

CONCEPTUAL STUDY OF RASA PRADOSHAJA VIKARAS**Dr. C. Bhuvaneshwari¹ Dr.K.Venkat Shivudu² Dr.G.Lavanya³**¹P.G.Final year, ²Assistant Professor,

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³Associate Professor, Dept. of. Swasthavrutta, S.V. Ayurvedic College, Tirupathi, Andhra Pradesh, India**ABSTRACT**

Dhatu is an essential component of the body. Its role in providing an impenetrable shield against diseases cannot be emphasized as well as its role in pathogenesis of any disorder cannot be under estimated. Manifestation of a disease depends upon the immune status of the *Dhatu* present in the body, which in turn depends upon the nutrition drawn from the *Ahara rasa*. While describing the *Dhatu* pathological aspects pertaining to these *Dhatu*s were discussed under the heading *Dhatu pradoshaja vikaras*. Among the *Dhatu pradoshaja vikaras* include the pathological consequences resulting from a vitiated state of *Rasa dhatu*. The manifestation of body, its growth, strength, satisfaction, nourishment, complexion, plumpness and enthusiasm all can be achieved only through healthy status of *Rasadhatu*. The existence of *Purusha* is due to *Rasa*. The functions of *Rasadhatu* start from intrauterine life and continue throughout the life. Hence it should be safe guarded through proper *Ahara* and *Paniyas* without any negligence. It is very essential for a physician to have proper knowledge about *Rasadhatu*, its physiological and pathological states and their consequences on the body. Hence an attempt is made to study and understand through the authors perspective about *Rasadhatu* in all possible ways following the fundamental treatises *Charaka, Susruta, Bhela*.

Keywords: *Ahara rasa, Dhatu, Healthy status Purusha, Rasadhatu, Rasa pradoshaja vikaras, Satisfaction etc.*

INTRODUCTION

Ayurveda is a time tested science. *Ayurveda* has a tremendous potential owing to its integration in the public health system, cultural acceptance and easy affordability.

Ayurveda is often defined as a way of life rather than a mode of treatment. It places equal emphasis on body, mind and spirit for restoring body's healthy equilibrium. Its suc-

cessful existence since time immemorial proves its scientific approach, attributed to its unique principles that have remained unchanged till date. The validity of Basic Principles of *Ayurveda* has kept this science immortal till date.

Ayurveda is on the top in the list of ancient systems of medicine, the Indian sys-

tem of medicine with a strong theoretical base developed by the experience and wisdom of Indian ancestors. It is one of the highest stars in the evolving medical galaxy in the west.

Conceptual study: The term *Rasa pradoshaja vikaras* indicates the pathological consequences of a vitiated state of *Rasa dhatu*.

The term *RASAPRADOSHJAVIKARA* constitutes three terms altogether:

1. *Rasa*
2. *Pradoshaja*
3. *Vikara*.

Rasa Dhatu: *Rasa* is a "Gati-Darshak" *Dhatu*, Which flows day and night^[1]. The word *Rasa* implies 'motion.' *Rasa* being in liquid state circulates all over the body continuously^[2]. *Rasa* means the best, prime part of anything, essence, liquid or fluid^[3].

Pradoshaja: *Pradoshajameans* association with vitiated *Doshas*^[4].

Vikara: The word *Vikara* implies *Dhatu vishamyam*^[5].

