

MANAGEMENT THROUGH NIDAN PARIVARJAN IN RAKT DUSTI JANAYA TWAKA VIKAR

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INTRODUCTION-

Acharya Charak has mentioned in Sharir sthan that after the combination of SUKRA & SHONIT (male gamete and female gamete), GARBHA (embryo) is formed. During its formation TWACHA is formed as a result of MATRIJ BHAV. Means entities which are particularly formed from mother. The outer covering of body twacha or skin has not only cosmetic value but it also helps in osmoregulation and protects our internal body from external agents. It is also the seat of one of the GYANENDRIYA i.e . SPARSHENDRIYA.

IN AYURVEDA all twaka vikar are covered under the category of KUSTHA. In samhitas many nidan (etiological factors) are mentioned causing kustha . But acharyas has also described that kustha is also cause by Rakta Dusti. In this article we are going to discuss in detail the nidan of rakt dusti so that NIDAN PARIVARJAN can be done to avoid such twak vikar.

AIM

The aim of this article is to explore the nidan of rakta dusti, so that such rakt dusti can be avoided through concept of Nidan Parivarjan.

MATERIAL METHOD

The content of this article is extracted from various ayurvedic text books, samhitas, and research papers.

DISCUSSION

Acharya Charak has clearly mentioned in sutra sthan 28 VIVIDHASHITPITIYA ADHAYAY A that kustha is a result of rakt dusti, and twaka vikara included in kustha. So here we will discuss the nidan of rakta dusti.

NIDAN OF RAKT DUSTI-----

प्रादुष्टबहुतीक्ष्णोष्णैर्मद्यैरन्यैश्च तद्विधैः | तथाऽतिलवणक्षरैरम्लैः
कटुभिरेव च॥

कुलत्थमाषनिष्पावतिलतैलनिषेवणैः | पिण्डालुमुलकादिनां
हरितानां च सर्वशः॥

जलजानुपबैलानां प्रसहानां च सेवनात् | दध्यम्लमस्तुसुक्तानां
सुरासौवीरकस्य च ॥

विरुद्धानामुपक्लिन्नपुतिनां भक्षणेन च | भुक्त्वा दिवा प्रस्वपतां
द्रवस्निग्धगुरुणि च ॥

अत्यादानंतथा क्रोधं भजतां चातपनलौ | छर्दिवेगप्रतीघातात्
काले चानवसेचनात् ॥

श्रमाभिघातसंतपैरजीर्णाध्यशनैस्तथा | शरत्कालस्वभावाच्च
शोणितं संप्रदुष्यति॥

(CH. SU.24/5-10)

1. प्रादुष्टबहुतीक्ष्णोष्णैर्मद्यैश्च तद्विधेः
- Excessive use of vitiated, hot and agitating alcohol or liquor or wine or any intoxicants similar to this.
2. तथाऽतिलवणक्षारैरम्लैः कटुभिरेव-
use of excessive lavan and kshara. Means salt predominating food like pickles, papad, chips, kurkure etc. excess use of pippali lavan & kshara is also prohibited. Use of til (sesame) in various form like ladoo. Amla (sour) food like lemon juice, vinegar, tomato souce, termind. Katu (bitter) substance like green chilli, chutney, chat, gupchup ,etc.
3. कुलथमाषनिष्पावतिलतैलनिषेवणैः-
kulthi, use of urada in form of vada, dosa, chila, daal, etc. nispav (sem), til tail for cooking or frying.
4. पिण्डालुमुलकादिनां हरितानां-
Regular use of pindalu (sweet potato, tuber) muli (raddish) in salad form or cooked, and excess use of green leafy vegetables.
5. जलजानुपबैलानां प्रसहानां च सेवनात्-
use of
Jaliya mansa (aquatic animals) like tortoise, crab, fish etc.
Anupdeshiya mansa (marshy) like buffalo, elephant etc.
Prasah mansa (who take their by snatching) like crow, vulture, cat, etc.
6. दध्यम्लमस्तुसुक्तानां सुरासौवीरकस्य-
use of curd in form of raita, lassi, dahivada. Mastu which is upper water of dahi, sukta, sura, sauviraka which are products of sandhan kalpana. (fermentation).
7. विरुद्धानामुपक्लिन्नपुतिनां भक्षणेन च-
Virudha ahar (incompatible foods). -having tea after having ice cream, having cold drink in winter season, taking fish with milk.
Upklinna and puti aahar- food which are putrefied and have bad smell. Food which are vitiated.
8. भुक्त्वा दिवा प्रस्वपतां द्रवस्निग्धगुरुणि-

- Sleeping in day after having guru (heavy) sleshmic (oily) food like which are hard to digest like pizza, burger, other bakery products, regular use of meat, pork, puri, pua, kachori, etc.
9. अत्यादानं तथा क्रोधं भजतां चातपनलौ-
Eating in excess amount than required, anger, frequent exposure to sun or fire.
10. छर्दिवेगप्रतीघातात् काले चानवसेचनात्-
Suppressing the veg of vomiting, not getting raktamokshan in proposed time or season (sharad ritu).
11. श्रमाभिघातसंतपैरजीर्णाध्यशनैस्तथा-
Too much of exertion, external injury, too much grief, sorrow, no proper digestion, and taking food before the previous food is undigested.
12. शरत्कालस्वभावाच्च शोणितं संप्रदुष्यति-
Naturally in sharad ritu (autumn) rakt gets dushit.

CONCLUSION

संक्षेपतः क्रियायोगो निदानपरिवर्जनम्।
वातादिनां प्रतिघातः प्रोक्तो विस्तरतः पुनः॥
(Su.Ut.1\25)

Acharya Sushrut in uttar tantra has said that- briefly NIDAN PARIVARJAN is the KRIYAYOGA. That means avoidance of the nidan (etiological factors) is the first line of treatment; than after vata, pitta, kapha etc should be managed. This concept of nidan parivarjan can only be applied if we exactly know the nidan of any disease. In case of twak vikar, which is caused by rakta dusti, if we don't know the elements causing vitiation of rakta dusti we are unable to apply nidan parivarjan concept. By gaining knowledge of the nidan, physician can get proper path for treating the disease.

कुर्याच्छोणितरोगेषु रक्तपितहरीं क्रियां विरेकमुपवासं च
स्त्रावणं शोणितस्य च (C\Su\24\18)

In disease caused by dushit rakta, one should adopt the treatment which evacuates both rakta and pitta. They are virechan, upawas, and rakta vishrawan. Along with this treatment proper diet plan and lifestyle should be followed like use of - old Sali, sastika, jaw(barley), gehu (wheat), kodrava, munga , arahar, mandukparni, bakuchi, tikta varga. (su.chi.9/5), -light and healthy diet (khichadi), tikta rasa(nimba,haridra,) bhallataka, triphala, old dhanya, jangal meat(deer, sambar), munga, parval (c.chi.7/82-83) Nail and hair should be cut,proper rest should be taken,healthy food and massage(vajraktail) utsadan(aragvada gan) (su.chi.9/72)

Beside this acharya madhav has mentioned that- sexual intercourse, physical contact, contact with expired air, dining together, sleeping on same bed,, common use of clothing, garlands are the media of transmission of disease from one person to another.