

**TO STUDY THE ASSOCIATION BETWEEN TWAK DUSHTI (SHAKHAGATA
ROGMARGA) AND VASANT RITU*****¹Vd. Kalyani Ashok Panpatil and ²Vd. Krishna N Kadam**¹B.A.M.S, PG(Scholar), Dept. of Rognidana Avum Vikruti Vidnyan, Ayurved Government College, Nanded, Maharashtra, India.²Assistant Professor, Dept. of Rognidana Avum Vikruti Vidnyan, Ayurved Government College, Nanded, Maharashtra, India.***Corresponding Author: Vd. Kalyani Ashok Panpatil**

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ABSTRACT

Ayurveda the age-old science of life, has always emphasized at maintaining health and preventing diseases rather than laying total focus over the treatment aspect. It has highlighted various rules and regimen regarding *Ahara*(diet), *Vihara*(regimen), *Acharya*(conduct), and *Vichara*(thought). In *Vasant Ritu*, climate is warmer so *kapha* which accumulated in *Shishir ritu* liquefies in this ritu by hot(Ushna) sunrays, it leads to reduce digestive power and increases various diseases like cough, cold, indigestion, skin diseases etc. *Sanchaya*, *Prakopa* and *Prashman* are called '*Ritu Kriya Kala*' because they naturally occur in seasons and due to seasonal changes. In this season prevailing heat causes liquefaction of *kapha* and enables it to flow all through body. Hence spring season is favorable for *pitta* vitiation. If seasonal regimen is not followed *kapha* aggravation progresses towards *Prasara*(*Koshtha to Shakhagata Gati*) etc. Pathogenic stages and causes *kapha* disorders instead of getting pacified. In *Ayurveda* Skin disorder are involved in *Bahya Rogmarga*(*Shakhagata Rogmarga*). Most of the skin disorders are developed from abnormal functioning of the *Agni* (*Mandagni*), defective dietary habits like unsuited food (junk food, fermented food) irregular meal patterns (*Vishamashan*, *Adhyashan*) causing lifestyle related skin diseases. Here we mention the cases of *Kshudra Kushtha*, there is *Twak-rukshtha* (Dryness), *Twak Vaivarnya* (Discoloration) along with *Kandu* (Itching) and *Twak sphutan*(Cracking of skin).

KEYWORDS: *Twak dushti*, *Agni*, *Bahya rogmarga*, *Kriya Kala*.**INTRODUCTION**

Vasant ritu falls under *Adankala*, which includes *Chaitra* and *Vaishakha* masa. The main features of this kala is that the sunrays and wind will be more *Tikshna* and *Ushna* in nature, which consume all the unctuous properties of earth, thus diminishing the *Bala*(strength) of a person. There is also *Agnimandya*, that is diminishing of digestive fire and thus producing disease. The season is predominant of *Kaphadosha* in its *Prakopavstha*, which is the main reason for the diminishing of *Agni* within body.^[1] Different types of *nidana* (etiological factor) leads to vitiation of *Doshas*, which spread throughout the body and vitiate *Dhatus* and thus help in the manifestation of *Kushtha Roga* (all type of skin diseases).

वसन्ते निचितः श्लेष्मा दिनकृद्भाभिरीरितः।
कायाग्निं बाधते रोगांस्ततः प्रकुरुते बहून्।
तस्माद्वसन्ते कर्माणि वमनादीनि कारयेत्।
गुर्वम्लस्निग्धमधुरं दिवास्वप्नं च वर्जयेत्॥

Srotodushti Hetu

आहारश्च विहारश्च यः स्याद्दोषगुणैः समः।

धातुभिर्विगुणश्चापि स्रोतसां स प्रदूषकः॥

The food and regimen which are similar to the qualities of *Dosha* and which are opposite to the qualities of *Dhatu* are the causes of *Srotodushti*.^[2]

Srotodushti Lakshana

अतिप्रवृत्तिः सङ्गो वा सिराणां ग्रन्थयोऽपि वा।

विमार्गगमनं चापि स्रोतसां दुष्टिलक्षणम्॥

Atipravrutti means excessive flow, when the *srotas* get vitiated due to *dosha*. It may lead to functional deformity which causes *atipravrutti*.^[3]

Sanga - *Sanga* means obstruction.

Vimargagamana - Due to some pathology, at the level of *srotas*, there is flow of fluid in the affected area through channels other than its own.