Rasa Pradoshaja Vikaras according to various Acharyas

Vikaras	Charaka [Ch.Su. 28]	Sushruta [Su.Su.24]	Bhela [Bhel.Su. 11]
Asraddha	+	+	-
Aruchi	+	+	-
Asyavairasya	+	+	-
Arasangyata	+	-	-
Hrillasa	+	+	-
Gaurava	+	+	-
Tandra	+	-	-
Angamarda	+	+	-
Jwara	+#	+#	-
Tama	+	-	-
Pandutva	+	+*	-
Shrotorodha	+	+*	-
Klaibya	+	-	-
Angasada	+	+	-
Krushangata	+	+*	
Agninasa	+	-	-
Valaya	+	+	-

Here the word *Rasa vikara* indicates the vitiated state of *Rasa dhatu* but the Collective meaning of the word *Rasa pradoshaja vikara* constitutes the pathological changes occurring in the body due to vitiation of *Rasadhatu* by the *Doshas*^[6]. Deep and thorough scanning of the *Ayurvedic* texts shows that only few of the authors have explained these diseases under the heading *Rasa pradoshaja vikaras*. *Charaka* has allotted a separate chapter *Vividhashitapitiya Adhyaya* for *Dhatu pradoshajavikaras* in *Sutrasthana*. Total 18 *Vikaras* were explained under the heading of *Rasa pradoshaja vikaras* by *Charaka*^[7].

Susruta has listed out the same as *Rasadoshajavikaras* in the *Sutrasthana*^[8]. But the description is very short and has not mentioned the principles of management, where as in *Bhela Samhita* the term "*Rasavyapattijanyavikaras*" was used instead of *Rasapradoshajavikaras*^[9].

<i>Palitya</i>	+	+	-
<i>Avipaka</i>	-	+	+
<i>Tripti</i>	-	+	-
<i>Hridroga</i>	-	+	-
<i>Visuchika</i>	-	-	+
<i>Alasaka</i>	-	-	+
<i>Pittadaha</i>	-	-	+
<i>Vilambika</i>	-	-	+
<i>Anyeduska</i>	-	-	+ #
<i>Satata</i>	-	-	+ #
<i>Tritiyaka</i>	-	-	+ #
<i>Chaturthaka</i>	-	-	+
<i>Lohita peeta</i>	-	-	+
<i>Raktarsha</i>	-	-	+
<i>Pralepaka</i>	-	-	+
<i>Vipadika</i>	-	-	+

“*”-Acharya Susrutamentioned *Panduroga*, *Margoparodha* and *Karshya* instead of *Pandutva*, *Shrotorodha* and *Krushangata* respectively.

“#”-Acharya *Bhela* mentioned the types of *Vishamajwara* while both Acharya’s *Charaka* and *Susruta* mentioned only *Jwara*.

In the context of *Rasapradoshajavikaras* Acharya *Charaka* mentioned as 18,^[10] *Susruta* as 16^[11] and *Bhela* as 13 diseases^[12]. In total 33 *Vikaras* were mentioned by the three Acharyas.

Utpatti of Rasa Dhatu: *Rasa dhatu* is the first *Dhatu* among the seven. It originates in intra uterine life from the essence of *Ahara rasa* of mother and is grown and nourished further all the way till the death. *Rasa dhatu* is the product of previously digested food. The essential part of food after digestion and absorption becomes *Rasa*^[13]. Four kinds of food [*Peya*, *Lehya*, *Bhojya* & *Bhakshya*], when ingested composed of *Panchamahabhutas*, having six *Rasas* [*Madhura*, *Amla*, *Lavana*, *Katu*, *Tikta* & *Kashaya*], two *Viryas*

[*Shita* and *Ushna*] or *Astaviryas* [*Shita*, *Ushna*, *Snigdha*, *Ruksha*, *Mridu*, *Tikshna*, *Picchila* and *Vishada*], and possessing many properties, under goes digestion; after completion of digestion there arises a vital essence known as “*Rasa*” which is *Sukshma* [subtle] in nature, being *Sukshma* able to move even through the minute channels of the body^[14].

Types of Rasa: *Rasa* is of two types^[15].

- 1] *Sthayirasa*
- 2] *Poshakarasa*

This classification is made mainly on the basis of whether the nourishment is being given or being taken. Usually both the *Sthayi* and *Poshakararas* are described together because they travel in the body together through the same channels. As their channels cannot be differentiated they are usually explained together.

