



ANALYSIS OF THE CONCEPT OF ROGAMARGA AND ITS CLINICAL IMPORTANCE

PRIYA M, RANA D AND KAR AC

Medical officer, North Eastern Institute of Ayurveda and Homeopathy, Shillong, Meghalaya

*Corresponding Author: Monika Priya: E Mail: drmpriya11@gmail.com

Received 16th June 2020; Revised 24th July 2020; Accepted 29th Nov. 2021; Available online 1st July 2022

<https://doi.org/10.31032/IJBPAS/2021/11.7.6244>

ABSTRACT

Aim: This study attempts to explicate the concept of *Rogamarga* and its role in disease pathogenesis, prognosis and treatment. **Materials and Methods:** A sincere and deep analysis of various classic Ayurveda literatures along with their available commentaries have been done for this study. Modern texts, articles and websites have also been searched for the same. **Background:** *Rogamarga* is defined as the actual pathway through which a disease progresses. It indicates *Doshagati* which means movement of morbid state of *Dosha* (toxins) and their condition (*Awastha*) in their sites or *Roga-Marga* which includes *Shakha*, *Koshtha* and *Marma* (vital organs). **Result:** *Rogamarga* is the *Adhithana* (seat) of diseases or place of origin of disease. It has got a crucial role in determining the occurrence, progress and recurrence of a disease. *Roga Marga* is not different from *Dosha-Marga* or *Dosha-Gati Marga*. When *Prakritadoshas* travel through these structures, it is considered as physiological (*Doshagati*), whereas when morbid *Doshas* (toxins) travels through these structures, it is considered as pathological (*Rogamarga*). **Conclusion:** *Rogamarga* plays important role in occurrence, progress and recurrence of a disease and its knowledge can be crucial in diagnostic, prognostic and therapeutic applications. It lays the foundation for clinical analysis and successful treatment of a disease. **Clinical significance:** The thorough knowledge of the concept of *Rogamarga* including its anatomical, physiological and pathological aspects is detrimental in appreciating its role in complete understanding of *Vyadhi* in terms of *Samprapti* (pathogenesis), *Nidana* (diagnosis), *Sadhyasadhya* (prognosis) and *Chikitsa* (treatment).

Keywords: *Rogamarga*, *Shakha*, *Koshtha*, *Marmasthisandhi*, *Doshagati*, Systematic

I. INTRODUCTION

In this current age of advancement and modernity, machines and computers have almost overtaken the skills of the medical persons. However, even after having such a strong technical backup, patient sufferings still continue to exist. The classic literatures of Ayurveda advise a unique method of clinical approach called *Rogamarga* (pathway through which a disease progresses). Acharya Charaka explained the concept of *Rogamarga* within the context of *Ashtatrikain* 11th chapter of *Sutrasthana* i.e. *Tisraishaniyaadhyaya* in *Nirdeshachatushka*. It indicates *Doshagati* or the movement of morbid state of *Dosha* (toxins) in a specific way having a specific affinity towards the selected tissues and organs [1]. The word *Doshagati* means movement of *Doshas* and their condition (*Awastha*) in their sites or *Roga-Marga* which includes *Shakha*, *Koshtha* and *Marma* (vital organs). According to Chakrapani, *Rogamarga* can determine the prognostic aspect (*Sadhyasadyata*) [2] of a disease whereas according to Madhukoshakara, it has an elemental role in framing the treatment module of a disease (*Vyadhichikitsabhedartha*) [3]. It also aids in understanding *Sapmprativighatana* (reversal of pathogenesis). An accurate diagnosis is the backbone of a successful treatment. Hence, it is quintessential to have an adequate knowledge of the anatomical, physiological

and pathological aspects of *Rogamarga* to understand the disease pathogenesis (*Samprapti*), prognosis (*Sadhyasadyata*) and treatment (*Chikitsa*).

II. MATERIAL AND METHOD

A sincere and deep analysis of various classic Ayurveda literatures have been done and reviewed for this study. Main Ayurvedic texts used for this purpose are Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, AshtangaSangraha and available commentaries on these classics. Modern texts, articles and websites have also been searched for the same.

