Abstract of the thesis

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Title

STUDY OF RASA- DOSHA CORRELATION

FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY IN FACULTY OF AYURVEDA
IN THE SUBJECT OF DRAVYAGUNA

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CHAPTER DIVISION

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- Previous work done
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INTRODUCTION

This entire Universe comprises of ‘Panchamahabtuta’. Each and every entity in this Universe is composed of these five fundamental elements. This concept is named as ‘Panchabhautika Siddhant’ in Ayurveda.

‘Chikitsadhikruta Purusha’in Ayurveda i.e human body with soul or Sharira is also formed by Panchamahabhuta. Therefore various components of this body like Dosha-Dhatu-Mala are also made up of Phachamahabhuta also.

Aahara which nourishes Sharira is also Panchabhautika according to the same Siddhanta or concept. Aahara being a ‘Trayopastambha’ plays a very important role in maintaining ‘Ayu’ or life. Upastambha is a support or basis of life. Every entity with ‘Prana’ in this Universe is dependent on Aahara for life.

Thus Dosha-Dhatu-Mala which forms ‘Sharira’ as well as Aahara which maintains ‘Sharira’ both are Panchabhautika in nature. Due to this similarity in the basic structure or in the formation they are related to each other.

This Aahara comprises of six Rasa.

Panchabhautika Aahara after well or properly digested by the action of Pachakagni shows effect either proper or improper on different components like Dosha-Dhatu-Mala in Sharira.

When consumed in right or proper way-Samyakyoga, Aahara maintains Sharira while Ati-Mithya-Hinayoga leads to awful effects on Sharira. As Aahara is composed of Shadrasa, these Ati-Mithya-Hinayoga are related to Shadrasa mainly.

These Yoga has been mentioned under the heading of ‘Asatmendrathasanyoga’ which is one of the Vyapaka Hetu or causative factor of all diseases. This ‘Asatmendrathasanyoga’ leads to Doshaprakopa or imbalance of Tridosha.

Thus Aahara composed of Shadrasa exerts direct effect on Tridosha in Sharira. In Charakasamhita Su. chapter 28 this concept is elaborated. After proper digestion two different components are formed—Sara which nourishes all Dhatu-Panchendriyadravya-Sharirabandha etc. while Kitta nourishes Sweda-Mootra-Purisha-Kesha as well as Vata-Pitta-Shleshma.

In Samhita the references about the relation of Shadrasa and Dosha are found. The above concept has been mentioned in Samhita at various places. In this thesis efforts has been taken to elaborate this concept.
Ayurveda is not only related to Chikitsa but also to Swasthya. Therefore it is important to know the correlation of Rasa-Dosha in both Avasthavishesha or conditions.

Correlation is a relationship in which one thing affects or depends on another. So the title ‘Rasa-Dosha correlation’ was chosen for this thesis to try to elaborate this concept.

**NEED FOR THE STUDY**

1. Ayurveda has been written as Aphorism or Sootramaya. To get the proper knowledge of any concept only ‘Anvayartha’ is not enough, but ‘Goodhartha’ is necessary. Ayurveda is dedicated to maintain Swasthya as well as to cure diseases. So to fulfill this purpose one has to know the exact meaning of Sootra to perform Shuddha Chikitsa.

2. Shuddha Chikitsa is that by which balanced Dosha is maintained in the same condition and only imbalanced Dosha are brought to their equilibrium. This Shuddha Chikitsa should be carried out in all diseases. To perform this exact knowledge of Sootra is necessary.

3. Vaidya, who is able to get Goodhartha or hidden meaning of Sootra will be able to cure any disease.

4. Knowledge of either Hetu, Linga or Aushadha is not enough to fulfill this purpose. The knowledge of their interrelation is also necessary.

5. It is needed to bring out light or manifest this correlation for proper diagnosis, treatment as well to maintain Swasthavrutta.

So this subject for thesis was chosen. As this concept is very vast, it can be done by various aspects too. So the efforts have been taken to cover many aspects in this literary type of Thesis.

**Previous work**

Many Theses are available about Dosha and Rasa. But the work describing their Interrelation has not been written.
AIMS AND OBJECTS

1. To compile references about Shadrasa and Tridosha from Bruhattrayi.

2. To find the correlation between Shadrasa and Tridosha with the help of Ayurvedic principles.

MATERIALS AND METHODOLOGY

MATERIALS

1. Charakasamhita-with commentary of Chakrapanidatta.  
2. Sushrutasamhita-with the commentary of Dalhana.  
3. Ashtangarhidaya-with the commentary of Arundatta and Hemadri.  
4. Ashtangasamgraha-with the commentary of Indu.  
5. Hindi or Marathi translations of these Samhitas wherever necessary.

METHODOLOGY

1. It is a literary and Survey type of study.

2. References about Shadrasa and Tridosha were collected from each Adhyaya and Sthana of Bruhattrayi-Charaka, Sushruta and Ashtangarhidaya. The help of commentaries were also taken.

3. While compiling references about Dosha, synonyms of Vata-Pitta-Kapha if any were also considered. e.g., In case of Vata – References of ‘Sameerana, Matarishwa, Anil, Maruta, Vayu, Prabhanjana’ were also compiled.

In case of Kapha references for ‘Shleshma’ were also collected.

4. References about Sansarga and Sannipata types like ‘Vatapitta-Pittavata’, ‘Vatakapha-Kaphavata’, ‘Pittakapha-Kaphapitta’ were also compiled.