Parinitikala of Rasa Utpatti: The *Anna rasa* remains in each *Dhatu* for a period of three thousand and fifteen *Kalas* [3015]; accordingly *Rasa* becomes *Shukra* in male and *Artava* in female in the course of one month^[16]. Formation of *Rasa dhatu* is completed in

one day, and the *Anna rasa* persists for 5 days in each *Dhatu* for the nourishment of that particular *Dhatu*^[17].

Bhautika Samgathana of Rasa Dhatu:

Acharya Charaka stated that *Rasa* is the biological substance, which is an *Apmahabhuta* dominant^[18].

Sthana of RasaDhatu: Even though *Rasa* circulates all over the body, its main *Sthana* is *Hridaya*. From *Hridaya* it circulates all over body through the *Siras* and imparts energy to perform several functions^[19]. The *Sthana* of the *Rasadhatu* is *Hridaya*, from here it circulates all over the body^[20].

Swaroop of Rasa Dhatu: *Acharya Charaka* before narrating the treatment of *Trishna* in the *Trishna Chikisa* stated that *Rasa* is derived from *Apmahabhuta*^[21]. *Chakrapani* clarified that due to the diminution of the *Rasadhatu* in the human body the quantity of *Ambu* also decreases which is the main cause of *Trishna*^[22]. *Acharya Bhavaprakasa* also stated that the essence obtained after the complete digestion of ingested food is called as *Rasa*. This *Rasa* is liquid in consistency, white in color, cold in potency, sweet in taste, unctuous and mobile in nature. It moves from one *Srotas* to another^[23]. According to *Vagbhata* -The *Swaroop* of *Rasa* is similar to *Sleshma*^[24].

Upadhatus: *Sthanya* and *Artava* are two *Upadhatus* of *Rasa*^[25].

Mode of Circulation of Rasa-Dhatu: *Rasa* circulates obliquely like *Sabda-santan*, upwards like *Agni-punja* and downwards like *Jala-punja*. In this fashion *Rasa* circulates throughout the body^[26]. *Vyana vata* is the main driving force for the circulation of *Rasadhatu* all over the body. It circulates in entire body at a time with the help of *Chaturvimsati Dhamanis*^[27].

Rasa-Vaha Srotas: channels of *rasa-nutrient* tissue are two, their root/ chief organs are the *Hridaya* and *Rasavahidhamani* (arteries carrying blood)^[28].

Pramana of Rasa-Dhatu: The approximate amount of *Rasa-dhatu* is nine *Anjalies*, which is equivalent to 1.75 to 2.0 liters.^[29] According to *Acharya Susruta* in day-to-day metabolism it is not at all a possible thing to measure any particular physiological body entity^[30]. Measurement of each entity changes continuously depending on the diet and other activities of the individual. This is a perfect postulation by *Susruta*.

Functions of Rasa-Dhatu: *Preenana* of whole body components is the main function of *Rasa-dhatu*^[31]. The *Rasa dhatu* nourishes the entire body continuously, helps it to grow, supports and maintains the bodily activities in an invisible form^[32]. *Sthoulya* and *Karshya* are two different entities which will be under the control of *Rasa dhatu*^[33].

RasaKshayaandVridhhi Lakshanas:

The *Lakshanas* of the *Rasakshaya* and *Vridhhi* have been described by almost all the *Acharyas*. *Acharya Charaka* has not mentioned the *Vridhhi lakshanas* of the *Dhatu*s but *Acharya Susruta* and *Vagbhata* described them in detail. The *Lakshanas* of *Rasakshaya* are as follows.