III. REVIEW RESULTS

Concept of *Rogamarga*

Rogamarga comprises of two words ‘*roga*’ + ‘*marga*’. The meaning of ‘*Roga*’ is breaking up of strength, distemper or disease [4] which is the resultant of disbalance in the equilibrium of *Dosha*, *Dhatu* or *Malas* (body wastes). The word ‘*Marga*’ means way, passage or channel [5]. It can be inferred as the area of weak *Srotas/ Pantha/ Ayana* from where disease spreads into body. Ex: *Sarpavisha* (snake venom) enters body via blood (*Rakta*) and its (coolness or hotness) *Sheeta-ushnata* enters from skin (*Twacha*) [6]. Hence, *Rogamarga* is actually the pathway through which the movement of *Doshas* occur thereby leading to the pathogenesis and further manifestation of a disease. It is the seat or place of origin of diseases. It has got

a crucial role in determining the occurrence, progress and recurrence of a disease. Chakrapani, calls it *Dosha-Marga* or *Dosha-Gati Marga* [7]. In physiological state (*Prakritadoshagati*),

Doshas are in equilibrium state and are present in their own site performing their normal functions whereas in pathological state (*Vaikritadoshagati*), they get vitiated and their movement occurs in pathways called *Rogamarga* [8] which further leads to disease manifestation.

Classification of *Rogamarga*

Table 1: Types of *Rogamarga* according to localization of *Doshas*

S. No.	<i>Rogamarga</i>	Structures	Diseases
1.	<i>Bahya</i>	<i>Twak</i> (skin) and seven <i>Dhatus</i> .	<i>Galgand</i> (mumps)- ectodermal; <i>Pidika</i> (acne)- ectodermal; <i>Alaji</i> - ectodermal; <i>Apachi</i> - ectodermal; <i>Charmakila</i> (mole)- ectodermal; <i>Adhimansa</i> (growth)- ectodermal; <i>Mashak</i> (mole)- ectodermal; <i>Kushtha</i> (skin disease)- ectodermal and mesodermal; <i>Vyanga</i> (skin discoloration), <i>Visarpa</i> - ectodermal and mesodermal; <i>Shotha</i> (edema)-ectodermal; <i>Arsha</i> (haemorrhoids)- ectodermal; <i>Vidradhi</i> (abscess)- ectodermal
2.	<i>Madhyama</i>	<i>Marma</i> (vital organs), <i>Asthi</i> (bones), <i>Sandhi</i> (joints), <i>Snayu-Kandara</i> (tendons and ligaments).	<i>Pakshavadha</i> (paralysis)-mesodermal; <i>Pakshagraha</i> (muscle stiffness)- mesodermal; <i>Ardita</i> (facial palsy)- mesodermal; <i>Apatanaka</i> (tetanus)- mesodermal; <i>Rajyakshama</i> (tuberculosis)- mesodermal and endodermal; <i>Bastiroga</i> (diseases of urinary bladder)- mesodermal and endodermal; <i>Hridayaroga</i> (diseases of heart)- Mesodermal; <i>Shiroroga</i> (diseases of head)- All layers.
3.	<i>Abhyantara</i>	All <i>Koshthangas</i> .	<i>Atisaar</i> (diarrhea)- endodermal; <i>Vaman, Alsak</i> (bowel disease)- endodermal; <i>Visuchika</i> (bowel disease)- endodermal; <i>Kasa</i> (cough)- endodermal; <i>Shwasa</i> (dyspnoea)- endodermal; <i>Hikka</i> (hiccups)- endodermal; <i>Anaha</i> abdominal discomfort)- endodermal; <i>Udararoga</i> (ascites)- endodermal; <i>Pliha</i> (splenomegaly)- endodermal; <i>Visarpa</i> (herpes)- endodermal and mesodermal; <i>Shwayathu</i> (edema)- endodermal; <i>Gulma</i> (abnormal growth in the abdominal cavity)- endodermal; <i>Arsha</i> (haemorrhoids)- endodermal; <i>Vidradhi</i> (abscess)- endodermal

1) *Bahya Rogamarga* /*Shakhasritamarga*: *Shakha* is external route for diseases and it includes all *dhatu*s (*body tissues*) and *Twacha* (skin). Acharya Hemadri quotes as

Trividh Rogamarga (3 broad pathways of disease) as mentioned in “*Kiyantasirsiya-adhyaya*” i.e *Cha. Su 17* [9] classifies *Rogamarga* according to status, movement and localization of *Doshas* at a particular site.

