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Pathophysiological Analysis Of Doshagati And Rogamarga

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Abstract

Roga Marga represents the actual pathways of diseases and plays a crucial role in *Samprapti Janana*. Therefore, for understanding *Samprapti Vighatana*, the insights from *Rogamarga* can be invaluable. As the site of *Kha-Vaigunya*, *Rogamarga* supplies and strengthens the root causes of *Samprapti*, acting as an ignition point. *Roga Marga* is useful not only for prognosis but also in therapeutics. *Doshagati* refers to the various movements of *Doshas*, which may or may not lead to disease. By studying these movements, one can predict the presence of channels or passages that favor the movement of either vitiated or non-vitiated *Doshas*. In a healthy state, there should be no *Rogamarga* reserved for the travel of morbid *Doshas*. However, in unhealthy conditions, *Srotas* that are intended for specific functions may convert into *Rogamarga*, becoming responsible for the manifestation of diseases.

Keywords : *Doshagati, Rogamarga, Samprapti, Kha-Vaigunya* .

Introduction:

The idea of *Rogamarga* was explained by *Acharya Charaka* in the *Sutrasthana Tistraishaniya Adhyaya* of *Nirdesha Chatushka*. The term "*Rogamarga*" describes the pathways that depict the pathological conditions of *Dosha* (toxins), which show a particular inclination for specific tissues and organs. *Chakrapani* underlines its significance in interpreting "*Sadhyasadhyata*" ^[1] (prognosis). Understanding the morphological, physiological, and pathological characteristics of *Rogamarga* is crucial to appreciating its significance in relation to disease. Before beginning management, it is imperative to have a complete grasp of the pathogenesis of the condition, which may be accomplished by having a solid understanding of *Rogamarga*. The word "*Roga*" is derived from the root "*Ruj*," which denotes the breakdown of health or strength due to the breakdown of tissue balance, or *Dhatu Samyatha* ^[2]. The word "*Marga*" means "way" or "passage," implying that in this sense it denotes regions with weaker *Srotas* (channels) ^[3]. *Rogamarga* thus stands for the particular pathways that disease processes follow. Through *Rogamarga*, the onset, course, and recurrence of *Vyadhi* (illness) are depicted. *Arunadatta* calls it "*Bahyanam Roganam Ayana Sthana*" ^[4], "emphasizing the external roots of diseases, whereas *Acharya Hemadri* refers to it as "*Bahya Rogamarga*," which translates to the external routes of diseases. "*Bahya Rogamarga*" is defined in this sense as the route for diseases that originate outside the body. By this reasoning, "*Madhyama Rogamarga*" stands for the intermediate pathway, and "*Abhyantara Rogamarga*" for the internal pathway associated with disorders. These concepts, which each represent distinct locations and dynamics of

disease processes, so classify the many paths through which diseases can appear. There is a basic connection between the *Gati* (movement) of *Doshas* and the notion of *Rogamarga*. *Doshagati* is the state of equilibrium between the *Doshas*, *Dhatus*, and organs. On the other hand, *Rogamarga* refers to the particular dynamics that are seen as a disease advances. Therefore, in the context of illness, *Rogamarga* is the outcome and *Doshagati* is the cause. *Rogamarga* is important in therapeutic activities in addition to its value in prognosis. *Rogamarga* emphasizes the distinct relationships between different *Dhatus* and *Ashayas*. These disruptions are guided along certain pathways by *nidanas*, or things that upset the *Doshas*. Particular tissues and organs, such as the *Koshta*, *Shakha*, and *Marma* (joint) areas, are often where vitiated *Doshas* move through. Therefore, *Rogamarga* is the movement of these disrupted *Doshas* toward particular tissues and organs, leading to the appearance of sickness or the progression of pathology ^[5].