The *Lakshanas* of *Rasakshaya* *Hrutpida*, *Kampa*, *Sunyata*, *Trishna*,^[34] *Roukshyam*, *Shrama*, *Glani*, *Shosha*^[35] etc are found, similar to diminished *Apyamsa* in the body. Whereas *Vridhhi lakshanas* are similar to *Shlesma vridhhi lakshanas*,^[36] it can be understood by *Asraya-Asrayi Bhava sambandha* of the *Rasa* and *Kapha*.^[37]

Dhatunirman prakriya:

According to concepts of *Ayurveda*, *Dhatu nirmana prakriya* includes formation of *Ra-*

sadhata from *Shadrasa yukta ahara*. When a person ingests four types of food i.e. *Ashita*, *Peeta*, *Leedha* and *Khaditathese* are subjected to digestion by *Jatharagni*. *Jatharagni* after digestion divides *Ahararasa* in to two parts (1) *Prasada bhaaga* and (2) *Kitta bhaaga*^[38].

Prasada bhaaga is again subjected to digestion by *Dhatvagni*'s after *Dhatvagni paaka* again two parts will be formed (1) *Sukshma bhaaga* (2) *Sthula bhaaga*. The *Sukshma bhaaga* helps in nourishing the *Ut-tara dhatus* and *Upadhatus* i.e. *Asthayi dathus*. Whereasthe *Sthula bhaaga* nourishes the concerned *Dhatu* i.e. *Sthayi dhatu*. From *Kitta bhaaga purisha*, *mutra*, *kapha*, *pitta*, *khamala*, *sweda*, *kesha*, *loma* and *sneha bhaaga* of *netra* etc will be produced^[39]. Thus *Jatharagni*, *Dhatvagnis* and *Bhutagnis* need fuel to burn. They get fuel both from the external and internal sources. Externally in the form of ingested food material i.e. solid and liquid. If *Ahara* is not taken accordingly to the *Asta ahara vidhivisheshayatanas* these *Agnis* utilize *Dhatus* as internal fuel^[40]. Generally *Ahara* is held responsible for growth of the body, *Dhatu ojha*, strength and complexion but in the absence of *Jatharagni*, *Ahara* cannot be held responsible because *Apakva ahara* cannot perform these functions^[41]. After the ingestion of food *Prana vayu* drives the *Ahara* into the *Koshta* nearer to the *Jatharagni*, in the *Koshta* it will be broken down into smaller particles with the help of *Drava bhaaga* and softened due to *Sneha* and due to ignition of *Agni* by *Samana vayu* this food will undergo further digestion by *Jatharagni* and ultimately results in *Ayuvridhhi* / increase in life span^[42].

Bhutagni paka: All the matter in the universe is *Panchabhautic*^[43]. In the body,

every cell consists of *Panchabhautic* constitution but their existence is difficult to identify at particular site. The body is composed of *Panchabhutas*; the food also is composed of *Panchabhutas*. Proportions of the *Panchabhautic* constituents are different in every *Dravya* of the universe and it depends upon the *Prakruti* of that individual *Dravya*. *Bhutagni paaka* is of five types. After undergoing initial digestion by *Jatharagni*, the role of *Bhutagni* will manifest, this *Paaka* mainly depends on homogenous and heterogeneous *Dravyas*. For example when partially digested food is exposed to *Bhutagni* i.e. *Parthivagni* digests *Parthiva* part of food and this part nourishes *Parthiva bhuta dominantdhatu* of the body. Likewise each and every *Bhutagni* digests its own *Bhutagni* predominant food i.e. homogenous nature is important for undergoing digestion. It is specified that *Bhutagni paaka* will result in *Guna utpatti* but not *Dravya*. Thus origin of *Visishta Gunas* through *Bhutagni Paaka* has been specified by *Chakrapani*. Similar digestive process will be carried out by *Dhatvagnis* also, as *Dhatvagni* are also *Panchabhautic*^[44]. The *Sara bhaaga* / essence of *Bhutagni Paaka* is termed as *Anna rasa*. This *Anna rasa* is brought to *Hridaya* from *Koshta* by *Samana Vayu* from there it is distributed all over body through 24 *Dhamani*'s of *Hridaya* by *Vyana vayu*^[45].

