

Role of *Doshagati* and *Rogamarga* in the Process of Disease Pathogenesis: An Ayurvedic Perspective

Dr. Sanjeev M. Khuje

Professor, Department of Rognidan & Vikriti Vigyana, Government Autonomous Ayurved College Rewa

Email: [dr.sanjeevkhuje\[at\]gmail.com](mailto:dr.sanjeevkhuje@gmail.com)

Abstract: Ayurveda considers disease as a dynamic process initiated by the vitiation and abnormal movement of *Doshas*. The concept of *Doshagati* explains the pathological displacement and spread of *Vata*, *Pitta*, and *Kapha* from their normal sites to other parts of the body, leading to structural and functional derangements. *Rogmarga* describes the pathway through which the disease manifests and progresses within the body. Ayurvedic texts provide detailed explanations of *Doshagati* and classify *Rogmarga* into *Bahya*, *Abhyantara*, and *Madhyama*. Understanding these concepts is essential for accurate diagnosis, prognosis, and planning appropriate therapeutic interventions. This conceptual study aims to critically analyse the theoretical foundations of *Doshagati* and *Rogmarga* and highlight their clinical significance in disease pathogenesis. The study also attempts to correlate these Ayurvedic principles with modern concepts of disease progression and systemic involvement.

Keywords: *Doshagati*, *Rogmarga*, *Samprapti*, Pathogenesis, Ayurveda

1. Introduction

In Ayurveda, the Process of *Vyadhi Utpatti* is explained through a systematic and sequential pathological progression involving *Dosha*, *Agni*, *Dhatu*, *Mala*, and *Srotas*.¹ Health is defined as the state of equilibrium of *Doshas* (*Vata*, *Pitta*, and *Kapha*), balanced *Agni*, properly formed *Dhatu*s, efficient elimination of *Mala*, and normal functioning of mind and senses.² When *Doshas* remain in their normal state and locations, they maintain health and when they become vitiated and move in abnormal directions, they cause disease.³ Exposure to etiological factors (*Nidana*), including improper diet, lifestyle, environmental and psychological stressors initiate *Dosha* vitiation and lead to development of disease.⁴ The pathological process progresses through the six stages of *Shatkriyakala*- *Sanchaya* (accumulation), *Prakopa* (aggravation), *Prasara* (spread), *Sthanasamshraya* (localization), *Vyakti* (clinical manifestation), and *Bheda* (complications).⁵ During this progression, vitiated *Doshas* impair *Agni*, leading to the formation of *Ama*, a toxic metabolic by-product resulting from incomplete digestion and metabolism.⁶ *Ama* and vitiated *Doshas* circulate through *Srotas* and cause *Srotorodha* (channel obstruction), disrupting normal physiological transport and tissue homeostasis. When these pathological factors localize in susceptible tissues (*Dhatu Vaigunya*), *Dosha-Dushya Sammurchana* occurs, leading to structural and functional impairment.⁷ Ultimately, this interaction results in clinical manifestation of disease (*Vyakti*), and if left untreated, it causes complications (*Bheda*). Thus, Ayurvedic pathogenesis provides a comprehensive model of disease formation that integrates etiological factors, metabolic impairment, tissue susceptibility, and progressive pathological changes.⁸

Doshas have specific locations in the body, from where they move to different tissues and perform their normal function to maintain health. When *Doshas* move from their normal location or increase or decrease abnormally, it is called *doshagati*, which can disturb normal function and lead to disease. In Ayurveda, *Dosha Gati* (movement of vitiated *Doshas*) plays an important role in the initiation of disease and is considered a key factor in the pathogenesis (*Samprapti*)

of various disorders.⁹ Under normal physiological conditions, *Doshas* remain in a state of equilibrium and perform essential regulatory functions.¹⁰

Dosha, *Dhatu*, and *Mala* are the fundamentals of the body. As the growth and decline of a tree depend on its roots, similarly the *Vridhhi* and *Kshaya* of body depends on the normal and abnormal state of *Dosha*, *Dhatu* and *Mala*.¹¹

Exposure to etiological factors (*Nidana*) leads to *Dosha* vitiation and initiates abnormal movement (*Vikrita Gati*). This pathological movement begins with *Prasara Avastha* (stage of spread), during which aggravated *Doshas* leave their primary sites and circulate throughout the body via *Srotas*. The mobility and subtle nature of *Doshas*, particularly *Vata*, facilitate their dissemination to distant tissues.¹² When these circulating vitiated *Doshas* encounter structurally or functionally vulnerable tissues (*Dhatu Vaigunya*), they undergo localization (*Sthanasamshraya*), initiating the process of *Dosha-Dushya Sammurchana*, which marks the onset of disease.¹³ This abnormal *Dosha Gati* not only initiates pathological changes but also contributes to disease progression, severity and systemic involvement. *Dosha Gati* represents a fundamental mechanism responsible for both the initiation and spread of disease in Ayurvedic pathophysiology.