Considering the physiological and anatomical aspects of bodily tissues (*shakhamarmastis and hayahkostashcha*” [2]) where *Doshas* have a tendency to get localized, Acharya Charak classified *Rogamarga* into three types (Table1).

‘*Roganambahirmarga*’ [10] and Arunadatta quotes as ‘*Bahyanamroganamayanasthana.*’ [10]. The vitiated *Doshas* may get localized in tissues like muscles, fat, blood, lymph etc. to cause

- Shakhashritaroga*. These are *Yapya* (palliable). Examples - *Raktarogas*(blood borne diseases), *Gandamala*(lymphadenitis) etc.
- 2) *MadhyamaRogamarga* / *Marmasthisandhimarga* - It includes *Trimarma* or vital organs i.e. *Shira* (head), *Hridaya* (heart), *Basti* (bladder) and *Asthi* (bones), *Sandhi* (joints) along with *Snayu-Kandara* (tendons and ligaments). The vitiated *Doshas* may get localized in vital points, bones and joints of the body [11] to cause *Marmasthi Sandhigataroga*. These diseases are difficult to cure (*Krichrasadhya*). Examples- *Hridroga* (heart diseases), *Unmada* (mania) etc.
- 3) *Abhyantara Rogamarga* / *kosthasritamarga*: It is considered as internal route for diseases and includes the *Mahasrotasa* (from *Mukha* to *Guda*) along with their *Ashayas* (omentum). The vitiated *Doshas* may get localized in viscera like stomach, liver, intestines etc to cause *Kosthashritaroga*. These diseases are curable (*Sadhya*). Examples- *Chardi* (vomiting), *Gulma* (abdominal tumors) etc.

Rogamarga according to movement of *Doshas* have been classified into *Urdhwa*, *Adho* and *Tiryak Gati*.

- 1) *Urdhva Gati*: Upward movement of the vitiated *Doshas*. Eg.- *Urdhwagaraktapitta*, etc.
- 2) *Adho Gati*: Downward movement of the vitiated *Doshas* [12] Eg.- *Adhogaraktapitta*, etc.
- 3) *Tiryak Gati*: Sideward or oblique movement of the vitiated *Doshas*. Eg.- *Tiryakraktapitta*.

Rogamarga according to status of *Doshas* have been classified into *Kshaya*, *Sthana* and *Vridddhi*.

- 1) *Kshaya*: Depletion in quality, quantity or action of the *Doshas* or a combined diminution of the same is considered as *Kshaya* [13]. *Kshayadigati* describes specific *Awastha* of *Dosha* [14].
- 2) *Sthana*: The physical and mental health is maintained by the equilibrium *Doshas*. Chakrapani quotes '*Sthanamswamanavasthanam*'. The equilibrium/homeostasis is termed as '*Sthana*' or '*Samata*'. Yogindranath Sen said that disease is caused when the *Doshas* moves to other places or are obstructed and not when they are in normal stage and position.
- 3) *Vridddhi*: Increase in the quantity, quality or action of the *Doshas* or a combined increase of these.

Anatomical, Physiological and Pathological Aspect of Rogamarga

Anatomical aspect of *Roga-marga*: *BahyaRogamarga/Shakha*— Chakrapani states that *Bahyarogamarga* comprises of

all seven *Dhatus* and skin (*Twak*) which are remotely situated and have a direct contact with the external stimulus [2]. *Madhyama Rogamarga* comprises of structures which are not closely linked with each other anatomically but they all carry out vital functions of the body and may cause serious complications or even death if they are affected adversely. *Abhyantarogamarga* refers to the site of *Ama*, *Pakwaanna*, *Mutra* and *Rakta* and hence comprises of all the *Koshthangas* [2].