Dhatvagni paka: After distribution of *Ahararasa* to all parts of the body by *Vyana vayu* it is again subjected to *Dhatvagni paaka* at their respective sites for the nourishment of *Sapta dhatus*. *Vagbhata* opined that *Dhatvagni*'s are nothing but moieties of *Kayagni* situated in respective *Dhatu*. A decrease of particular *Dhatvagni* will lead to

growth of that *Dhatu*, while an increase of *Dhatvagni* will result in *Dhatukshaya* [46].

Dhatuparinama krama: After *Bhutagni paaka* the *Ahararasa* thus formed is transported through the respective *Srotases* to the concerned *Dhatu*s for the nourishment of that particular *Dhatu*. Here a question arises regarding how this *Ahararasa* is being transformed to *Dhatu*. In order to clarify this several *Nyayas* were mentioned regarding *Dhatu parinama krama*. Among them important *Nyayas* are-

1. *Ksheera dadhi nyaya*
2. *Kedara kulya nyaya*
3. *Khale kapota nyaya*

Ksheeradadi Nyaya: [47]

This *Nyaya* is synonymously termed as *Sarvatmano parinama nyaya* / doctrine of en masse transformation the name itself in-

The nutrient substance absorbed from the intestine



Kedarakulya Nyaya [48]

The term *Kedara* and *Kulya* means plots and the respective canals that nourish them. This *Nyaya* generally explains the water transport system for the paddy fields i.e. water from main reservoir will be transported to surrounding plots / paddy fields through canals, if the field is far the canal will be longer and if the field is nearer the canal will be short basing on the distance of the field from the reservoir length of the canal and time taken for transport will depend. In *CharakaSutrasthana* it was mentioned that *SthiraRasadhatu* being nearer will be nourished first and residual *Ahara rasa* will be carried to other *Dhatu*s for nourishment, but *Ahararasa* after undergoing *Bhutagni paaka* is being transported to all the *Dhatu*s at a time and the same quality of

indicates that the *Ahara rasa* thus formed is completely transformed in to *Rasadhatu*, that intern into *Rakta dhatu* etc. For easy understanding of this *Dhatu parinama* it has been compared with milk transforming into curd, here most important thing to be observed is whole milk is being transformed into curd without any residue. But coming over to *Dhatu parinama* this *nyaya* cannot be supported because if whole *Ahararasa* is converted into *Rasadhatu*, and *Rasadhatu* into *Raktadhatu*, then the existence of *Malas* cannot be explained and the other thing is if a person fasts for a day / two then there will be no *Rasadhatu* and third thing is *Dhatvagnis* being *Panchabhoutic* the absorption and assimilation of *Ahararasa* useful for their nourishment will be done, Which cannot be justified through this *Nyaya*.

nutrients will be supplied to all *Dhatu*s at a time for nourishment. *Susruta* has quoted that *Rasadhatu* stays in every *Dhatu* it consumes 3015 kala time for its formation that means it takes 5 days for *Rakta* formation from *Rasa* [49]. According to this *Nyaya* its takes 35 days for the formation of all 7 *Dhatu*s, but it is not happening because every *Dhatu* is getting nourishment continuously and simultaneously.

Khale kapota Nyaya [50]

The terms *Khale* and *Kapota* refers to different kinds of corns and pigeons respectively. The pigeons here represent *Asthayidhatu* and the *Khale* represents *Sthayi ahararasa*. Generally pigeons come from different places to heap of corns, pick up the necessary corns and fly back to their respective places through different routes. In *Dha-*

tuparinama krama asthayirasadhatu will be supplied to all the *Dhatu*s after which selective absorption and assimilation will be carried out by the respective *Dhatvagnis*. According to this *Nyaya Ahararasa* will be supplied to all *Dhatu*s at a time and selective absorption will be done.