Pathological aspect of Rogmarga

Rogmarga means *dosha* involving in *roga* travels through it. *Samprapti* also means process of *Dosha sanchaya* to *Vyadhi Utpatti*. Thus *rogmarga* are very related with *samprapti* of a disease. After *Dosha dushti* how doshas travel at different parts of body is through *rogmarga*. Thus actual role of *rogmarga* starts from *Prasara avstha*. Here the *marga* are not vitiated but the vitiated *dosha* can spread through channels. In *Sthansanshraya avstha khavaigunya* takes place in *rogmarga* and is essential for the pathogenesis to occur. It is the ignition point from where the direction of disease pathology is decided. *Marga* means Pathway. The Pathway of disease considered to be as *Rogmarga* (disease pathway) is understood properly and pathology can be judged at its initial stage.

त्रयो रोगमार्गा इति- शाखा, मर्मास्थिसन्धयः, कोष्ठश्च।

Trividha rogarga is the important entities involved in the process of disease.^[4] Understanding of *Rogmarga* which involved in manifestation of disease guides us about *Roga Vinishchya*, *Sadhya-Asadhya* and *Chikitsa* in disease.

Bahya or Shakhagata Roga Marga

त्रयो रोगमार्गा इति- शाखा, मर्मास्थिसन्धयः, कोष्ठश्च।

तत्र शाखा रक्तादयो धातवस्त्वक् च, स बाह्यो रोगमार्गः॥

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 condition, that follow this route are tumors, skin diseases, erysipelas. This can also be termed as the external course of the disease.^[5]

Diseases in Bahya Rogmarga

तत्र,

गण्डपिडकालज्यपचीचर्मकीलाधिमांसमषककुष्ठव्यङ्गादयो

विकारा बहिर्मागजाश्च

विसर्पश्वयथुगुल्मार्शोविद्रध्यादयःशाखानुसारिणो भवन्ति

रोगाः॥^[6]

Doshagati

For the disease to take place, *Dosha* has to do *visarpana* after getting vitiated. The *trividha Gati* of the *Dosha* is explained by *Acharya Charaka*. They are, *Shakha*, *Koshtha* and *Marmasthi Sandhi*.

Koshtha - Shakha Gati

व्यायामादूर्ध्वमणस्तेक्ष्णयाद्धितस्यानवचारणात् कोष्ठाच्छाखा

मला यान्ति द्रुतत्वान्मारुतस्य च।

तत्रस्थाश्च विलम्बन्ते कदाचिन्न समीरिताः। नादेशकाले

कुप्यन्ति भूयो हेतुप्रतीक्षिणः॥^[7]

Vyayam(exercise) - Exercise produces *Ushma*, *Koshtha* in the body. Which leads to *Vata vridhhi*, this *Vata* tends to take the *doshas* from *koshtha* to *Shakha* or *marmasthi* or both.

Ushmana Taikshnyat - *Ushman* and *Taikshnyat* leads to *srotomukha Vikruti* and *vilayana* of consolidated *doshas* i.e. *prasara*. While passing they encounter at a certain place an obstruction (*khavaigunya*). Thus, remaining there, a specific pathogenesis is formed and particular disease is formed.

Ahita Acharan - *Acharan* is action, behavior or conduct. *Ahita* means which is not helpful or beneficial. Those things, which are not only useless but are troublesome too.

Drutwat Marutasya - *Maruta* is called *Vata* and *Drutwat* terms for the property of movement, because of the subtle essence of the *vayu* and its rapidly. *Doshas* are taken to the other *rogmarga* from *koshtha*.

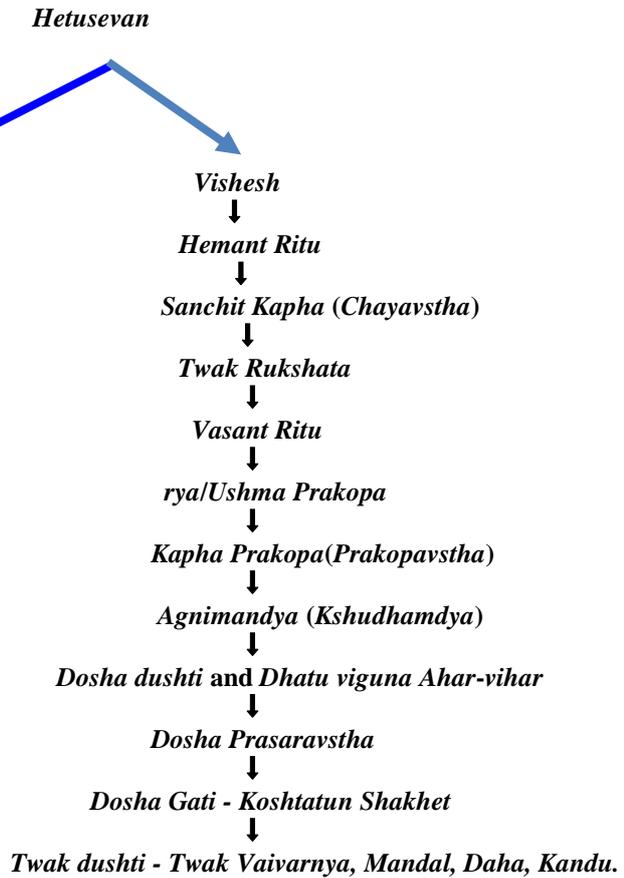
Thus, in pathological backgrounds, the travel of *Dosha* from *Koshtha* to *Shakha* can be related with 3 stages of- *Chaya*, *Prakopa* and *Prasara avstha*.^[8]