5. References of Rasasanyoga like ‘Madhura-Amla’, Amla-Madhura were also collected.

6. These all references were classified or sorted out under different conditions like ‘Swasthavrutta’, ‘Nidana or Hetu’, ‘Chikitsa-Panchakarma’ etc.

8. After analyzing collected data efforts has been taken to draw the correlation of Rasa-Dosha under different conditions like Swastha and Aatura in discussion Chapter.
9. A special case paper had been prepared to support this literary study of ‘Rasa-Dosha correlation’.

- The purpose of this case paper was to correlate Ati-Hina-Mithya-Samayoga of each Rasa and various Lakshana of specific Dosha if any. Aahara is composed of Shadrasa. It has been mentioned as one of the ‘Vyapaka Hetu’ of all Vyadhi. So efforts had been made to see any correlation of Shadrasatmaka Aahara and Dosha Lakshana with the help of this casepaper.
- Charaka samhita has been taken as main or centralized idea for the discussion chapter in this Thesis. So Rasalakshana described in Charak sootratsthana Adhyay 26 were used to draw this special casepaper.
- 1000 Volenteers of age between 08 to 75 and of either sex with their consent were selected randomly for this study to include all periods of dominance of Dosha in life-Balya,Madhya,Vardhakya.
- Lakshana of Samyaksevana or Samayoga –use of each Rasa in proper quantity and Lakshana of Atiyoga –consumption of each Rasa in excess has been mentioned clearly in Samhita. But Lakshana of Hina and Mithyayoga has not been mentioned clearly. A direction to examine these yoga is mentioned in Charaka Sharira, Adhyaya 1-124.
- These different Yoga of Rasa exerts their effects on different Dosha and different Lakshana of these Dosha whether Prakrita or Vikruta are seen on Sharir. e.g Madhura-Amla-Lavana are Kaphaprakopaka Rasa. So if any person is consuming Aahara of either these Rasa in excess for a certain period, this person is likely to get different Lakshana of Kaphaprakopa.
- Lakshana of Samayoga-Atiyoga of Rasa mentioned in Charaka Su.26 as well as Hina-Mithyayoga of each Rasa if found in volunteer were written in a tabular form in this casepaper. The grade of 0 and 1 were used to observe these Lakshana. 0 means –Lakshana not present at the time of case taking. 1 means-Lakshana present at the time of case taking.
- A detailed history of Aahara-Dravyata (Bhat, Poli, Bread, Bhaji), Guna (Gurvadi), Rasata (Any) of each patient was taken. This history was taken for minimum 1 month to maximum 6 months. Aahara shows its effect –Hita or Ahita on Shukradhatu after the period of 1 month. So history of Aahara for minimum 1 month was taken.
- With the help of observed data the correlation of Rasa of Aahara and Lakshana of Dosha if any were observed by using Chi-square test of Independence.

**REVIEW OF LITERATURE**

**CONCEPT OF RASA**
In this chapter general information of each Rasa been complied and discussed with the help of following points- 1. Rasa Nirukti 2. Rasa Vyakhya

3. Individual Rasa has been described by following points-

   1. Panchabhautika constitution
   2. Lakshana
   3. Attributes-a) Veerya b) Vipaka c) Vinshati Guna

4. Dosha karma

5. Pramukha Karma

   Efforts has been taken to elaborate main Prakrut Karma or actions of individual Rasa with appropriate examples in Samhita.

6. Atiyoga Lakshana has been written in Special case paper for Survey study.

**CONCEPT OF DOSHA**

General outline of Vata- Pitta – Kapha has been written in this chapter with the help of following points-

1. Nirukti  2. Synonyms with meanings


6. Pramukha Karma- Elaboration of main Prakrut Karma or actions was written in this chapter .

**OBSERVATIONS –PART 1**

It contains tables of references of Tridosha and Shadrasa from Bruhattarayi.

**OBSERVATIONS –PART 2**

It contains graphs related to Survey study.
Age wise distribution of 1000 volunteers

<table>
<thead>
<tr>
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<tr>
<td>8-15</td>
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<tr>
<td>15 - 30</td>
<td>601</td>
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<tr>
<td>30 - 45</td>
<td>143</td>
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<tr>
<td>45 - 60</td>
<td>29</td>
</tr>
<tr>
<td>60 - 75</td>
<td>34</td>
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Sexwise distribution of 1000 volunteers

<table>
<thead>
<tr>
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<tr>
<td>Female</td>
<td>524</td>
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<tr>
<td>Male</td>
<td>476</td>
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</table>
### Prakruti Distribution

<table>
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<td>KV</td>
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<tr>
<td>PK</td>
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<td>PV</td>
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<td>VK</td>
<td>143</td>
</tr>
<tr>
<td>VP</td>
<td>167</td>
</tr>
</tbody>
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Rasatiyogwise distribution of 1000 volunteers

<table>
<thead>
<tr>
<th>Rasa</th>
<th>Aahara atiyoga</th>
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<tbody>
<tr>
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</tr>
<tr>
<td>MTK</td>
<td>266</td>
</tr>
<tr>
<td>KTK</td>
<td>248</td>
</tr>
</tbody>
</table>
Doshaprapopwise distribution of 1000 volunteers

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>K</td>
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<tr>
<td>P</td>
<td>316</td>
</tr>
<tr>
<td>V</td>
<td>330</td>
</tr>
</tbody>
</table>
Graph of % of volunteers in Amla Atiyoga lakshana