According to *Arunadatta* all the seven *Dhatu*s will be formed from *Ahararasa* simultaneously. [*Ek kala Dhatuposhan nyaya*^[51].]

Nidana of Rasa pradoshaja vikara: The *Nidana* which was mentioned in the *Rasavaha srotas dushti* can be taken as *Nidana* of the *Rasapradoshajavikara*. *Atisnigdha*, *Atiguru* and *Atimatra ahara sevana* leads to *Agni dushti* resulting in production of abnormal *Rasa*^[52]. Prolonged exposure to the same causative factors for longer duration causes severe vitiation of *Rasadhatu* along with pathological changes in the *Rasavaha srotas* resulting in *Rasapradoshajavikaras* at various sites in the body.

Description of Rasa pradoshaja vikaras:

Asraddha: *Asraddha* is lack of desire / interest for food. Even when the food is ingested the person may not have the desire to have it, same has been synonymously called as *Annasraddha*, *Annavidvesha* by *Dalhana*^[53]. Mainly psychological factors are considered as a cause of *Asraddha*. *Asraddha* mostly seen as a *Lakshana* rather than *Vikara*.

Aruchi: *Aruchi* is considered as disease by *Acharya Susruta* and *Madhavakar*. *Aruchi* means even though the person is having desire for food he will not feel the taste once it is ingested^[54].

Asyavairasya: *Asyavairasyam* manifests mainly as symptom rather than a disease. The word *Asyavairasya* means altered taste in mouth^[55].

Arasajnyata: *Arasajnyata* is nothing but loss of sensation of taste in the mouth. It also appears as a symptom rather than a disease. As it is regarding the perception of taste along with the involvement of *Rasa dhatu*, *Vata* also should be considered^[56].

Hrillasa: *Hrillasa* means excessive salivation or watering of the mouth / nauseating sensation^[57]. It also appears as a symptom in many disorders rather than a disease.

Gaurava: *Gaurava* is a subjective feeling of heaviness and not a disorder. A feeling as if the whole body is wrapped in a wet cloth along with heaviness of the head is considered as *Gaurava*^[58].

Tandra: *Tandra* appears as a symptom in many diseases. *Acharya Charaka* has considered *Tandra* as one among the *Kaphaja nanatmaja vyadhis*^[59]. *Tandra* manifests mainly due to predominance of *Vata*, *Kapha* and *Tamo guna*^[60]. *Tandra* is associated with Loss of sensory perception, heaviness of the body associated with yawning and weakness of the body^[61].

Angamarda: *Angamarda* consists of two words. *Anga* means body and *Marda* means grinding. *Angamarda* implies a type of painful sensation all over the body^[62]. It mainly appears as a symptom in many disorders rather than individual disorder.

Jwara: *Jwara* manifests both as a symptom and as an individual disease. *Jwara* is the first and foremost major disorder^[63] explained in the *Ayurvedic* classics. Due to exposure to *Mithya ahara* and *Vihara* the vitiated *Doshas* in the *Amasaya* displace the *Agni* from the *Koshta* and spread all over the body along with *Rasa dhatu*^[64].

Tama: *Tama* is one among the *Vataja nanatmajavikaras*^[65]. *Tama* can be considered as the sudden feeling of darkness in front of the

eyes. It is also seen as a symptom rather than individual disorder.

Pandu Roga [Pandutwa]: Pandu manifests both as a symptom and individual disorder. The word *Pandu* is mainly related to colour of the skin. *Pandutwa* indicates typical colour of the *Twak*. Excessive exertion, intake of *Amla* and *Lavana* predominant diet, alcohol, mud intake, sleeping in the day time and spicy food intake leads to vitiation of *Doshas*^[66]. Which inturn vitiates *Rakta dhatu* resulting in paleness of the skin i.e. a combination of *Rakta* and *Peetha* discolouration of the skin.