The *Chaya* takes place by *Ahita achronat*, which helps in increase of concentration of *Doshas*.

Vyayamat and *Ushman*, *Taikshnyat* creates the liquefaction (*Vilayana*), which is *Prakopa*.

Prasara take place by *Drutwat marutasya* and hence *Dosha* travel from *Koshtha* to *Shakha*.

Samprapti -

**MATERIAL AND METHOD OBJECTIVE****Study design** - Retrospective Observational**Sampling frame** - Patient selected from OPD of Government Ayurved Hospital, Nanded**Sample size** - 15**Aim** - To Study The Association Between *Twak Dushti* (*Shakhagat Rogmarga*) and *Vasant Ritu*.**Objective** - To Study *Twak Dushti* (*Shakhagata Rogmarga*) in Detail from *Ayurvedic Text*.- To Study *Vasant Ritu* in Detail from *Ayurvedic Text*.- To Study *Sanchaya*, *Prakopa* and *Prasaravstha* Detail from *Ayurvedic Text*.**Inclusion criteria** - Patient aged between 20-60 years of either sex.Patient have symptoms^[9] - *Twak Vaivarnya*
Kandu
Atisweda
Twak Rukshata, *Kharata*
*Kotha***Exclusion criteria** - Lactating mother.
Metabolic disorder.
Immunosuppressive disease.**Table 1: No.of patient in which found lakshnas of Twak dushti.**

| Pt. Sr.no | Twak Vaivarnya | Kandu | Atisweda | Twak rukshata | Mandal |
|-----------|----------------|-------|----------|---------------|--------|
| 1 | ✓ | ✓ | | ✓ | |
| 2 | ✓ | ✓ | ✓ | ✓ | |
| 3 | ✓ | ✓ | ✓ | ✓ | ✓ |
| 4 | ✓ | ✓ | | ✓ | |
| 5 | ✓ | ✓ | ✓ | ✓ | ✓ |
| 6 | ✓ | ✓ | | ✓ | |
| 7 | ✓ | ✓ | ✓ | ✓ | |
| 8 | ✓ | ✓ | | ✓ | ✓ |
| 9 | ✓ | ✓ | | ✓ | |

| | | | | | |
|----|---|---|---|---|---|
| 10 | ✓ | ✓ | ✓ | ✓ | |
| 11 | ✓ | ✓ | ✓ | ✓ | ✓ |
| 12 | ✓ | ✓ | ✓ | ✓ | ✓ |
| 13 | ✓ | ✓ | | ✓ | |
| 14 | ✓ | ✓ | | ✓ | |
| 15 | ✓ | ✓ | ✓ | ✓ | |

Table 2: No. of patient in which found hetus of kushtha and Raktavaha srotodushti.

| Pt. Sr.no | Rice | Dahi (curd) | Taka (buttermilk) | Vishamashan | Diwaswap | Atap Sewan |
|-----------|------|-------------|-------------------|-------------|----------|------------|
| 1 | | ✓ | | ✓ | | ✓ |
| 2 | ✓ | | ✓ | | | ✓ |
| 3 | ✓ | ✓ | | ✓ | | ✓ |
| 4 | ✓ | | | ✓ | | |
| 5 | | ✓ | ✓ | | ✓ | ✓ |
| 6 | ✓ | | | | | |
| 7 | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| 8 | ✓ | ✓ | | | ✓ | |
| 9 | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| 10 | | ✓ | | ✓ | | ✓ |
| 11 | ✓ | | | ✓ | ✓ | |
| 12 | ✓ | | ✓ | ✓ | | ✓ |
| 13 | ✓ | ✓ | | ✓ | | ✓ |
| 14 | | | | ✓ | ✓ | |
| 15 | ✓ | ✓ | | ✓ | | ✓ |