Graph of % of volunteers in Lavan Atiyoga lakshana

Graph of % of volunteers in Katu Atiyoga lakshana

1. Sadana
2. Shariratapa
3. Kanthadaha
4. Bheda
1. Aasyashosha
2. Balakshaya

Graph of % of volunteers in Tikta Atiyoga lakshana

Tiktha

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Tiktha</th>
</tr>
</thead>
<tbody>
<tr>
<td>46.9</td>
<td>1</td>
</tr>
<tr>
<td>46.7</td>
<td>2</td>
</tr>
</tbody>
</table>
Graph of % of volunteers in Kashaya
Atiyoga lakshana

1. Aasyashosha 2. Karshana
Classification of Rasa and Dosh Lakshana observed in volunteers

<table>
<thead>
<tr>
<th>Dosha</th>
<th>MAL</th>
<th>MTK</th>
<th>KTK</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>V</td>
<td>138</td>
<td>89</td>
<td>103</td>
<td>330</td>
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<tr>
<td>P</td>
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</tr>
<tr>
<td>K</td>
<td>197</td>
<td>98</td>
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<tr>
<td>Total</td>
<td>486</td>
<td>266</td>
<td>248</td>
<td>1000</td>
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</table>
STATISTICAL ANALYSIS

Contingency Table

<table>
<thead>
<tr>
<th>Dosha</th>
<th>MAL</th>
<th>MTK</th>
<th>KTK</th>
<th>Total</th>
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<tr>
<td>Total</td>
<td>486</td>
<td>266</td>
<td>248</td>
<td>1000</td>
</tr>
</tbody>
</table>

Rasasevana either Madhura-Amla-Lavana (MAL) or Madhura-Tikta-Kashaya (MTK) or Katu-Tikta-Kashay (KTK) is observed in each patient but which makes things difficult as each patient comes in each group of MAL /MTK/KTK. But to check the concept only Atisevana is considered as leading factor. After creating such data, Chi square test of Association is applied to test the hypothesis that-

H-Two variables are not associated (i.e independent) i.e Rasasevana and Doshalakshana is independent.

Versus-

H1-Two variables are associated (i.e dependent) i.e Rasasevana and Doshalakshana are associated.

Chi square calculated = 22.90

Chi square table = 13.27

P value = 0.0001325

d.f. = 4

Since P value is less than 0.01, we are accepting H1. Hence we can conclude that Rasasevana have significant effect on Doshalakshana observed.
DISCUSSION- Part 1. Dosha and Nanatmaja Lakshana

Discussion has been written on the basis of Review of Literature, Methodology and Observations in two parts. Part 1 consists of logical explanation of Rasa-Dosha correlation with the help of Review of Literature while in Part 2 discussion of survey study has been done.

Charaka samhita was taken as basic or fundamental or centralized idea for the logical interpretation of discussion chapter in the Thesis as-

1. Charaka samhita is the oldest samhita.

2. A separate Adhyaya has been written or emphasized in Charaka Vimanansthana Adhyaya 1-‘Rasavimana’ which deals with the correlation of Rasa and Dosha.

As it is known that Ayurveda has been written for both –Swastha and Aatura Avastha, the discussion chapter in this Thesis is also written by the same way.

SWASTHA-AVASTHA

For the prevention of diseases a definite custom or practice or regimen is described in Ayurveda which includes Dinacharya, Rutucharya as well as Prakrutivichara etc. Specific use of Shadrasa are mentioned in this regimen to balance Dosha.

Dinacharya-

1. Danthadhavana vidhi by Kashaya-Katu-Tikta Rasa dravya like Nyagrodha, Khadira, Karanja is mentioned in the morning. Morning-Pratikalas comes under the dominance of Kapha and said dravya are mainly Kaphahara in nature. So some toothpastes containing Madhura rasa dravya should not be used for this purpose.

2. Udvardana is also mentioned in Dinacharya for Medoghna-Twakprasadana action by Katu-Tikta-Kashaya Rasa dravya like Musta etc. as these are Kaphahara in nature.

3. Doomapana is also indicated in Kaphavata Avastha by Katu-Tikta-Kashaya Rasa dravya mainly.

Ritucharya-

A perfect guidance has been mentioned to balance Dosha by using specific Rasa in specific Ritu or season.

The concept of Chaya-Prakopa-Prashama is applied to choose appropriate Rasa to be used in specific Ritu. e.g. In Varsharitu Vatadosha is in it’s Prakopavastha due to
Sheetaguna. Therefore to balance Vatadosha use of Lavanarasa is advised. But it should be used in proper quantity to avoid Pittaprakopa in next Sharada as Lavanarasa is Pittakara.

This general rule is altered in Hemant. Instead of using Katu-Tikta-Kashaya rasa due to Kaphachaya Avastha in this Ritu, Madhura-Amla-Lavana Rasa are advised to balance seasonal Teekshagni.

**Prakruti-**

Prakruti is a unique concept of Ayurveda. It is advised to consume opposite Rasa with respect to Prakruti to balance dominant Dosha.

In Charakasamhita some special qualities of Doshaprakruti are mentioned according to the dominance of Rasa. e.g. due to the dominance of Amla-Katurasa in the constitution Pittaprakruti person shows less quantity of Shukra which leads comparatively less ability of sex and no. of children. Vagbhata mentions the affinity of Pittaprakruti person for Madhura-Kashaya-Tikta rasa.

Kaphaprakruti person shows ample or abundant quantity of Shukra due to the dominance of Madhurarasa in constitution which further leads to comparatively more ability of sex and more no. of children also. These persons shows affinity for Tikta-Kashaya-Katurasa.

Vataprakruti person likes Madhura-Amla-Lavanarasa which are also Satmya for this person according to Vagbhata.

These references indicate Rasa-Dosha correlation.

