

AN OVERVIEW ON UNDERSTANDING OF RASA DUSTI LAKSHANA

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ABSTRACT

Ayurveda is an Ancient medical science, which is having main aim of acquire *purushartha* by means of *Dharma, Artha, Kama, and Moksha*. For this purpose each person should be healthy in terms of body & mind. The definition of healthy person according to *Ayurveda* is to balance *Dosha, Dhātu, Mala, Agni, Kriya, Prasanna Atma, Indriya, & Mana*. This unhealthiness is defined by *vikruthi vijnana* which are mentioned above. The imbalance of *Dhātu* is called as *dhatu vaishamya*, is one of the important cause in the disease formation. There are seven *dhatu*s in a person; these are *Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra*. These *dhatu*s are defined as per their functions called as *karmas*. These are important for healthy state of the body. “*Dosha Dhātu Mala mulam hi shariram*” thus *dhatu* is most important part of body because both *dosha & mala* are live with *dhatu*. Hence if the detail studies of abnormal functions or *pradoshaja lakshanas* of *Rasa dhatu*s is carried out then definitely the clear picture of assessment of *dhatu vaishamya* in the disease process can be described. Due to this reason the study of assessment of *Rasa dusti lakshanas* is important & useful research project as per my knowledge.

Keywords: *Dhatu, Rasa, dhatu vaishamya, rasa dusti lakshanas*

INTRODUCTION

Basically in the formation of *dhatu*s the *dhatuparinama*, i.e. role of *Agni* takes dynamic role. There are three types of *agni* – namely *jatharagni, bhutagni* and *dhatwagni*. Aggravation or diminution of *jatharagni* results in aggravation or diminution of *bhutagni & dhatwagni*. Therefore one has to consume *satmya ahara* and *vihara* to protect primly the *jatharagni* as it is responsible for *ayu, varna, bala, swasthya, utsaha, upachaya* and *prabha*.¹

Any abnormality in the *agni* or in the *dhatu* formation process or the *dosha* vitiation leads to *dhatu pradoshaja*. *Rasa pradoshaja Vikara*, the word consists of 3 words. i.e. *Rasa Dhātu*. *Rasa* is a “*Gati-Darshak*” *Dhātu*, which flows day and night.² The word *Rasa* indicates the ‘motion.’ *Rasa* being in liquid state circulates all over the body continuously.³ *Rasa* means the best, prime part of anything, essence, liquid or fluid.⁴ *Pradoshaja: Pradoshaja*

means association with vitiated *Doshas*.⁵ *Vikara*: The word *Vikara* implies *Dhatu vaishamya*.⁶

RASA PRADOSHHAJA NIDANA⁷:

The *nidanas* which vitiates *srotas* are i) *dosha guna sama ahara* and ii) *vihara*, iii) *dhatu viguna ahara* and iv) *vihara*. For the same *Acharya Chakrapani* while commenting add clarification that *dosha guna sama ahara & vihara* leads to *dosha prakopa*. The *doshas* when it increases leads to vitiation of other *doshas*. If it reduced then leads to symptoms but not have any impact on other *doshas*. Here *dhatu viguna* means *dhatu virodhaka swabhava*. It is not only the opposite *guna ahara vihara* but also *divaswapna, ati snigha ahara* which are having the similar qualities

of *dhatu virodhana*, will vitiate that *dhatu*. Along with *samana sroto dusti nidana*, *Acharyas* mentioned specific *Rasa dusti nidanas*.

They are as follows, **Aharaja nidana** : *guru, sheeta, ati snigdha, ati matra bhojana, samashana* (eating the *satmya* and *asatmya ahara* together) and **Manasika nidana** : *chinta* are considered as main *nidanas*.⁸ Also the *nidanas* which does *kapha vrudhi* will vitiates the *rasa dhatu*. Prolonged exposure to the same causative factors for longer duration causes severe vitiation of *Rasa dhatu* along with pathological changes in the *Rasavaha srotas* resulting in *Rasa pradoshaja vikaras* at various sites in the body.⁹

Table 1: *Rasa dusti lakshanas* according to various *Acharyas*:

{*Charaka [Ch.Su. 28]* *Sushruta [Su.Su.24]* *Bhela [Bhel.Su. 11]*}

S. N.	Lakshanas	Charaka [Ch.Su. 28]	Sushruta [Su.Su.24]	Bhela [Bhel.Su.11]	
1	Asraddha	+	+	-	
2	Aruchi	+	+	-	
3	Asyavairasya	+	-	-	
4	Arasangyata	+	-	-	
5	Hrillasa	+	+	-	
6	Gaurava	+	+	-	
7	Tandra	+	-	-	
8	Angamarda	+	+	-	
9	Jwara	+	+	-#	
10	Tama	+	-	-	
11	Pandutva	+	-*	-	
12	Shrotorodha	+	-*	-	
13	Klaibya	+	-	-	
14	Angasada	+	+	-	
15	Krushangata	+	-*	-	
16	Agninasa	+	-	-	
17	Valaya	+	+	-	
18	Palitya	+	+	-	
19	Avipaka	-	+	+	
20	Tripti	-	+	-	
21	Hridroga	-	+	-	
22	Visuchika	-	-	+	
23	Alasaka	-	-	+	
24	Pittadaha	-	-	+	