Rog Marga refers to the pathways through which vitiated doshas travel and localize in the body to produce disease.

In Ayurveda, *Rogamarga* (pathways of disease manifestation) plays an important role in determining the localization, progression, and severity of disease. *Rogamarga* refers to the anatomical and functional pathways through which vitiated *Doshas* migrate and localize in specific tissues or organs, resulting in pathological changes. It is broadly classified into three types: *Bahya Rogamarga* (external pathway), *Madhyama Rogamarga* (intermediate pathway), and *Abhyantara Rogamarga* (internal pathway).¹⁴ The localization of vitiated *Doshas* in a particular *Rogamarga* depends on the susceptibility of tissues (*Dhatu Vaigunya*), the nature and intensity of *Dosha* vitiation, and the integrity of *Srotas* (biological channels). Diseases involving the *Bahya Rogamarga* generally affect superficial structures such as skin

Volume 15 Issue 2, February 2026

Fully Refereed | Open Access | Double Blind Peer Reviewed Journal

www.ijsr.net

and peripheral tissues and are often comparatively easier to manage. In contrast, involvement of the *Madhyama Rogamarga*, which includes vital structures such as joints, bones, and the nervous system, is associated with more complex and chronic conditions due to deeper tissue involvement. Similarly, diseases affecting the *Abhyantara Rogamarga* involve internal organs and systems, often leading to systemic manifestations and greater clinical severity.¹⁴ Thus, *Rogamarga* determines the site of *Dosha* localization, influences disease expression, clinical severity, and has significant prognostic and therapeutic implications.

Aim & Objective

This study aims to analyse the conceptual framework of *Doshagati* and *Rogmarga* and evaluate their role in disease pathogenesis.

2. Materials and Methods

This is a literary review based on classical Ayurvedic texts and contemporary interpretations.

3. Discussion

The concept of *Doshagati* provides a dynamic understanding of disease progression in *Ayurveda*. *Doshas*, when vitiated due to etiological factors (Nidana), undergo abnormal movement from their physiological sites and interact with vulnerable tissues (*Dushya*), initiating pathological changes.¹⁵ This abnormal displacement explains not only the onset of disease but also its spread and complication.¹⁶ Thus, *Doshagati* represents the kinetic aspect of *Samprapti*. Classical texts such as *Charaka Samhita* describe the movement of *Doshas* in terms of *Urdhwagati* (upward movement), *Adhogati* (downward movement), and *Tiryakgati* (lateral or oblique spread). These patterns of movement reflect clinical manifestations observed in various disorders. For example, *Urdhwagati* of *Pitta* may manifest as vomiting or epistaxis, while *Adhogati* may lead to diarrheal disorders. *Tiryakgati* is often associated with systemic or disseminated conditions, indicating the involvement of multiple *Srotas*.

Rogmarga, explains the pathway through which the vitiated *Doshas* localize and manifest disease. The classification into *Bahya*, *Abhyantara*, and *Madhyama Rogmarga* provides insight into the depth and severity of pathology. Diseases confined to *Bahya Rogmarga* (*Twak, Rakta, Mamsadi*) are generally more accessible to treatment, whereas those involving *Madhyama Rogmarga* (*Asthi, Sandhi, Marma*) are comparatively difficult to manage due to deeper tissue involvement.¹⁷

The combined understanding of *Doshagati* and *Rogmarga* enhances diagnostic precision in *Rognidana*. It assists the physician in assessing disease stage, tissue involvement, and probable complications. Therapeutic planning, including *Shodhana* or *Shamana* approaches, also depends upon identifying the dominant *Dosha* and its *Rogmarga* involvement.¹⁸ Thus, *Doshagati* represents the dynamic movement of pathology, while *Rogmarga* signifies its structural pathway and depth. Together, they form a comprehensive model for understanding disease pathogenesis in *Ayurveda*.