**Aaturavastha- Vikruti**

Before getting the concept of Rasa-Dosha correlation in Vikrutavastha it is necessary to see some fundamental concepts for it’s better knowledge.

**Interrelation of Rasa-Dosha-**

1. It is mentioned in each Samhita that vitiated or imbalanced Dosha are pacified or bring out to their equilibrium by the use of their opposite attributes.

In Vimanasthana chapter 1, Rasavimana, Charaka has mentioned direct relationship between Rasa and Dosha.
When Rasa and Dosha are conjugated or come in close contact which is named as ‘Sannipata’, Dosha are increased or vitiated by Rasa having similar attributes or similar Panchabhautika constitution. On the other hand side Dosha are pacified by Rasa having dissimilar attributes or Panchabhautika constitution. This is the key for Ayurvedic chikitsa. Sansarga-Vikalpa are innumerable, but the basic concepts of chikitsa are same.

2. Mode of action of each Rasa-

Though specific 3-3 Rasa pacify specific 3-3 Dosha, the mode of action of each Rasa is different even if the end result is same i.e pacification of Dosha or Doshashamana. Let’s see the example of Vatadosha and it’s opposite Madhura-Amla-Lavanarasa.

These Rasa work to pacify Vatadosha, but by different way/mode/manner/method.

Madhurarasa is composed of Pruthvi-Aapa mahabhuta. It is Brunhana in nature. It fills Avakasha or space in the body. So when Vata is vitiated by Ruksha-Laghu-Khara-Vishada guna to create or to form Vikruta Avakasha anywhere in the body use of Madhurarasa is indicated. Therefore it is mainly used in Dhatukshayajanya or Nirupastambhita type of Vataprakopa. Due to Guru-Snigdha guna Madhurarasa cannot be used in Samavastha of Vata and also it doesn’t have any Agnideepana or Pachana action.

Amlarasa is ‘Moodhavatanulomana’. So it is used in samprapti where Vata is obstructed or Vata is being vitiated in other than it’s normal Sthana or place i.e ‘Vimargastha’ to bring Vatadosha back to it’s normal place. It can be used in Samavastha of Vata as it is Pachana in action. It is also Brunhana. Thus it can be used in both types of Vataprakopa with special reference to ‘Vimargamana’.

Lavanarasa is ‘Vatahara’. It makes different organs in the body Mrudu or soft. It is not Brunhana. So when Vata is creating ‘Roukshya-Stambha-Graha’ at any organ due to it’s increased Ruksha-Sheeta guna, Lavanarasa is indicated. It can be used in Samavastha of Vata also due to it’s Pachana action.

Thus the end result of any Rasa is same even if their mode of action is different. This mode of action is important to choose any Dravya before starting Shuddha chikitsa or treatment even to treat any patient according to Anshanshakalpana.

In Atiyoga of Madhurarasa Katurasa is indicated while Atiyoga of Amla and Tiktarasa are treated by Tikta and Kashayarasa respectively as mentioned in Samhita.

The same theme is applied for the logical interpretation of Rasa Dosha correlation of Pitta and Kapha also.
By applying this specific logical interpretation it is easy to use specific Rasa in specific Lakshana or Avasthavishesha of disease. To fulfill this aim and as this subject is very vast the discussion has been written with the help of ‘Nanatmaja Vikara’ mentioned in Charak Sutrasthana chapter 20 - Maharogadhyaya.

As the actual Thesis is very vast, the discussion of few examples of Correlation of Madhura-Amla-Lavanarasa and Nanatmaja Lakshana of Vatadosha in brief is as follows-


It’s a type of Pain which is felt at different organs. It’s similar to the pain of tear. Bheda is also related to the Purishavaha Strotasa e.g. Vitbheda. But the meaning is completely different. It means the increased frequency of stools. Also it is mentioned as one of the type of Virechana. Bhedana has been also mentioned as one of the ‘Vranopakrama’ in Sushruta Chikitsa 1/34.

Janubheda is a feeling of pain like a tear at Janusandhi. Sandhi is the place of Shleshaka Kapha which acts as a lubricant at the time of movement. Vyana is also related to this movement as it promotes it. So in the Lakshana of Asthivahastrodushti ‘Asthibheda’ is mentioned.

So vitiated Vata creates this type of Pain at Janusandhi. Majjadhatu is also related to Sandhi as Sandhi belongs to Moolasthana of Majjavaha Strotasa.

Majjagata Vata shows ‘Asthibheda’.

So general treatment of Asthi and Majjavaha Strotasa should be considered before starting the specific treatment.

If this Janubheda is caused by Vata due to Nirupastambhita type some Lakshana of Kaphakshaya may be present at Janusandhi like ‘Sashabda Shravana’. It is a crepitation felt while examining Janu. Due to Kaphakshaya which is present at each Sandhi, Avakasha or space is being formed which creates crepitation. In this case Madhura-Amlarasa are indicated as they are Brunhana. They try to lessen Kaphakshaya. If Stambha is present at Sandhi which is causing Pain, different types of Sweda with the use of Amla-Lavanarasa are useful.

Urustambha is mentioned separately in Charaksamhita while Vagbhata mentions it in Vatavyadhi Adhyaya. It shows the dominance of Kapha-Meda. Thus it is due to Upastambhita Vataprakopa.

So it needs Shlema-Medahara treatment e.g. Navakaguggulu.

The opinion of Gangadhara about this is different. He excludes this type of Urustambha due to Kapha-Medavruddhi from 80 Vatalakshana. He quotes that this Urustambha is only due to Vata without having relation with Kapha-Meda. So it is due to the obstructed Chalaguna of Vata getting vitiated by Ruksha-Laghuguna. It needs the use of Amla-Lavanarasa to remove this obstruction and to promote Chalaguna. This type belongs to Nirupastambhita samprapti.


