traced easily. Trividha Rogamarga (disease pathway) is the important entities involved in the process of disease.

This plays as the important role in the treatment of disease in Ayurveda. Understanding of Rogamarga (disease pathway) which involved in manifestation of disease guides us about Roga Vinishchaya (diagnosis), Sadhya-Asadhyata (curability) and Chikitsa (treatment) of disease.

According to Charaka there are three types of Rogamarga (disease pathway).^[3] They are

1. Shaka (branches)
2. Marma, asthi, sandhi (vital organs, bones, joints)
3. Koshta (gastro intestinal tract)

1. Shakhagata rogamarga

Charaka considered Twak (skin), Raktadi (blood etc.), Dhatus in this Rogamarga (disease pathway) which known to be Bahya (external) Rogamarga (disease pathway).^[4]

2. Marma, Asthi, Sandhi (vital organs, bones, joints)

Marmas like Basti (bladder), Hridaya (heart), Sira (vein) i.e. three Marmas (three vital) and also Asthi (bone), Sandhi (joints), Snayu (muscle), Kandara (ligament) are Madhyama Rogamarga (middle disease pathway).^[5]

3. Koshtagata Rogamarga (middle trunk disease pathway)

Charaka has considered Mahanimm Madhya (middle trunk) and Pakwashaya (large intestine) etc. are the Paryaya (synonym).

According to Vagbhata it has been considered Antha koshta (intestine) i.e. Amashaya (stomach) and Pakwashaya (large intestine) and Manasrotas (mind channel) in Abhyantara Rogamarga (internal disease pathway).^[6]

Sushruta mentioned Amashaya (stomach), Pakwashaya (large intestine), Agnashaya (pancreas), Mootrashaya (urinary bladder), Raktashaya, Hridaya (heart), Unduka (appendix), Phupusa (lungs) etc.^[7]

Charaka also mentioned the Rogas (disease) as per the Rogamarga (disease pathway). So the Trividha Rogamargas (three disease pathway) are the need of an hour in understanding of disease process.

AIMS AND OBJECTIVES

- To study the concept of Rogamarga (disease pathway).
- To study the role of Trividha Rogamarga (three disease pathway) in manifestation of disease.
- To study whether the Shakhagata Roga (external disease pathway) gets converted into Koshtagata Rogamarga (internal disease pathway) or not.

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 (three disease pathway) 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.

Conceptual study

Roga Marga literally disease pathway, is defined as the specific route that a disease

takes as it spreads or manifests. This means that every disease has an affinity for certain tissues and organs and this understanding can greatly help in diagnosis.

The body has three types of disease pathways, which are, Bahya (External), Madhyama (Middle), Abhyantara (Internal). The basis for disease pathways is the movement of the Doshas.

Bahya or Shakagata roga marga (External course)

The term Shakha means branches of a tree. In the body, this relates to the peripheral system comprising blood, tissues and skin, which is spread throughout the body like branches of a tree. The diseases, or conditions, that follow this route are tumors, skin diseases, leprosy, erysipelas, swelling etc. This can also be termed as the external course for diseases.

Madhyama roga marga (Middle course)

This pathway includes vital organs, such as head, sensory organs, bladder, as well as the bones and joints. The diseases that take this Marga (pathway) are paralysis, bladder conditions, diseases of the nerves, emaciation, coryza (symptoms of head cold), joint pains, prolapse of the rectum, diseases related to the head, and aggravated pain in the scapular region.

Abhyantar roga marga (Internal course)

This pathway is defined as the region extending from the buccal cavity (the mouth) to the anus. According to Sushruta, this includes the large and the small intestines, the digestive and the urinary systems, as well as the circulatory and respiratory systems, including heart, liver and the lungs. The diseases that use this pathway are fever, diarrhea, vomiting, cholera, cough, dyspnea, hiccoughs, among others.