We found other Hetu like - 1. Atyambupana 2. Non-veg food 3. Spicy food (Katu rasa ahar) 4. Toor Dala 5. Pickle (Amla, Lavana rasa)

RESULT

15 patient of *Twak dushti* (*Shakhagata rogmarga*) were included and interrogated in this study. One time data was collected and noted. In 15 patient, we taken detail

history of *hetusevan* (as mention in *Kushtha Vyadhi* and *Raktavaha Srotodushti Hetu*). We were found that, there is predominance of *Hetusevan* is Rice, Dahi, Pickle, Buttermilk, Vishamashan and in *Vihara* there is *Diwaswap* and *Atapsevan*. In 5-6 patient, we were found that other Hetu like *Atyambupana* (3-4 lit/ Day), spicy food, fermented food, non-veg (chicken and fish)

Table 3. Dosha Dushti Sama Ahar-Vihar.

| <i>Dosha Dushti Sam Ahar</i> ^[10] | <i>Dosha Dushti Sam Vihara</i> ^[11] |
|--|--|
| <i>Vishmashan</i> <i>Adhyashan</i> <i>Rice</i> <i>Dahi (curd)</i> <i>Atyambupana</i> | <i>Diwaswap</i> |

Table 4. Dhatu Viguna Ahar-Vihara.

| <i>Dhatu Vigun Ahar</i> | <i>Dhatu Vigun Vihara</i> |
|--|---------------------------|
| <i>Dahi (Amla rasa - Raktam dushayati, Mamsa vidahati)</i> ^[12] | <i>Diwaswap</i> |
| <i>Pickle (Lavana rasa - Raktam vardhayati, Pragalayati kushthani)</i> ^[13] | <i>Atapsevan</i> |
| <i>Spicy food Fermented food (Idali, Dosa etc)</i> | |

Lakshanas of Twak dushti :-

1. Kandu
2. Twak Rukshata
3. Twak Vaivarnya



Lakshnas of Twak dushti :-

1. Kandu
2. Twakrukshata
3. Mandal
4. Kharata



Lakshnas of Twakdushti :-

1. Twakrukshata
2. Kandu
3. Twaksphutan
4. Twak Vaivarnya



DISCUSSION

In *Ayurveda*, the knowledge of *ritucharya* is a first hand guide to the concept of *Kriya-Kala* (*Sanchaya, Prakopa and Prasham*), which describes the modes and stages of the development of diseases, with regards to the state of different *Doshas* - *Vata, Pitta* and *Kapha* in accordance with the changes of time. A good understanding of it is very much essential for early diagnosis and prognosis for adopting preventive and curative measures. '*Ritu* acts as *Vyanjana* or *Nimittakarana* in the aggravation and manifestation of disease.' In *Vasant Ritu*, there is predominance of *Kapha* dosha in its *Prakopavstha*, which is the main reason for the diminishing of *Agni* within the body. The *Agnimandya* vitiates the *Dosha* and *Dhatu* and thus helps in manifestation of *Kushtha* roga (*Kshudra kushtha*). In this study, we collected Detail information about *Hetu* (etiological factor) and *Lakshanas* (symptoms) in 15 Patients, that having *lakshanas* like *Twak Rukshata* (*Kapha Sanchayavstha*) *Kshudamandya* and *Kandu* (*Prakopavstha*) and *Twak Vaivarnya, Mandal* and *Daha* (*Prasaravstha*) in *shakhagata Bhaga*. As we mention above *Prakopavstha* condition, patient taking *Ahara* (food) and *Vihara* (regimen) which are similar to the qualities of *Dosha* i.e. *Kapha prakopa ahara-vihara* (Rice, curd, Buttermilk, Milk, *Diwaswap, Atapsevan, Ruksha Vayusevan*) and *Agnidushtikar* i.e. irregular meal patterns (*Vishamashan, Adhyashan*) which leads to *Twak dushti* (*Shakhagata rogmarga*) in *Vasant Ritu*, according to mention above *Samprapti*.

CONCLUSION

1. There is significant association in between *Twak Dushti* (*Shakhagata Rogmarga*) and *Vasant Ritu*.

2. *Srotodushti Samanya Hetu* (*Dosha dushti sam Ahar-Vihar* and *Dhatu vigun Ahar-Vihar*) *Kushtha hetu* described in *samhitas* are found exactly same in *Twak dushti* patient.
3. *Agnimandya lakshna* found in most of the patient, that mention in *Vasant Ritu*.

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