The sensation of seizing, grasping, holding at Ankle joint or Gulpha is termed as Gulphagraha. Vatadosha is vitiated by Sheeta -Ruksha guna at Gulpha and Gulphagraha appears. Chalaguna or proper movement of Vata is ceased at this place which is accompanied by Shoola. Even in general Kupita Vatalakshana Graha at various sites has been mentioned.

Madhurarasa does not have any action on it. It requires Amla-Lavanarasa as these are useful Rasa to break Samprapti.

Amlarasa due to it’s ‘Vatanulomana’ action acts on ceased Chalaguna to motivate or impel it. Ushnaguna helps this action as it also motivates Chalaguna. Amlarasa is Snigdha. So it drives out Rukshaguna.

Lavana brings out Mardava or softness in any organ. It is also Snigdha. So it helps to lessen Rukshaguna at Gulpha. It is Sara in nature to motivate ceased Chalaguna of Vata.

Thus these two Rasa are useful in this Samprapti. Amla-Lavana Dravya siddha tailkalpana are always indicated for Bahyabhyanga which is followed by Sweda.


Cracking of heel or palm is named as Vipadika which is due to the vitiated Ruksha-Laghu guna of Vatadosha. Madhurarasa and traces of Lavanarasa are useful as they create softness-Mrudutwa at that region by Snigdhaguna along with internal
medicines. Different Niryasa-Gum of Madhura-Kashaya rasa are also used for healing. Goghruṭa is very useful as it is Snigdha.

5. Vishlesha-Janu.

The meaning of Vishlesha is separation or disunion. Januvishlesha is the similar feeling of getting separated. Gangadhara quotes it as the feeling of lethargy at Janusandhi.

Shleshakakapha acts as a lubricant at different joints for the smooth movements of that joint or Sandhi. Kaphakshaya causes the feeling of Vishlesha.

Sushruta mentions ‘Sandhivishlesha’ lakshana in Ojakshaya.

Madhurarasa is indicated in this as it is Snigdha, Rasayana and Ojovardhaka.

Use of Jeevaniya Dravya of Madhurarasa is also useful in this condition. Proper use of Madhurarasa gives support to Kapha who is in Kshayavastha and thus to relieve pain. e.g. Bala-Ksheerabala or Mahanarayana Tail.


Increase in the velocity of Rhidaya is termed as ‘Rhiddrava’. It is due to vitiated Chalaguna of Vata situated at Rhidaya. Therefore Dravya consisting of ‘Sthiraguna’ are required which are mostly Madhura. e.g. Bala.

7. Roukshya-

It is one of the important attribute of Vata. It is opposite to the Snigdha Guna of Kapha. It helps to Chalaguna for Gati in normal state. Atiyoga of Aahara-Vihara of Rukshaguna makes the whole body or any organ Ruksha where Vata tends to get attracted to commence Samprapti. The dominance of Rukshaguna can happen in any organ. e.g. Twakgata Vata.

In its treatment Sweda-Abhyanga-Avagahasweda and Rhidya Anna are mentioned.

Madhura-Amla rasa are mainly useful as both are Snigdha and Bruhana. Amlarasa is Rhidya, So Aahara with proper quantity of Amlarasa can be given. Ushnaguna of Pitta also creates Roukshya, but Daha is always present with it.
The similar theme is applied for the discussion of other Nanatmaja Lakshana of Vata as well as Kapha and Pitta also to draw the Logical interpretation of Correlation of Rasa-Dosha.

Discussion of Rasa-Dosha correlation related to Viruddhakalpana has also been done in the Thesis. This concept is important to diagnose as well as to treat any patient. It is also important to formulate different new medicines.

Aaharadravya, either individual or in combination due to which Dosha are secreted or emitted inside the body but cannot be expelled out are called as ‘Viruddha’. These Dosha are not beneficial to Dhatu in the body. Instead of getting assimilated in the body, they vitiate it by many ways. Actually these Dosha are present in such a state that they cannot be accepted by body or different Dhatus in the body.

This concept itself shows the relation of Aahara having Shadrasa and its action on Dosha which is nothing but ‘Rasa-Dosha Correlation’. Nearly 17 types of Viruddha are mentioned in Charaka. Some of the examples related to Rasa and Dosha are as follows:

1. Doshaviruddha
   Use of drugs, diets – Aahara and regimen having similar qualities with Dosha but at variance with the habit of individual comes under the heading of Doshaviruddha. It directly vitiates Dosha which causes diseases.

2. Sanyogaviruddha
   This type is very important as many foods are prepared by combination of Viruddha Dravya which are having opposite qualities according Ayurveda. Sushruta has mentioned Rasa-Vipaka-Veerya viruddha.


   Madhura-lavana, Madhura-Katu, Amla-Tikta, Amla-Kashaya, Lavana-Tikta and Lavana-Kashaya are Viruddha by all means.

   So any combination should be prepared by taking this Viruddha concept in consideration. Sweet and Sour soup in Chinese cousin or Methi-malai mutter in Punjabi cousin are considered as Rasaviruddha as the ingredients are having Madhura and Amla rasa which are opposite. They vitiate Dosha. It is an applied example of Rasa-Dosha correlation.

   This concept of Viruddha is important while preparing proprietary drugs. It will be helpful to define ADR also
Discussion- Part 2-Survey study.

A special case paper for the Retrospective survey study had been prepared to support this literary study of ‘Rasa-Dosha correlation’.