Doshas are constantly in motion throughout existence, and this movement is referred to as *Gati*. *Chakrapani* states in the *Charak Samhita* that "*Gati*" ^[6] means the kind of *Avastha* (stage) in which these movements occur. An indicator of life within the human body is the active movement of bodily constituents, or *Gati*. One of the *Shadkarana* ^[7], or six basic principles, that form the basis of *Ayurvedic* philosophy, is *Karma*, which is connected to *Gati* in *Yoga*.

Aim & Objective :

To elaborate on the physio pathological analysis of *.Doshagati* and *Roga Marga*.

Material & Methods :

This research is based on a review of the literature. Research publications from PubMed and Google Scholar were consulted in addition to *Ayurvedic* books including *Sushruta Samhita* and *Charak Samhita*.

Classification :

The three types of *Dosa Gati* and their relation to *Roga-Marga* can be explained as follows:

1.Kshaya, Sthana, Vruddhi^[8]:

Among these *Gati*, the *Sthana Avastha* of *Dosha* is *Prakrita* (physiological), while the *Kshaya* and *Vruddhi Avastha* can be either *Prakrita* (physiological) or *Vikrita* (pathological). For example, the *Prakrita Vruddhi* and *Kshaya* of *Doshas* influence *Agni*. If the *Vruddhi* and *Kshaya* are significantly increased beyond their normal rhythm and proportion, the associated *Gati* becomes *Vikrita*. This change occurs through *Roga-Marga*, as the channels also become *Vikrita*, effectively functioning as *Roga-Marga*.

2.Urdhwa, Adhah, Tiryak

These three *Gatis* are considered *Prakrita* when they occur physiologically, as seen in processes like *Nisthivana*, *Mala Mutra Pravritti*, and *Sweda Pravritti*. However, if the expulsion rate or speed of *Dosha* movement through these *Gatis* is excessively increased, it can lead to disease. For instance, an increased *Urdhwa Gati* results in *Chhardi* (vomiting), while an increased *Adhah Gati* can cause *Atisara* (diarrhea). Such conditions are termed *Vikrita Gati*.

3.Sakha, Kostha, Marmasthisandhi

These terms apply to both *Dosa Gati* and *Roga Marga*. *Dosa Gati* can be classified as physiological and pathological. Physiologically, *Doshas* travel through these structures, which can be analyzed from anatomical and physiological perspectives. Pathologically, these *Gatis* manifest through *Roga Marga*, underscoring their role in the disease process. Classification of *Rogamarga* According to *Acharyas*:

1.Bahya Rogamarga (Shakhasrita Marga) :

Doshas travel through the *Raktadi Dhatus*. *Acharya Hemadri* defines *Bahya Rogamarga* as *Bahirmargaroganam*^[9], indicating that it refers to pathways of external diseases. The term "*Shakha*" encompasses *Raktadidhatu* and *Tvak*^[10]. *Chakrapani* also notes that *Tvak* implies the presence of *Rasadhatu*. Thus, *Shakha* includes all seven *Dhatus*, forming a single path for *Bahya Rogamarg*^[11].

2.Madhyama Rogamarga (Marmasthi Sandhi Marga):

According to *Acharya Hemadri*, this pathway involves *Doshas* moving through the *Marmasthi* and *Sandhi*. The movement of vitiated *Doshas* through these areas creates *Madhyama Rogamarga*. This includes significant locations like *Mahamarm*^[12], *Basti*, *Hrudaya*, *Shira*, *Asthi*, and *Sandhi*, along with associated structures such as *Sira*, *Snayu*, *Kandara*, *Dhamani*, and *Kurcha*.

3.Abhyantara Rogamarga (Kosthasrita Marga):

Acharya Hemadri refers to this as *Anthahaanthamargo Roganam*, interpreting it as the internal pathways of diseases. *Vagbhata* considers it as *Anthakoshta*, encompassing *Amashaya*, *Pakwashaya*, and *Mahasrotas*. It is described as the hollow portion of the body extending from the buccal

cavity to the anus, with synonyms including *Mahasrotas*, *Shareeramadhyam*, and *Mahanimna*^[13]. *Acharya Sushruta* also employs the term *Koshta* to encompass various sites such as *Amashaya*, *Pakvashaya*, *Agnyashaya*, *Mutrashaya*, *Rudhirashaya*, *Hridaya*, *Unduke*, and *Phuphusa*^[14].