Physiological aspect of *Rogamarga*: Nutrition (*Poshana*) of the three *Rogamargas* are interdependent. The *Abhyantarogamarga* organs comprising of *Koshtha* are physiologically interlinked with digestion, assimilation and excretion. Eg.- The organs of *Annavaha* and *Purisavahasrotas* (excretory system) is related with the absorption and conversion of food and separation of wastes. The organs related with the *Pranavaha Srotas* (respiratory system) are related with the intake of pure air and giving out of impure air (*Malarupavayu*). *Bahyarogamarga* comprising of *Dhatus* and *Twak* is again physiologically interlinked with *Dhatu Parinama* (biochemical conversion). *Saramsha* (the basis of the formation of next *Dhatu*) and *Kittamsha* (waste products) are produced by the action of *Dhatwagnipaka* (tissue metabolism). *Dhatunirmanaparamapara* [15] (pathway of tissue metabolism) is adversely affected

whenever there is imbalance in the production of one *Dhatu*. The nutrition for *Bahyarogamarga* is obtained from *Abhyantarogamarga* or *Koshtha*. *Madhyamarogamarga* organs are the principal seat of *Vata* and are the reservoirs of the circulating media like blood. Eg.- The human brain, heart and kidneys require a timely, definite and crucial quantity of blood and oxygen for their proper functioning.

Pathological aspect of *Rogamarga*: A disease is a process rather than a state as it undergoes several stages rather than occurring abruptly. *Samprapti* of disease i.e. accumulation of *Doshas* to manifestation of disease occurs in a *Rogamarga*. Hence, it is an integral part of disease pathogenesis. The vitiated *Doshas* enters *Prasarvasthai* i.e. travel to different parts of body through *Rogamarga* [15] and ultimately meet the weak site (*Khavaigunya*) to manifest (*Sthanasamshrayaavastha*). From here onwards, the fate of disease pathology is decided [16]. The site of origin is common for many *Srotasas* which widens the variability of the direction of disease progression. *Doshadushyasammurcchana* (pathological interaction between toxins and afflicted tissues) completes in *Vyaktaavastha* (stage of full blown symptoms) followed by *Bhedavastha* (stage of differentiation or complication). The movement of vitiated *Doshas* from one pathway (*Srotas*) to

another leads to emergence of another disease (*Nidanarthakar Vyadhi*) [17].

Role of Rogamarga in Sadhyasadhya (Prognosis)

Adequate knowledge about the prognosis or ultimate fate of a disease is essential for its treatment [19]. According to Acharya Chakrapani, a disease is *Sadhya* (curable) if it occurs in one *Rogamarga* in the presence of all four components of treatment (*Chikitsa chatuspada*); *Krichrasadhya* (difficult to treat) if it occurs in two *Rogamargas* (like *Visarpa*, *Shwayathu*, *Gulma*, *Arsha* and *Vidradhi*) even if the disease is new; *Yaapya* (palliable) if it occurs in deeper *Dhatu*s, *Marma*, *Asthi* and *Sandhi* and *Asadhya* (incurable) if it occurs in all *Rogamargas* [20]. On the other hand, Gangadhara says that the diseases of *Bahyarogamarga* are *Sukhasadhya*, *Madhyamarogamarga* are *Krichrasadhya* and *Abhyantara Rogamarga* are *Sukhasadhya*, *Krichrasadhya*, *Yapya* or *Asadhya* depending upon the symptoms of a disease. The diseases of *Bahyarogamarga* have good prognosis because the possibility of occurrence of *Updravas* (complications) is very minor or uncommon. The diseases of *Madhyamarogamarga* are difficult to treat because these organs which are often covered with membranes are difficult to approach and as they carry out the vital functions of our body, their harm may lead to severe and intense complications. The complications may range from mild to

severe within a short span of time in diseases occurring in *Abhyantarogamarga*.

