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, Dhatu, Mala, Agni, Kriya, Prasanna Atma, Indriya, & Mana. This unhealthiness is defined by vikruthi vijnana which are mentioned above. The imbalance of Dhatu is called as dhatu vaishamya, is one of the important cause in the disease formation. There are seven dhatus in a person; these are Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra. These dhatus are defined as per their functions called as karmas. These are important for healthy state of the body. “Dosha Dhatu 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 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 dhatus 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 pradosha. Rasa pradoshaja Vikara, the word consists of 3 words. i.e. Rasa Dhatu, Rasa is a "Gati-Darshak" Dhatu, 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.\textsuperscript{5} Vikara: The word Vikara implies Dhatu vaishamya.\textsuperscript{6}

**RASA PRADOSHAJA NIDANA\textsuperscript{7}:**

The nidanas which vitiates srotas are i) dosha guna sama ahara and ii) 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 samanya 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.\textsuperscript{8} Also the nidanas which does kapha vruddhi 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.\textsuperscript{9}

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Table 1: Rasa dusti lakshanas according to various Acharyas: {Charaka [Cha.Su. 28] Sushruta [Su.Su.24] Bhela [Bhel.Su.11]}
“#” 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-18, Susruta-16, and Bhela-13 Rasa pradoshaja vikaras. So in total 33 Vikaras were seen in classics.

LAKSHANAS:
As mentioned above there are many lakshanas are seen in Rasa pradosha 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. 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 vidwesha by Dalhana. 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. 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:
Arsajnyata 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. It also appears as a symptom in many disorders rather than a disease. It is also symptom of kapha vruddhi.

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. 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. Tandra manifests mainly due to predominance of Vata,
Kapha and Tamo guna.\textsuperscript{22} Tanda is associated with of loss of sensory perception, heaviness of the body associated with yawning and weakness of the body.\textsuperscript{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.\textsuperscript{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 disorders\textsuperscript{25} explained in the Ayurveda. Due to exposure to Mithya ahara and Vihara the vitiated Doshas in the Amashaya displaces the Agni from the Koshta to Shakha (all over the body) with the help of Rasa dhatu.\textsuperscript{26}

Acharya Bhela mentioned the types of Vishamajwara i.e., Satata, Anveduska, Tritiyaka and Chaturthaka, while both Acharya’s Charaka and Susruta mentioned only Jwara.\textsuperscript{12}

10. **TAMA:**

Tama is one among the Vataja nanatmaja vikaras.\textsuperscript{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.\textsuperscript{28} Which in turn vitiates Rasa & Rakta dhatu resulting in discolouration of skin i.e. Aruna, Shweta & Peetha varna.

12. **SROTORODHWA:**

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 Srotu vimanam Adhyaya it is told that in this the Srotas are blocked only by the Rasadi dhatus.\textsuperscript{29}

13. **KLAIBYA:**

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

14. **SADA [ANGASADA]:**

“Shareera saadaadasamagra bhushana saalakshaata lodra panduna” i.e. sada can be defined as depletion of mukha bhushana and lodra varna discolouration of skin.\textsuperscript{31} Angasada also indicates weakness in particular body parts or meaning of the Sada as Anga sada.\textsuperscript{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.\textsuperscript{18} Whereas Acharya Susruta mentioned Karshya.\textsuperscript{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.\textsuperscript{33} It can be considered as a loss of appetite mainly seen as a symptom in many diseases.

17. **AYATHA KALA VALAYA\textsuperscript{34} :**

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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