CONCEPTUAL STUDY OF RASA PRADOSHAJA VIKARAS

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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 Dhatus pathological aspects pertaining to these Dhatus were discussed under the heading Dhatu pradoshaja vikaras. Among the Dhatu pradoshaja vikaras Rasa 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 Rasadhatus 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, Susrutha, 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 successful 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 **RASAPRADOSHAJAVIKARA** constitutes three terms altogether:
1. **Rasa**
2. **Pradoshaja**
3. **Vikara**.

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

**Pradoshaja:** *Pradoshaja* means association with vitiated *Doshas*.

**Vikara:** The word *Vikara* implies *Dhatu vaishamya*.

*RasaPradoshajaVikaras* according to various Acharyas

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Here the word *Rasa vikara* indicates the vitiated state of *Rasa dhatu* but the Collective meaning of the word *Rasa pradoshaja vikaras* constitutes the pathological changes occurring in the body due to vitiation of *Rasadhatu* by the *Doshas*. 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 VividhashtapityaAdhyaya for *Dhatu pradoshajavikaras* in Sutrasthan. Total 18 Vikaras were explained under the heading of *Rasa pradoshaja vikaras* by *Charaka*.

*Susruta* has listed out the same as *Rasadoshajavikaras* in the *Sutrasthan*. But the description is very short and has not mentioned the principles of management, where as in Bhela Samhita the term "Rasa-vyaaptijanyavikaras" was used instead of *Rasapradoshajavikaras*.
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Avipaka  -  +  +  
Tripti  -  +  -  
Hridroga  -  +  -  
Visuikha  -  -  +  
Alasaka  -  -  -  +  
Pittadaha  -  -  -  +  
Vilambika  -  -  -  +  
Anyeduska  -  -  -  ++
Satata  -  -  -  ++
Trityaka  -  -  -  ++
Chaturthaka  -  -  -  +  

Lohita peeta  -  -  -  +  
Raktarsha  -  -  -  +  
Pralepaka  -  -  -  +  
Vipadika  -  -  -  +  

* - Acharya Susruta mentioned 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, Susruta as 16 and Bhela as 13 diseases. 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. 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.

Types of Rasa: Rasa is of two types.
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.

Parinitkala of Rasa Utpatti: The Anna rasa remains ineach Dhatu fora period of three thousand and fifteen Kalas; according Rasa becomes Shukra in male and Artava in female in the course of one month. 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]

**Bhauitika Sangathana 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 Hridayait 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].

**Swaroopa 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 Swaroopa 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 ChaturvimsatiDhamanis[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 Anjali, 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]. Shoulya and Karshya are two different entities which will be under the control of Rasa dhatu [33].

**Rasakhaya and Vriddhi Lakshanas:**

The Lakshanas of the Rasakhaya and Vriddhi have been described by almost all the Acharyas. Acharya Charaka has not mentioned the Vriddhalakshanas of the Dhatus but Acharya Susruta and Vagbhata described them in detail. The Lakshanas of Rasakhaya are as follows.

The Lakshanas of RasakhayaHrutsipida, Kampa, Sunyata, Trishna, [34] Roukshyam, Shrama, Glani, Shosha[35] et care found, similar to diminished Apyamsa in the body. Whereas Vriddhalakshanas are similar to Shlesnavriddhilakshanas, [36] it can be understood by Asraya-AsrayiBhava sambandha of the Rasakhaya Kapha. [37]

**Dhatunirmana prakriya:**

According to concepts of Ayurveda, Dhatunirmana prakriya includes formation of Ra-
sadhatu 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. When a person ingests four types of food i.e. Ashita, Peeta, Leedha and Khadita these are subjected to digestion by Jatharagni. Jatharagni after digestion divides Ahararasa in to two parts (1) Prasada bhaaga and (2) Kitta bhaaga. 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 dhatu. Whereas the 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. 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 vidhivishayatanas these Agnis utilize Dhatus as internal fuel. 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. 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 Ayuvriddhi i.e. increase in life span.

**Prasada bhaaga:** All the matter in the universe is Panchabhautic. 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 dominandhatsu 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. The Sara bhaaga i.e. the 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. 

**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 *Ahararahasa* thus formed is transported through the respective *Srotases* to the concerned *Dhatus* for the nourishment of that particular *Dhatu*. Here a question arises regarding how this *Ahararahasa* 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 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 *Ahararahasa* is converted into *Rasadhatu*, and *Rasadhatu* into *Raktdhatu*, then the existence of *Malas* cannot be explained and the other thing is if a personfasts for a day / two then there will be no *Rasadhatu* and third thing is *Dhatvagnis* being *Panchabhouitic* the absorption and assimilation of *Ahararahasa* useful for their nourishment will be done, Which cannot be justified through this *Nyaya*.

The nutrient substance absorbed from the intestine

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Rasa → Rakta → Mamsa → Medo → Asthi → Majja → Sukra
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**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 Charaka Sutrasthana it was mentioned that *SthiraRasadhatu* being nearer will be nourished first and residual *Ahara rasa* will be carried to other *Dhatus* for nourishment, but *Ahararahasa* after undergoing *Bhutagni paaka* is being transported to all the *Dhatus* at a time and the same quality of nutrients will be supplied to all *Dhatus* 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 *Dhatus*, 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 ahararahasa*. 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 Dhatus after which selective absorption and assimilation will be carried out by the respective Dhatvagnis. According to this Nyaya Ahararasa will be supplied to all Dhatus at a time and selective absorption will be done.

According to Arunadatta all the seven Dhatus will be formed from Ahararasa simultaneously. [Ek kalaDhatuposhan 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, Annavidwesha 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 meanseven 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].

Hrillasra: Hrillasra 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].

Tanda: Tanda appears as a symptom in many diseases. Acharya Charaka has considered Tanda as one among the Kaphaja nanatmaja vyadhis[59]. Tanda manifests mainly due to predominance of Vata, Kapha and Tamo guna[60]. Tanda is associated with of 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 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 Do-shas\(^{[66]}\). Which in turn vitiate 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. Srotas are nothing but channels were the Parinama of Dhatus 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 Srotovimanan 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 Vi-hara pertaining to vitiation of Rasavaha srotasor 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 Rasadhatus. It appears as a symptom rather than an individual disease. Acharya Charaka mentioned Krishangata\(^{[70]}\) whereas Susruta mentioned Karshya\(^{[71]}\).

**Agninasas:** Agninasas is synonymously called as Agnisada or Agninasa. The word Agninasas 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 Rasadhatus because skin is the main effecter of Rasadhatus.

**Ayatha Kala Palita:** The meaning of the Palita is Keshapaaka. Palitha means Kesh paaka due to excessive exposure to Krodha, So-ka, Srama\(^{[74]}\). The temperature of the body increases as well as Agni gets deranged resulting in production of vitiated Rasadhatus 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 Kaphajanatmaja vikaras by Acharya Charaka\(^{[76]}\).

**Hridroga:** Rasadhatus being vitiated by Do-shas vitiates Hridaya thus causing Hridro-ga\(^{[77]}\). As it is the main site of Rasadhatus.
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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