Role of Rogamarga in Chikitsa (Treatment)

The treatment aspect (*Chikitsabhedārtha*) [3] of *Rogamargas* elaborated in Madhavanidana. It helps us in understanding pathogenesis thereby aids in planning the treatment module. *Deepana* (increment of digestive fire), *Pachana* (digestion of metabolic toxins), *Vamana* (therapeutic vomiting) and *Virechana* (medicated purgation) procedures mainly constitute the treatment of diseases related to *Abhyantarogamarga* (*Koshtha*) which are principally characterized by *Jatharagnimandya* (weak digestive fire) (Table 2). *Deepana* and *Pachana* drugs cleanse morbid *Dosha* from the gut and hence strengthens *Agni*. *Vamana* and *Virechana* expels *Doshas* from the *Amashaya* and *Pakwashaya* respectively. *Basti*, *Nasya* and a quick, effective and non-exhausting *Shodhana karma* mainly constitute the treatment of diseases related to *Madhyamarogamarga* which are painful and can cause sudden loss of function or even death (Table 3). *Marma* (vital organs), *Asthi*, *Sandhi* are the principal seat of *Vata*. *Basti* [21] (medicated enema) and *Nasya* (nasal instillation) effectively pacifies *Vata*. *Basti* prevents afflictions of *Marma-asthi-sandhi* and *Nasya* effectively cures the diseases of *Shiras* like *Ardita*,

Manyastambha, Pakshaghata, etc. *Snehana* (oleation), *Swedana* (fomentation), *Dhatvagnivardhan* (increasing tissue metabolism), *Bahirparimarjana* (external cleansing) and *Raktamokshana* (bloodletting) procedures mainly constitute the treatment of diseases of *Bahyarogamarga* which are principally

characterized by *Dhatvagnimandya* (weak tissue metabolism) and *Ama* (toxic metabolites) formation (Table 4). *Snehana* and *Swedana* by the virtue of their natural qualities, bring back the morbid *Dosha* to gut which are further eliminated by *Vamana* or *Virechana*.

Table 2: Treatment of the diseases of *AbhyantaraRogaMarga*

Disease	Vamana	Virechana	Nasya	Basti	Raktamokshana
Jwara	+	+		+	+
Atisara	+				
Chardi	+	+			
Alasak		+			
Visuchika		+			
Kasa	+	+			
Shwasa	+	+			
Hikka	+				
Anaha		+			
Udara	+	+		+	+
PlihaVridhi		+		+	
Visarpa					
Shwayathu	+	+			
Gulma		+		+	+
Arsha		+			+
Vidradhi		+			+

Table 3: Treatment of the diseases of *MadhyamRogaMarga*

Disease	Vamana	Virechana	Nasya	Basti	Raktamokshana
Pakshavadha		+		+	
Pakshagraha				+	
Aptanaka				+	
Ardita			+		+
Shosha				+	
Rajyakshma	+			+	
Asthisandhishula				+	
Gudabhrmsha					
Shiroroga	+	+	+	+	+
Hridayaroga	+	+		+	
Bastiroga	+	+		+	

Table 4: Treatment of the diseases of *Bahya Roga Marga*

Disease	Vamana	Virechana	Nasya	Basti	Raktamokshana
Arsha					+
Vrana		+			+
Vidradhi		+			+
Kustha	+	+	+		+
Pama					+
Visarpa	+	+			+
Slipada	+	+			+
Ganda	+	+	+		+
Arbuda		+	+		+
Apachi	+	+			+
KshudraRoga					+
Masurika					+
Romantika					+
Granthi	+	+	+		
Vyanga	+	+	+		
Nilika		+	+		
Palitya	+		+		
Arunshika	+				
Mukhadushika	+				
Shwitra	+				
Bhagandara	+				+

IV. DISCUSSION

The secret of a successful treatment lies in its early and correct diagnosis. Ayurveda advises a unique method of clinical approach through *Rogamarga*. Various Acharyas have explicitly mentioned about it and have elucidated its clinical importance. It indicates *Doshagati/Doshamarga/ Doshagatimarga*. It is actually the channel or pathway through which the movement of morbid state of *Doshas* occur and hence disease progresses. The crystal-clear concept of *Rogamarga* can not only play a pivotal role in ascertaining the prognosis (*Sadhyasadhyata*), diagnosis (*Nidana*) and treatment module (*Chikitsabhedartha*) but also it can help us understand disease pathogenesis (*Samprapti*) and its reversal (*Sampraptivighatana*). Acharya Charaka has mentioned *TrividhRogamargain* “*Kiyantasirsiyaadhyaya*” i.e *Cha. Su 17* [9] where he has classified *Rogamarga* according to localization of *Doshas* at a particular site (*Koshtha-Shakha-Marmasthisandhi*), status of *Doshas* (*Kshaya-Sthan-Vruddhi*) and movement of *Doshas* (*Urdhva-Adho-Tiryak*).