- The purpose of this case paper was to correlate Ati-Hina-Mithya-Samayoga of each Rasa and various Lakshana of specific Dosha if any. Aahara is composed of Shadrasa. It has been mentioned as one of the ‘Vyapaka Hetu’ of all Vyadhi. So efforts had been made to see any correlation of Shadrasatmaka Aahara and Dosha Lakshana with the help of this casepaper.

- Charaka samhita has been taken as main or centralized idea for the discussion chapter in this Thesis. So Rasalakshana described in Charak sootrasthan Adhyay 26 were used to draw this special casepaper.

- 1000 Volenteers of age between 08 to 75 and of either sex with their consent were examined for this study to include all periods of dominance of Dosha in life-Balya, Madhya, Vardhakya. Since the age group under study was very large, to minimize the errors large sample size was selected. According to statistics if 1%error is accepted then minimum sample size required was 990. Hence 1000 volunteers were selected.

- Lakshana of Samyaksevana or Samayoga – use of each Rasa in proper quantity and Lakshana of Atiyoga – consumption of each Rasa in excess has been mentioned clearly in Samhita. But Lakshana of Hina and Mithyayoga has not been mentioned clearly. A direction to examine these yoga is mentioned in Charaka Sharira, Adhyaya 1-124.

- These different Yoga of Rasa exerts their effects on different Dosha and different Lakshana of these Dosha whether Prakrita or Vikruta are seen on Sharir. e.g Madhura-Amla-Lavana are Kaphaprakopaka Rasa. So if any person is consuming Aahara of either these Rasa in excess for a certain period, this person is likely to get different Lakshana of Kaphaprakopa. Efforts has been taken to observe these Lakshana of all Dosha in volunteers.

- Lakshana of Samyayoga, Mithyayoga, Hinayoga were not found. - Atiyoga of Rasa mentioned in Charaka Su.26 as well as Hina-Mithyayoga of each Rasa if found in volunteer were written in a tabular form in this casepaper. The grade of 0 and 1 were used to observe these Lakshana. 0 means Lakshana not present at the time of case taking. 1 means Lakshana present at the time of case taking.

- A detailed history of Aahara-Dravyata (Bhat, Poli, Bread, Bhaji), Guna (Gurvadi), Rasata (Any) of each patient was taken. This history was taken for minimum 1 month to maximum 6 months. Aahara shows its effect – Hita or Ahita on Shukradhatu after the period of 1 month. So history of Aahara for minimum 1 month was taken.
With the help of observed data the Correlation of Rasa of Aahara and Lakshana of Dosha if any were observed by using Chi-square test of Independence.

Annakala or the time for meal is different for each person. Generally each person takes breakfast in the morning, lunch in the afternoon and dinner at night. Thus three Annakala are common. But this time may differ from person to person. Annakala of persons doing daily night duties is totally different. While taking the case of each volunteer for the survey the history of Aaharadravya with reference to these main 3 Annakala was observed. Thus observations about minimum 90 Annakala of each volunteer in a month were recorded. Observation of consumption of snacks other than these 3 main Annakala were also recorded to check the effects of specific Rasasevana. This history was taken for minimum 1 month to maximum 6 months. Aahara shows it’s effect – Hita or Ahita on Shukradhatu after the period of 1 month. So history of Aahara for minimum 1 month was taken.

Approach of Ayurveda to examine any person whether Swastha or Aatura is individual. Aahara consists of many types of foods having combination of many Rasa. So to observe the history of Aahara in each person is quite different as well as difficult. So emphasis was given to observe Ati-Hina-Mithya Samayoga Lakshana of specific Rasa mentioned in Charaka Samhita Su26 which were present in volunteers at the time of case taking. If a volunteer consumes specific Aahara for at least 60 Annakala or more than that in a month and if showing any Lakshana of specific Rasa then it is named as ‘Atiyoga’. Consumption of specific Aahara less than 30 Annakala with specific Lakshana of Rasa were recorded as ‘Hinayoga’.

Each person consumes Aahara consisting of Shadrasa. Thus each person consumes each Rasa but by different Yoga. According to these Yoga, different Lakshana are seen. So efforts had been taken to observe these present Lakshana in volunteers mainly. Efforts had been taken to observe quantity or Matra of Aahara of individual as it is also a causative factor. It differs from person to person according to Agni, Satmyasatmya etc. So present Lakshana of any yoga were observed mainly.

A detailed history of Aahara-Dravyata ( Bhat, Poli, Bread, Bhaji), Guna (Gurvadi), Rasata (Any) of each patient was taken. Pramukha Rasa of many traditional Aaharadravya are known. Many new Aaharadravys has been included in Indian cuisine in today’s era which were not present in India in ancient time. But these all Dravya consists of specific Rasa and therefore they exert their effect either Hitakara or Ahitakara on human body. So efforts has been taken to observe
different effects of specific Aaharadravya consumed by the volunteer in the form of different Lakshana

LAKSHANA-

In Charaksamhita various Lakshana of Samayoga-Atiyoga has been mentioned clearly.