4. Conclusion

Doshagati explains the dynamic nature of disease while the *Rogmarga* explains disease depth and prognosis. These both together provide a strong diagnostic framework in *Rognidana*. The *Ayurvedic* concepts of *Doshagati* and *Rogamarga* offer a comprehensive understanding of disease pathogenesis by explaining the mechanisms of disease initiation, spread, localization, and severity. *Doshagati* represents the pathological movement of vitiated *Doshas* from their primary sites to distant tissues through *Srotas*, thereby initiating and propagating disease by facilitating *Dosha-Dushya* interaction in susceptible tissues (*Dhatu Vaigunya*). *Rogamarga* determines the site and depth of *Dosha* localization, influencing the clinical manifestation, progression, and prognosis of disease. The involvement of *Bahya*, *Madhyama*, or *Abhyantara Rogamarga* reflects the extent of tissue damage and the complexity of disease management. Classical Ayurvedic texts emphasize that disease is a dynamic process involving systemic dissemination and site-specific manifestation of pathological factors. Thus, *Doshagati* and *Rogamarga* serve as essential principles for understanding disease pathogenesis and provide a valuable framework for early diagnosis, prognosis assessment, and development of targeted therapeutic strategies.

References

- [1] Dr. Tripathi Brahmanand, Ashtanga Hridaya, Varanasi, Chaukhamba Sanskrit Pratishthan Delhi, nidana 1/8, page-431
- [2] Shastri Ambikadatta, Sushrut Samhita, Ayurved Tatvasandipika Hindi Vyakhya, Varanasi, Choukhamba Sanskrit Sansthan, part 1, reprint 2010, Sushruta. Sushruta sutrasthana 15/48 pg-84
- [3] Prof. Gaud Banwarilal, Ashtanga Hridaya Samvartika Hindi Vyakhya, Varanasi, Chaukhamba Orientalia, 2013, Sutrasthana 1/20, page-12
- [4] Shastri Narendranath, Madhav Nidanam Madhukosh Vyakhya, Motilal Banarasidas, Delhi, Reprint 2009, Panchnidanam Lakshanam- 1/5, 6, page-17-29
- [5] Shastri Ambikadatta, Sushrut Samhita, Ayurved Tatvasandipika Hindi Vyakhya, Varanasi, Choukhamba Sanskrit Sansthan, part 1, reprint 2010, Sushruta Sutrasthana 21/36 pg-121
- [6] Prof. Gaud Banwarilal, Ashtanga Hridaya Samvartika Hindi Vyakhya, Varanasi, Chaukhamba Orientalia, 2013, Sutrasthana 13/25, page-237
- [7] Shastri Ambikadatta, Sushrut Samhita, Ayurved Tatvasandipika Hindi Vyakhya, Varanasi, Choukhamba Sanskrit Sansthan, part 1, reprint 2010, Sushruta Sutrasthana 25/19 pg-133
- [8] Vaidya Kushwaha singh Harishchandra, Charaka Samhita, Chakrapani commentary, Varanasi: Chaukhambha Orientalia; 2015. Charak Nidansthana 1/6, pg-511
- [9] Ibeid 8, Charaka Samhita. Sutrasthana 17/112-114, 115, page-278
- [10] Shastri Ambikadatta, Sushrut Samhita, Ayurved Tatvasandipika Hindi Vyakhya, Varanasi, Choukhamba Sanskrit Sansthan, part 1, reprint 2010, Sushruta sutrasthana 15/3, pg-74

- [11] Shastri Ambikadatta, Sushrut Samhita, Ayurved Tatvasandipika Hindi Vyakhya, Varanasi, Choukhamba Sanskrit Sansthan, part 2, reprint 2010, Sushruta sutrasthana 66/6, pg-66
- [12] Ibeid 8, Charaka Samhita. Sutrasthana 17/118, page-278
- [13] Vaidya Kushwaha singh Harishchandra, Charaka Samhita, Chakrapani Commentary, Varanasi: Chaukhambha Orientalia; 2015, Chikitsasthana 15/37-38, pg-388
- [14] Ibeid 8, Charaka Samhita. Sutrasthana 11/48, page-181
- [15] Madhav Nidan Madhukosh Vyakhya ¼
- [16] Ibeid 2, Sushrut Sutrasthana 21/35, pg-121
- [17] Ibeid 8, Charaka Samhita. Sutrasthana 11/49, page-182
- [18] Ibeid 2, Sushrut Sutrasthana 15/22, pg-79