Discussion :

The terms "pathology" and "pathogenesis" in contemporary science underscore the significance of understanding disease pathways. Beyond *Rogamarga*, the *Trividha Gati* of *Dosha* is articulated in relation to *Kosta*, *Shakha*, and *Marmasthisandhi*. Since the *Tridosha* can move throughout the body, the entire body serves as a pathway for *Dosha*. Additionally, beyond *Kosta*, *Shakha*, and *Marmasthisandhi*, all classifications of *Dosha Gati*^[15]—namely *Kshaya*, *Sthana*, *Vruddhi*, *Urdhwa*, *Adhah*, and *Tiryak*—can also be viewed as *Rogamarga*. These pathways function as channels for both *Dosha* and *Roga*. When *Prakruta Doshas* travel through these structures, it is termed Physiological (*Doshagati*); conversely, when morbid *Doshas* traverse these pathways, it is referred to as Pathological (*Rogamarga*). The foundation of *Roga Marga* lies in the *Gati* of *Doshas*. A healthy relationship between *Doshas* and *Dhatus* in a specific manner is termed *Doshagati*, while the specific relationship observed during pathological progress is referred to as *Rogamarga*. Thus, in the disease stage, *Doshagati* serves as the cause, while *Rogamarga* represents the effect.

Physiological analysis of rogamarga

Rogamarga is related to the process of *Poshana*. The organs of *Abhyantara Rogamarga* are involved in *Pachana*, which encompasses the digestion of food and the excretion of waste. For instance, the *Mahasrotas*, along with the *Annavaha* and

Purisavaha Srotas, are linked to the absorption and conversion of food, as well as the separation of waste. Additionally, the organs associated with the *Pranavaha Srotas* are connected to the intake of *Shuddha Vayu* and the expulsion of *Malarupa Vayu*. *Bahya Rogamarga* is physiologically interconnected through *Dhatu Parinama*. Each *Dhatu Agni* produces *Saramsha* and *Kittamsha*, from which both *Malamsha* and *Doshamsha* arise. The *Saramsha* serves as the foundation for the next *Dhatu*. Consequently, any imbalance in the production of one *Dhatu* can impact the *Dhatu Nirmana Parampara*. Nutrition is obtained through *Abhyantara Rogamarga* and flows into *Bahya Rogamarga*. The organs associated with *Madhyama Rogamarga* act as reservoirs for circulating media, maintaining a significant and constant volume of blood in contact with these organs. Additionally, the *Poshana* processes across these three *Margas* are interdependent^[16].

Pathological analysis of Rogamarga:

Rogamarga refers to the pathways through which *Doshas* involved in a disease travel. *Samprapti* denotes the process from *Dosha Sanchayato Vyadhi Utpatti*. Therefore, *Rogamarga* is closely related to the *Samprapti* of a disease. Following *Dosha Dusti*, the way *Doshas* move to different parts of the body occurs through *Rogamarga*^[17].

The actual role of *Rogamarga* begins at the *Prasara Avastha*. In this stage, the pathways are not vitiated, but the vitiated *Doshas* can spread through the channels. During the *Sthana Samshraya Avastha*, *Khavaigunya* occurs in *Rogamarga*, which is crucial for the pathogenesis to unfold. This stage acts as the ignition point that determines the direction of disease

pathology. The *Moola Sthana* of many *Srotas* is interconnected, allowing pathogenesis to progress in multiple directions. Consequently, the movement of *Kupita Dosh* from one *Marga* to another can take place^[18].