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<tr>
<th>RASA</th>
<th>SAMAYOGA</th>
<th>ATIYOGA</th>
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<tbody>
<tr>
<td>Madhura</td>
<td>19</td>
<td>25</td>
</tr>
<tr>
<td>Amla</td>
<td>14</td>
<td>11</td>
</tr>
<tr>
<td>Lavana</td>
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<td>Katu</td>
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<td>Kashaya</td>
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<td>17</td>
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- Hina and Mityyayoga are not mentioned clearly. It is advised to see these Yoga by different Lakshana. These all Yoga are interrelated. Person having Lakshana of Madhura atiyoga may show different Lakshana of Vatakshaya. But it is quite difficult to check these Lakshana as samprapti is Dwidoshaja or Tridoshaja. Estimation of Mithyayoga is also difficult. So in this retrospective survey study present Lakshana in volunteers and their history of Aahara of certain Rasa was observed mainly. Many Lakshana of Atiyoga of each Rasa are mentioned in Samhita. All Lakshana are not observed in survey. Similar Lakshana has also been mentioned for different Rasa. In that case history of specific Rasa was applied for that Lakshana.

Discussion of observed Lakshana of different Rasasevana is as follows-

After analyzing the data of all volunteers it is observed that Atiyoga Lakshana of mainly Madhura and Amla-Lavanarasa were observed. It is also observed that these volunteers were consuming Aahara of these Rasa mainly. Lakshana of Samayoga and Hinayoga were not found significantly. Discussion of main observed Lakshana has been done.
1. **Madhurarasa**

Main Aaharadravya observed are Dugdhavikruti like Paneer, Khava, Bengali Mithai, Milkshakes, Chocolates, Sabudana, Fruitsalad, Icecream, Udid dal. Volunteers with these causative factors show some Lakshana of Madhurarasa Atiyoga as well as Kaphaprakopa.

1. **Sthoulya** - Overweight Volunteers according to the Height-Weight chart and all who were showing various Lakshana of Sthoulya mentioned in Charaka were considered as Sthula. 64.6% volunteers were found Sthoola. They mainly showed higher consumption of Sabudana, Potato, South Indian food like Uttapa or Masala dosa mainly. It is a Lakshana of Kaphaprakopa.

2. **Aalasya** - It is a subjective Lakshana. It is a Lakshana of Kaphaprakopa. It is mainly observed in 61.8% volunteers taking Dugdhavikruti as well as Cheese mainly in excess.

3. **Atiswapna** - It is also a subjective criteria and one of the Lakshana of Kapha. Volunteers were asked for the need for excessive sleep irrespective of sleep for normal period. 61.5% volunteers showed excessive consumption of Dugdhavikruti which are Guru in nature.

4. **Gaurava** - Feeling of heaviness is named as Gaurava. It is a subjective Lakshana. 61% Volunteers showed history of Cheese, Pizza, Milkshakes.

5. **Anannabhilasha** - 63.6% Volunteers having the consumption of Dugdhavikruti like Paneer or Kilata showed this Lakshana mainly. Kilata is Guru, Brunhana and Kaphakara in nature. In excess it creates Mandagni which leads to Anannabhilasha.

6. **Mansabhiruddhi** - Abnormal growth of Mansadhatu at various places is named as Mansabhiruddhi. 62.6% Volunteers showed Gilayuvruddhi mainly. Excessive consumption of Paneer as well as fruits like banana, Fruitsalad and milkshakes was observed in these volunteers mainly.

7. **Shwasa** - Kaphapradhana Tamakashwasa were observed in 62.7% volunteers consuming Milkshakes or Icecreams and Dosa.

8. **Kasa** - Kaphapradhana Kasa were found in volunteers who were consuming Madhurarasa Dravya like Jam or Jelly. 63.4% Volunteers also showed this Lakshana.

9. **Pratisshaya** - 66.5% Volunteers showed recurrent history of Pratisshaya. It is found in the volunteers at the age of 10 to 12 years mainly. This age comes under the dominance of Kaphadosha. History of Madhura Atisevana like Bengali Mithai, Cold drinks, Chocolates was found in these volunteers.

10. **Upalepa** - 65.9% Volunteers showed Upalepa of Jivha mainly. It is due to excessive intake of Madhura Aahara having Guruguna like Kilata.
2. **Amlarasa** - Main Aaharadravya observed are Pickles, Dadhi, Tomato, Methi, Cold drinks.

1. **Dantaharsha** - 51.3% Volunteers showed this Lakshana consuming excessive amount of Pickles mainly. Volunteers also showed excessive intake of aerated cold drinks which contains acids. Vishadaguna of Amlarasa in excess is a causative factor for this Lakshana.

2. **Trusha** - This Lakshana has also been mentioned in Atiyoga of Lavana, Tikta and Kashaya rasa. But 45% volunteers showed the history of Amlarasa like Tomato, Sauce as well as bakery products mainly. Many bakery products are made up of Maida (Samita) which is Gurugunatmak. These products are made up by fermentation. So Amlarasa and Guruguna of these products may leads to Pittakopa and Trusha.

3. **Kaphavilapana** - It is related to different excessive secretions due to Kaphadosha. According to references this Lakshana is due to Atiyoga of Amlarasa and Lavana. 44.5% Volunteers having the history of excessive intake of Pickles and Nimbuka showed Postnasal discharge mainly. Ushnaguna of Amlarasa might be responsible for this discharge.

4. **Raktadooshana** - 47.5% Volunteers consuming bakery products, Chinese food showed different Lakshana of Raktadushti like Vidradhi, Pitika, Mukhapaka which are mainly related to Pitta. Chinese food is prepared with the help of different sauce and salts like soya sauce which are Amla and Kshara in nature. Both are Raktaprakopaka in excess. Intake of Methi is also found in some volunteers.

5. **Shwathu** - 48.4% volunteers showed the tendency of Mukhashotha or Padashotha having the history of Methika, Pickels.

3. **Lavanarasa** -

1. **Trusha** - 47.8% Volunteers consuming snacks like Vadapav, Pickles, as well as Chinese food showed this Lakshana mainly. All these foods contain Lavanarasa.