Significance of roga marga (disease pathway)

1. The knowledge of Roga marga (disease pathway) aids the understanding of the movement of the Doshas, thereby the process that a disease follows, and therefore its diagnosis.
2. It facilitates the knowledge about the prognosis of diseases in the respective Roga Marga (disease pathway). Diseases caused by a single Dosha that afflict a specific Roga Marga (disease pathway) point to a good prognosis.
3. Any disease occurring in the Marma (Vital parts) is the sign of bad prognosis.

According to Charaka samhita

1. 14 diseases are mentioned as Shakhagat roga / Bahyamrgaj roga. Because the Adhithana of this disease are in Rakta, Mansa, Meda, Asthi, Majja, Shukra and Twak which are known to be Shakhagata Rogamarga.
2. 13 diseases are mentioned as Marma, Asthi, Sandhigata / Madhyama rogamarga. Because the Adhithana of this disease are in Mutrashaya, Hridaya, Murdha, Kantha, Nabhi and Guda i.e. (Marma Sthana) and also Asthi, Sandhi, Snayu, Kandara, are known to be Madhyam Rogamarga.
3. 10 diseases are mentioned as Koshtagata / Abhyantar Rogamarga. Because the Adhithana of these diseases are in Mahasrota, Amashaya, Pakwashaya, are known to be Abhyantara Rogamarga.
4. Charaka also considered Visarpa, Shotha, Gulma, Arsha, Vidradhi, as both in Bahyamargaja and Abhyantara Margaja roga.^[8] (Table 1)

According to Ashtanga Hridaya

1. 7 diseases are mentioned as Shakhagata rogamarga because the Adhithana of these diseases are in Twak and Raktadi Dhatus.
2. 5 diseases are mentioned as Madhyama rogamarga because Adhithana of these diseases are in three Marmas and also in Asthi and Sandhi.
3. 8 diseases are mentioned as Abyantara rogamarga because the Adhithana of these diseases are in Anth koshta i.e. Amashaya, Pakwashaya and Mahasrotas.
4. Vagbhata also considered Gulma and Shofa both in Abhyantar and Bahya Rogamarga.^[9] (Table 2)

Doshanam koshtat shakhadi gamanam

According to Charaka there are mainly 4 reasons for the Dosha enters into Shakha from Koshta are excessive exercise, excessive heat, improper way of ahara vihara (food and activities) and excessive Vata gati.^[9]

Doshanam shakhadibhya koshtabhigamanam

According to Charaka there are five main reasons for the dosha enters into koshta from Shakha. They are Vata prakopa, Vishyandan (Secretion), Dosha-paka (maturation of doshas), Srotomukha Shodhana (channel cleaning), Vayu Nigrahan (Subtraction of vitiated Vata).^[10]

DISCUSSION

In the manifestation of disease it is necessary to rely upon the Samprapti Ghataka (pathological factor) mainly the Trividha Rogamarga (three disease pathway). If it is able to understand the Trividha Rogamarga (three disease pathways) properly, the pathology can be judge at its initial stage and it will help to treat the diseases easily.

Table 1: Rogamarga (disease pathway) according to Vyadhi (disease)