25	<i>Vilambika</i>	-	-	+	
26	<i>Anyeduska</i>	-	-	#	
27	<i>Satata</i>	-	-	#	
28	<i>Tritiyaka</i>	-	-	#	
29	<i>Chaturthaka</i>	-	-	+	
30	<i>Lohita peeta</i>	-	-	+	
31	<i>Raktarsha</i>	-	-	+	
32	<i>Pralepaka</i>	-	-	+	
33	<i>Vipadika</i>	-	-	+	

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

“#” *Acharya Bhela* mentioned the types of *Vishama jwara* while both *Acharya's Charaka* and *Susruta* mentioned only *Jwara*.

In the context of *Rasapradoshaja vikaras Acharya Charaka* mentioned-18¹⁰, *Susruta*-16,¹¹ and *Bhela*-13 *Rasa pradoshaja vikaras*.¹² So in total 33 *Vikaras* were seen in classics.

LAKSHANAS:

As mentioned above there are many *lakshanas* are seen in *Rasa pradoshaja* and are as follows.

1. ASHRADDHA:

In *Shabdakalpa Druma* it is mention that “*Vidhiheenam Bhaavadustam krutam Ashradhaya*”. That is against normal *Vidhi* told for *Ahara* and emotionally disturbed state leads to *Asraddha*.¹³ Word *Ashraddha* 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 *Annaasraddha*, *Anna vidweshya* by *Dalhana*.¹⁴ Mainly psychological factors are considered as a cause of *Ashraddha*. *Ashraddha* mostly seen as a *lakshana* rather than *vikara*.

2. ARUCHI:

Aruchi is considered as disease by *Acharya Susruta* and *Madhavakara*. *Aruchi* means even though the person is having desire towards food he will not feel the taste of food while consuming.¹⁵ *Acharya Sushruta* mentioned *samprapti* of *aruchi* as follows,

“*bhaktaayaneshu hrudi chaavratate praagaadham na anne ruchirbhavati*”. Means consumed food cannot be perceived due to *hrudi avruta dosha*.¹⁶

3. ASYAVAIRASYA:

Asyavairasya manifest mainly as symptom rather than a disease. The word *Asya vairasya* means altered taste in mouth.¹⁷

4. 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.¹⁸

5. HRILLASA:

Hrillasa means excessive salivation or watering of the mouth / nauseating sensation.¹⁹ It also appears as a symptom in many disorders rather than a disease. It is also symptom of *kapha vrudhi*.

6. GOURAVA:

Gourava is a subjective feeling of heaviness of the body. A feeling as if the whole body is wrapped in a wet cloth along with heaviness of the head is considered as *Gourava*.²⁰ It is subjective feeling, so it can be only symptom not disease.

7. TANDRA:

Tandra appears as a symptom in many diseases. *Acharya Charaka* has considered *Tandra* as one among the *Kaphaja nanatmaja vyadhis*.²¹ *Tandra* manifests mainly due to predominance of *Vata*,

Kapha and *Tamo guna*.²² *Tandra* is associated with loss of sensory perception, heaviness of the body associated with yawning and weakness of the body.²³

8. **ANGAMARDA:**

Angamarda consists of two words. *Anga* means body and *Marda* means grinding. *Angamarda* means a type of pain present all over the body.²⁴ It is also a symptom rather than individual disorder.

9. **JWARA:**

Jwara manifests as a symptom and as an individual disease. *Jwara* is the first and foremost disease among the many major disorders²⁵ explained in the *Ayurveda*. Due to exposure to *Mithya ahara* and *Vihara* the vitiated *Doshas* in the *Amashaya* displace the *Agni* from the *Koshta* to *Shakha* (all over the body) with the help of *Rasa dhatu*.²⁶

Acharya Bhela mentioned the types of *Vishamajwara* i.e., *Satata*, *Anyeduska*, *Tritiyaka* and *Chaturthaka*, while both *Acharya's Charaka* and *Susruta* mentioned only *Jwara*.¹²

10. **TAMA:**

Tama is one among the *Vataja nanatmaja vikaras*.²⁷ *Tama* can be considered as the sudden feeling of blackouts in front of the eyes. It can be both symptom and disorder.

11. **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*.²⁸ Which in turn vitiates *Rasa & Rakta dhatu* resulting in discolouration of skin i.e. *Aruna*, *Shweta & Peetha varna*.