Bahya Rogamarga like *Rasa-raktadidhatus* (tissues like muscles, fat, blood, lymph etc) and *Twacha* (skin) which are remotely situated and have a direct contact with the external stimulus are the external route for diseases like goiter, impotency, lymphadenitis etc which are

Sukhasadhya due to the least possibility of occurrence of *Updravas* (complications). However, diseases located in many *Shakhasor Dhatus* are *Yapya* (manageable only till the treatment is given). These *Rogamargas* are physiologically interlinked with *Dhatu Parinamana* which gets adversely affected on vitiation of *Dhatwagni*. Their treatment regimen is constituted by *Snehana*, *Swedana*, *Dhatvagnivardhan*, *Bahirparimarjana* and *Raktamokshana* procedures. The morbid *Doshas* are brought to *Koshtha* by *Snehana* and *Swedana* and are further eliminated by *Vamana* or *Virechana*. Due to the dominant involvement of *Rakta*, *Virechana* and *Raktamokshana* are preferred for *Bahyarogamargavyadhi* in classics.

Madhyama Rogamarga i.e *Trimarma* (*Shira, Hridaya, Basti*), *Asthi*, *Sandhi*, *Snayu* and *Kandara* are not anatomically interlinked but carry out vital functions of the body. These are the principal seat of *Vata*, act as reservoirs of the circulating media like blood and are route for diseases like heart diseases, mania, insanity, diabetes etc. which are difficult to cure (*Krichrasadhya*) due to the membranous covering which makes it difficult to approach. Their treatment regimen is constituted by *Basti* and *Nasya* which pacify *Vata* along with a quick, effective and non-exhausting *Shodhana karma*.

Abhyantara Rogamarga including *Mahasrotasa* (viscera like stomach, liver,

intestines etc) along with their *Ashayas* are physiologically interlinked with digestion, assimilation and excretion and are the internal route for diseases like abdominal tumors, colic or pain abdomen etc which may be *Sukhasadhya*, *Krichrasadhya*, *Yapya* or *Asadhya* depending upon the symptoms of a disease (*Rogalakshana*). Their treatment regimen is constituted by *Deepana*, *Pachana*, *Vamana* and *Virechana*. *Deepana* and *Pachana* drugs cleanse morbid *Dosha* from the *Koshtha* whereas *Vamana* and *Virechana* drugs expels *Doshas* from the *Amashaya* and *Pakwashaya* respectively.

Apart from site of localization of *Doshas*, their direction of movement also comprises an important aspect of *Rogamarga*. Upward, downward and sideward movement of the vitiated *Doshas* is *Urdhva*, *Adho* and *Tiryak Gati* respectively. Likewise, the status of *Doshas* is also a crucial tenet of *Rogamarga*. The diminished, increased and normal quantity, quality and function of *Doshas* is called *Kshaya*, *Vridhhi* and *Sthanastatus*.

V. CONCLUSION

Rogamarga plays important role in occurrence, progress and recurrence of a disease. The concept of *Rogamarga* is necessary to understand pathogenesis, prognosis and to plan proper treatment. Its knowledge can be crucial in diagnostic, prognostic and therapeutic applications. *Roga Marga* is none different from *Dosha-*

Marga or *Dosha-Gati Marga*. When *Prakrita doshas* travel through these structures, it is considered as physiological (*Doshagati*), whereas when morbid *Doshas* (toxins) travels through these structures, it is considered as pathological (*Rogamarga*). The adequate knowledge of the anatomical, physiological and pathological aspects of *Rogamarga* is quintessential to appreciate its role in complete understanding of *Vyadhi* in terms of manifestation, *Sadhyasadhya* and *Chikitsa*. It lays the foundation for clinical analysis and successful treatment of a disease.