Disease is more of a process than a static state; it develops gradually through various stages, with *Rogamarga* playing an active role at each step. *Khavaigunya* serves as the ignition point for *Samprapti* to progress in a specific direction. *Doshas* can travel from one *Marga* to another, whether in their *Vyakta* or *Bhedhavastha*, indicating that *Rogamarga* is essentially synonymous with *Dosha Gati*. In *Bhedhavastha*, *Rogamarga* illustrates the interconnections between different pathways. Consequently, one disease can act as a *Nidana* (causal factor) for another, facilitating the spread of disease from one *Dhatu* to another and from one location to another through *Rogamarga*^[19].

Pathological and physiological analysis of Doshagati :

In physiological state of *Doshagati*, *Dosha* are in an equilibrium state, occupying their designated sites in the body to perform their normal functions. However, when these *Doshas* become vitiated, *Doshagati* turns pathological^[20]. Natural fluctuations in the state of *Doshas* throughout different times of the day or during various life stages do not manifest as disease and are considered physiological *Doshagati*. Significant alterations in the state or movement of *Doshas* leads to the initiation of the disease process, known as pathological state of *Doshagati*. In physiological *Doshagati*, *Doshas* are in an equilibrium state, residing in their designated sites within the body to perform their normal functions. However, when these *Doshas* become vitiated,

Doshagati turns pathological. Natural imbalances in *Dosha* states—at different times of the day or during various life stages—do not manifest as disease and are considered physiological *Doshagati*. Significant changes in the state or movement of *Doshas* initiate the disease process, referred to as pathological *Doshagati*^[21].

Vruddhi, Kshaya, and Sthana (Normal) Gati:

Kshaya is defined as a reduction in the quantity, quality, or action of *Doshas*, or a combination of these factors. When in a state of *Kshaya*^[22], *Doshas* lose their normal signs and symptoms. In contrast, *Vruddhi* refers to an increase in the quantity, quality, or action of *Doshas*. *Sthana* denotes the normal state of *Doshas*, which supports physical and mental health. *Kshayadi Gati* describes specific *Awastha* (conditions) of *Doshas*^[23].

Urdhwa, Adha and Tiryaka Gati:

Movements of vitiated *Doshas* in upward or downward directions that manifest disease are termed *Urdhwa* and *Adha Gati*, respectively^[24]. For example, *Urdhwa Gati* can lead to *Chardi* (vomiting), while *Adha Gati* may result in *Atisara* (diarrhea). The movement of *Doshas* in an oblique or transverse direction (from *Koshtha* to *Shakha*) is known as *Tiryaka Gati*, which can lead to *Kushtha* (leprosy).

Koshtha, Shakha, and Marmasthisandhi Gati:

When vitiated *Doshas* travel and lodge in any of the three loci—*Koshtha*, *Shakha*, or *Marmasthisandhi*—and manifest disease, the movement responsible is referred to as *Koshtha*, *Shakha*, or *Marmasthisandhi Gati*^[25].

Conclusion :

Roga Marga is the site where *Kha-Vaigunya* occurs, acting as the ignition point that directs the *Samprapti* to develop in a specific pattern. *Roga Marga* plays a crucial role in the subclinical, clinical, and complicated stages of *Samprapti*. Similar to the "portal of entry" for infections in modern science, each *Roga Marga* has its own defense mechanisms, whether mechanical or chemical. When these defense mechanisms are overcome, *Kha-Vaigunya* sets in. Pathological *Doshagati* encompasses the *Kshaya* and *Vruddhi* stages of *Doshas*, with disturbed movement in *Urdhwa*, *Adhah*, and *Tiryak* directions, as well as in specific locations such as *Kostha*, *Shakha*, and *Marmasthi Sandhi*. Pathological *Doshagati*, known as *Kopa*, includes both *Kshaya* and *Vruddha Doshas*. Pathological *Gati* manifests disease through the stages of *Shatkriyakala* or *Avarana*.

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