12. **SROTORODHA:**

The term *srotorodha* implies obstruction of *Srotas*. 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 process of pathology in any

Vikara. In the *Sroto vimanam Adhyaya* it is told that in this the *Srotas* are blocked only by the *Rasadi dhatus*.²⁹

13. **KLAIBYA:**

Klaibya indicates Impotency in both males and females. Pathogenesis of *Klaibya* mainly involves *Rasa kshaya*, *Shosha janya* or *Jara sambhava klaibya*.³⁰ *Kshayaja klaibya* can be considered under *Rasa pradoshaja klaibya*. Due to intake of *ahitakara Ahara* and *Vihara* the *Rasa dhatu* get vitiated, leads to *Rasavaha Srotorodha* in *Rasavaha srotas* affects the *Uttarottara Dhatu parinama krama*, ultimately leading to *Kshayaja klaibya*.

14. **SADA [ANGASADA]:**

“*Shareera saadaadasamagra bhushana mukhena saalakshaata lodra panduna*” i.e. *sada* can be defined as depletion of *mukha bhushana* and *lodra varna* discolouration of skin.³¹ *Angasada* also indicates weakness in particular body parts or meaning of the *Sada* as *Anga sada*.¹⁸ It can be *Lakshana* not individual *Vikara*.

15. **KRISHANGATA [KARSHYA]:**

Krishangata indicates emaciation of the body parts. It itself indicates malnourishment of the body, due to some pathological changes in the circulating *Rasa dhatu*. *Acharya Charaka* mentioned *Krishangata*.¹⁸ Whereas *Acharya Susruta* mentioned *Karshya*.³²

16. **AGNI NASHA:**

Agni nasha is also called as *Agni sada* or *Agni mandya*. The word *Agni nasha* indicates reduced *Agni* or diminution of *Agni*.³³ It can be considered as a loss of appetite mainly seen as a symptom in many diseases.

17. **AYATHA KALA VALAYA³⁴:**

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 improper nourishment of skin indicating *Rasa dhatu pradoshana*. Because skin is the mirror for healthiness of *Rasa dhatu*.

18. AYATHA KALA PALITA:

The meaning of the *Palita* is *Kesha paaka* due to excessive exposure to *Krodha, Soka, Shrama*.³⁵ The temperature of the body increases as well as *Agni* gets deranged resulting in production of vitiated *Rasa dhatu* and that gets localized in the head causing *Kesha paaka*.

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

19. AVIPAKA:

Avipaka means indigestion of food resulting from *Agni mandya*.³⁶ This is one of the symptoms rather than an individual disease.

20. TRUPTI:

Trupti means feeling of satiety. It is also mentioned as one among the *Kaphaja nanatmaja vikaras* by *Acharya Charaka*.³⁷

21. HRIDROGA:

Rasa dhatu being vitiated by *doshas* vitiates *Hridaya* thus causing *Hridroga*.³⁸ As it is *mula* of *Rasa dhatu*.

DISCUSSION

Discussion is considered to be the most important part of any work. The practical experiences with special reference to textual explanations are shared here. *Acharya Sushruta* said that knowledge of *Shastra* is alone is not complete knowledge, practical knowledge is equally play a role in good practice.

Ayurveda has aimed to maintain health of healthy individuals and to cure diseased person. The basic elements of the body *Dosha, Dhatu, Mala*, maintain homogeneous state (*Samya*), of our body that is important for *Arogya*. Among these *Dhatus* is nothing but the pillars of the body on which whole body grown up.

Rasa is the first *dhatu* in the body, *Acharya Sushruta* has mentioned that the *Rasa* is formed from the *saara bhaga* of *ahara*, composed of *pancha mahabhuta, shad rasa*, having *ushna* or *sheeta*

veerya. The unwholesome *ahara* will lead to *Rasa dusti*.

As *rasa dhatu* is produce directly from *annarasa* and it is one of the vital tissues for the nourishment and development of body. Because of this remaining *dhatus* are formed, nourished and it helps for the overall development of the body. Many diseases occur in the body due to *rasadusti*.

As *rasa* is first formed *dhatu* in the body its *dusti* can be understood in many expressions. The *rasa dusti* will not be expressed only by *twak* but also many expressions on other *dhatus* can be taken to understand the form of *rasa dhatu*.

CONCLUSION

Ayurveda described the evaluative pattern of *dhatus* as occurring in the course of *dhatvagni paka*, which in turn gives rise to *dhatu* and *kitta*, in its *sara* and *kitta pakas* respectively. These *dhatus* constantly under going further process of conversion and transported through *dhatu vaha srotas*.²⁶ *Dhatus* provide nourishment to the body and *ashraya* for *doshas*. Understanding the relationship between *dosha* and *dhatu* will be helpful in diagnosis, prognosis and treatment of the diseases. Same way the *dosha* normalcy & vitiation decides the normalcy or vitiation status of *dhatu* respectively. Thus the *Rasa dhatu pradoshaja lakshanas* are interpreted and understood in detail as explained above. The all probable presentations of the *Rasa pradoshaja lakshanas* are explained.

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