VI. ACKNOWLEDGEMENT

I wish to extend my special thanks to Prof. A.C.Kar (Professor in Department of Vikriti Vigyan, Faculty of Ayurveda, IMS, BHU) for his constant support.

REFERENCES AND CITATIONS.

- [1] D Jyoti et al: Crucial Role Of Rogamarga To Understand Vyadhi. International Ayurvedic medical Journal, 2016.
- [2] Acharya Vaidya JT, ed. Charaka Samhita by Agnivesha with Ayurveda Deepika Commentary, Varanasi: Chowkhamba Krishnadas Academy; 2010. p. 77.
- [3] Upadhyaya, ed. Madhava Nidana of Madhavakara with Madhukosha Commentary. Varanasi: Chaukhambhaprakashan; 2014. p. 3.
- [4] Apte VS. The student's Sanskrit-English dictionary. New Delhi: Bharatiyagranthniketan; 2014. p.491.

- [5] Apte VS. The student's Sanskrit-English dictionary. New Delhi: Bharatiyagranthniketan; 2014. p. 438.
- [6] Vaidya LC, Ashtanga Sangraha, 3rd Ed, Nagpur; Baidyanath Ayurveda bhavan, 1986; 1: 663
- [7] Shastri KN, Chaturvedi GN, Charak Samhita 21st Ed, Varanasi; Chaukhambha Bharati Academy, 2005; 1: 569.
- [8] Gupta AD, Vagbhata's Ashtanga Hridaya 11th Ed, Varanasi; Chaukhambha Sanskrit Bhawan, 1993; 8.
- [9] Shastri KN, Chaturvedi GN, Charak Samhita 21st Ed, Varanasi; Chaukhambha Bharati Academy, 1995; 1: 235.
- [10] Pt HSS Paradakara, editor. Ashtangahridaya of Vagbhata with Sarvangasundara and Ayurveda Rasayana commentaries. Varanasi: Chaukhambha Sanskrit Sanstan; 2010 p.200.
- [11] Charaka. Charaka Samhita, Vol. 1. Vidyadhar Shukla, RavidattTripathi, editor. 1st ed. Varanasi: Chaukhambha Surbharati Prakashan; 2007. Sutrasthana, 17/113.p.271.
- [12] Charaka. Charaka Samhita, Vol. 1. Vidyadhar Shukla, RavidattTripathi, editor. 1st ed. Varanasi: Chaukhambha Surbharati Prakashan; 2007. Sutrasthana, 17/112.p.271.
- [13] Sushruta. Sushrut Samhita (Nibandhasangravyakhya Commentary). Yadavaji Trikamji Acharya, editor. 1st ed. Varanasi: Chaukhambha Sanskrit samsthan; 2013. Sutra sthana, 41/12.p.183.
- [14] Charaka. Charaka Samhita (Ayurveda Dipika Commentary). Yadavaji Trikamji Acharya, editor. 1st ed. Varanasi: Chaukhambha Surbharati Prakashan; 2009. Sutrasthana, 17/112.p.105.
- [15] Jyoti Devangamath *et al*: Crucial Role of Rogamarga to Understand Vyadhi. International Ayurvedic medical Journal 2016.
- [16] Upadhyaya, editor. Madhavanidana of Madhavakara with Madhukosha commentary. Varanasi: Chaukhambhaprakashan; 2014. P-4.
- [17] Vaidya JT Acharya, NR Acharya, editors. Sushrutasmhita of Sushruta with Nibandhasangraha. Varanasi: Choukhamba Sanskrit sanstan; 2013. p.116 10.
- [18] Vaidya JT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.180.
- [19] Vaidya JT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.66.
- [20] Pt HSS Paradakara, editor. Ashtangahridaya of Vagbhata with Sarvangasundara and Ayurveda Rasayana commentaries. Varanasi: Chaukhambha Sanskrit Sanstan; 2010 p.18.

- [21] Vaidya JT Acharya, editor.
Charakasamhita by Agnivesha with
Ayurveda deepika commentary.
Varanasi: Chowkhambakrishnadas
academy; 2010. P. 468.