2. **Pittakopa** - 49.5% Volunteers having excessive consumption of these foods as well as Wafers containing added salt showed some Lakshana of Pittakopa like Swedadhikya. It is due to Ushnaguna of Lavana.

3. **Tapa** - 46.3% Volunteers consuming Chinese food especially Soups showed ‘Tapa’ i.e feeling of rise in temperature without having fever. It is due to Ushnaguna of Lavanarasa.
4. Palitya-46% Volunteers at the age of 19 to 35 mainly showed this Lakshana who were consuming Wafers, Kurkure, Pickles in excess. Excessive Lavanarasa vitiates Pitta and Romakoopa which leads to either Palitya or Khalitya.

5. Khalitya-44% Volunteers consuming bakery products as well as Cheese mainly showed this Lakshana mainly. These foods are Lavana-Amla and Pittakara.

6. Amlapitta- It is the main Lakshana observed in 50% volunteers consuming Amla, Lavana as well as Madhurarasa in excess. Amla and Lavanarasa are responsible for Pittapradhana Agnidushti directly which leads to Amlapitta. Madhurarasa in excess makes Agnimandya which also can lead to Amlapitta. Many other causative factors are also responsible for Amlapitta, but food like Chinese, bakery products, cold drinks as well as non-vegetarian like chicken and mutton having these Rasa mainly is observed in this survey.

7. Vicharchika- It is found in 45.3% volunteers consuming Pickles as well as added salt. Many volunteers showed Stravi Vichrchika. It is due to excessive use of Lavana and Amlarasa also.

4. Katurasa-

1. Sadana- The feeling of tiredness is named as ‘Sadana’. 23.7% Volunteers consuming food containing Green peeper as well as spices showed this Lakshana mainly. It is due to Aagneya nature of Katurasa. Vitiated Vata also responsible for it.

2. Shariratapa- It has been mentioned in Atiyoga of Lavanarasa also. It is a feeling of rise in body temperature. Aagneya nature of Katurasa is responsible for it. 46.7% Volunteers consuming Garama Masala and spicy non-vegetarian food as well as Capsicum showed this Lakshana mainly.

3. Kanthadaha- Kanthadaha was observed in 22.5% volunteers showing history of excessive consumption of Green peeper, food containing Garam Masala. It is due to Pittakopa.

4. Bheda- 23.4% Volunteers ‘Bheda’ type pain at different Asthi like Tibula. They were consuming Spices like Garama Masala. Vitiated Vata due to excessive Katurasa is a causative factor.

5. Tiktarasa- Main Aaharadravya were Karvellak, Palaka.

1. Aasyashosha- 46.9% Volunteers consuming Karvellak as well as Palaka showed this Lakshana. Rukshaguna and Tiktarasa ar causative factors.

2. Balakshaya- 46.7% volunteers showed the feeling of Fatigue or Balakshaya who were consuming Patrashaka like Palaka, Methiseeds.
6. **Kashayarasa**—Main Aahadravya were Supari, Mataki.

1. Aasyashosha-48.1% volunteers consuming Pooga or Supari after meal show this Lakshana. It is due to Rukshaguna of Kashayarasa as well as Vata.

2. Karshana-47% volunteers showed reduction in weight since 6 months who were consuming Mataki, Chavali. These are Shimbidhanya having Kashayarasa and Vatala nature.

3. Udaradhmana and 4. Vishtambha Lakshana were not significant though they were observed.

**Conclusion**

1. Though ‘Doshashamana’ is the important action of *Rasa*, the mode of action of each *Rasa* to pacify specific *Dosha* is different by logical interpretation. If the exact mode of action of *Rasa* is known the *Chikitsa* will be more effective or ‘Shuddha’.

2. By applying this concept one will be able to cure many *Lakshana* by using less number of Dravya.

3. *Prakrutisamasamavaya* is easily explained by *Rasa-Dosha* correlation concept than *Vikrutivishamasamavaya*.

4. This concept of *Rasa-Dosha* correlation is not helpful for the logical interpretation or explanation of *Yoga* consisting of many ingredients as they exert or show cumulative effect.

5. Specific *Dravya* according to specific *Hetu* can be chosen easily.

6. *Viruddhakalpana* related to *Rasa-Dosha* will be helpful to design new proprietary drugs and also to avoid ADR

7. In the case of *Vatadosha* use of *Katu-Tikta-Kashayarasa* is mentioned in some *Avasthavishesha* where cumulative effect should be considered.

8. *Arishthalakshana* cannot be explained with the help of this concept.

9. Survey study shows Lakshana of *Kapha* and *Pitta Prakopa* and *Atiyoga* of *Madhura-Amla-Lavanarasa*. 
10. Since P value in Statistical analysis is less than 0.01, we can conclude that *Rasa sevana* have significant effect on *Doshalakshana* observed. It supports the concept of *Rasa-Dosha* correlation.

**Further Scope**

1. It is a literary type of study. The work in this Thesis will be used for Experimental or Clinical evaluation of various concepts in different subjects like Roganidana or Chikitsa-Panchakarma.

2. Discussion part will be helpful as a ready collection for Chikitsa point of view in various diseases.

3. A suitable Ek-moolika Dravya can be chosen with the help of this Thesis by applying Rasavichara.

**Limitations**

*Charaka* himself has quoted the limitations of this concept as it is not useful in *Anekdoshaja* and *Vikrutivishamasamavaya*. (CH.VI.1)

**Bibliography.**

Bibliography of all texts and literature has been written in this chapter.

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