Sr. No.	Vyadhi	Bahya Rogamargaja	Madhyam Rogamargaja	Abhyantar Rogamargaja
1	Galaganda (goitre)	Yes	No	No
2	Pidaka (pimples)	Yes	No	No
3	Alaji (skin disease)	Yes	No	No
4	Apachi (skin disease)	Yes	No	No
5	Charmakil (skin disease)	Yes	No	No
6	Adhimamsa (Lypoma)	Yes	No	No
7	Mashaka (skin disease)	Yes	No	No
8	Kushtha (skin disease)	Yes	No	No
9	Vyanga (deformity)	Yes	No	No
10	Visarpa (skin disease)	Yes	No	Yes
11	Shotha (inflammation)	Yes	No	Yes
12	Gulma (tumour)	Yes	No	Yes
13	Arsha (piles)	Yes	No	Yes
14	Vidradhi (abscess)	Yes	No	Yes
15	Pakshavata (paralysis)	No	Yes	No
16	Pakshagraha (paralysis)	No	Yes	No
17	Apatanaka (lock jaw)	No	Yes	No
18	Ardita (facial palsy)	No	Yes	No
19	Shotha (inflammation)	No	Yes	No
20	Rajayakshma (tuberculosis)	No	Yes	No
21	Asthi-sandhishula (bone joint disorder)	No	Yes	No
22	Gudabhramsh (rectal prolapse)	No	Yes	No
23	Shiro-roga (female disorder)	No	Yes	No
24	Hrud-roga (heart disease)	No	Yes	No
25	Basti-roga (urinary bladder disorder)	No	Yes	No
26	Jwara (fever)	No	Yes	No
27	Atisara (diarrhea)	No	Yes	No
28	Vamana (vomiting)	No	No	Yes
29	Alasaka (abdominal discomfort)	No	No	Yes
30	Visuchika (penetrating pain)	No	No	Yes
31	Kasa (cough)	No	No	Yes
32	Shwasa (dyspnoea)	No	No	Yes
33	Hikka (hiccup)	No	No	Yes
34	Anaha (abdominal discomfort)	No	No	Yes
35	Udara-roga (abdominal disease)	No	No	Yes
36	Pliha-roga (spleen disorder)	No	No	Yes

Thus the proper knowledge of Trividha rogamarga (three disease pathway) helps in the manifestation of various diseases. Also the knowledge of Trividha Rogamarga (three disease pathway) is helpful for finding the Sadhya-Asadhyatwa of disease.

By the effect of clearance of channels great increase in the quantity liquefaction transformation and mitigation of Doshas.

The Doshas comes into Kostha from the Shakha they will remain there for same time waiting for the some powerful cause and after deriving strength from Kala, Artha, Karma etc. it gets aggravated even in other places. So by this Shakhagan Roga (external) gets converted into Koshtagat Rogamarga (internal).

Table 2: Rogamarga (disease pathway) according to Vyadhi (disease)

Sr. No.	Vyadhi	Bahya Rogamargaja	Madhyam Rogamargaja	Abhyantar Roga margaja
1.	Galaganda (goitre)	Yes	No	No
2.	Alaji (skin disease)	Yes	No	No
3.	Arbuda (tumour)	Yes	No	No
4.	Gulma (Abdominal tumour)	Yes	No	Yes
5.	Shofa (swelling)	Yes	No	Yes
6.	Masaka (skin disease)	Yes	No	No
7.	Vyanga (Melasma)	Yes	No	No
8.	Rajyakshma (tuberculosis)	No	Yes	No
9.	Pakshavadh (paralysis)	No	Yes	No
10.	Ardita (facial paralysis)	No	Yes	No
11.	Sandhi-asthi-trikshul (bone and joint disorder)	No	Yes	No
12.	Murdhadiroga (chest disorder)	No	Yes	No
13.	Chardi (vomiting)	No	No	Yes
14.	Atisara (diarrhea)	No	No	Yes
15.	Kasa (cough)	No	No	Yes
16.	Shwasa (dyspnoea)	No	No	Yes
17.	Udarda (skin disease)	No	No	Yes
18.	Jwara (fevar)	No	No	Yes
19.	Visarpa (cellulitis)	No	No	Yes
20.	Vidradhi (abscess)	No	No	Yes

CONCLUSION

The proper knowledge of Trividha Rogamarga (three disease pathway) helps in the manifestation of various diseases as well as to diagnose the diseases. Through the knowledge of Trividha Rogamarga (three disease pathway) is helpful for the Sadhya-Asadhyatwa of disease and also plays an important role in the treatment. The physician who is diagnosing a disease and treat accurately according to Rogamarga (three disease pathway) will be successful practitioner. Because of Samhita Roopa a Vridhi Doshas inters into Shakha from Koshta and because of Vilayana Roopa Vridhi Doshas inters into Koshta from Shakha.

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