Srotorodha: The term *Srotorodha* implies obstruction of *Srotas*. *Srotases* are nothing but channels were the *Parinama* of *Dhatu* goes on continuously. The word *Srotorodha* as a whole indicates obstruction to the *Dhatu parinama krama* in the *Srotas*, it cannot be considered as *Lakshana* or *Vikara*, but it can be considered as a part of pathological process in any *Vikara*. In the *Srotovimanam Adhyaya* it is told that in this state the *Srotas* or channels are blocked only by the *Rasadi dhatus*^[67].

Klaibya: *Klaibya* indicates Impotence in both males and females. Pathogenesis of *Klaibya* mainly involves *Rasakshaya* or *Shosajanya*. Here *Jara sambhava klaibya*^[68]. and *Kshayaja klaibya* can be considered under *Rasapradoshajaklaibya*. Due to intake of *Ahara* and *Vihara* pertaining to vitiation of *Rasavaha srotas* or *Srothorodha* in *Rasavaha srotas* affects the *Uttarottara Dhatu parinama krama*, ultimately leading to *Kshayaja klaibya*.

Sada [Angasada]: *Angasada* indicates weakness in particular body parts or meaning of the *Sada* as *Angavasada*^[69]. It also can be considered as *Lakshana* rather than individual *Vikara*.

Krishangata [Karshya]: *Krishangata* indicates emaciation of the body parts. It itself indicates malnourishment of the body, due to some pathological changes in the circulating *Rasadhatu*. It appears as a symptom rather than an individual disease. *Acharya Charaka* mentioned *Krishangata*^[70] whereas *Susruta* mentioned *Karshya*^[71].

Agninasa: *Agninasa* is synonymously called as *Agnisada* or *Agninasa*. The word *Agninasa* indicates total absence of *Agni*. Where as *Agnisada* or *Agnimandhya* indicates diminish of *Agni*^[72]. It can be considered as a loss of appetite mainly seen as a symptom in many diseases.

Ayatha Kala Valaya^[73]: *Valaya* indicates wrinkles and change of skin texture which occurs as a result of loss of elasticity of skin. It includes premature changes in the skin due to malnourishment of *Rasadhatu* because skin is the main effector of *Rasadhatu*.

Ayatha Kala Palita: The meaning of the *Palita* is *Keshapaaka*. *Palitha* means *Kesh paa-ka* due to excessive exposure to *Krodha*, *Soka*, *Srama*^[74]. The temperature of the body increases as well as *Agni* gets deranged resulting in production of vitiated *Rasadhatu* and that gets localized in the head causing *Kesapaaka*.

Some Vikaras which were described by Acharya Susruta other than the Charaka is as follows:

Avipaka: *Avipaka* means indigestion of food resulting from *Agnimandhya*^[75]. This is also appears as symptom rather than an individual disease.

Tripti: *Tripti* means feeling of satiety. It is also mentioned as one among the *Kaphajananatmaja vikaras* by *Acharya Charaka*^[76].

Hridroga: *Rasadhatu* being vitiated by *Doshas* vitiates *Hridaya* thus causing *Hridroga*^[77]. As it is the main site of *Rasadhatu*.

DISCUSSION

Rasa dhatu is the foremost *Dhatu* formed in the body which is responsible for the existence of the body. Hence it is necessary to have profound knowledge about this *Rasa dhatu* and the manifestation of diseases due to *rasa dusti*. Most of the *rasa pradoshaja vikaras* lead to minor illness i.e mostly appears as symptoms rather than a major illness but a delay in their management may lead to grave consequences.

CONCLUSION

Rasa is the biological substance, which is an *ApyaMahabhuta* dominant. The *Sthana* of the *Rasa dhatu* is *Hridaya* from here it circulates all over the body. The proper knowledge of the *Rasa dhatu doshaja vikara* as stated in ancient treatises it helps the physician in planning proper treatment as well as educates regarding prognosis of the disease which is very much essential for a *Vaidya* to avoid failure in his practice.

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