**INTRODUCTION**

This human body is called as *Kshetra* in Ayurveda. (1)

This human body is maintained for lifetime by proper intake of proper food. Though this food exists outside the human body, but according to *Panchabhautika* theory it is also made up of *Panchamahaabhoota*. This food is having some difference with human structure. But it gets assimilated into the human body by the action of *Agni*. (2)

*Aahara* maintains *Prana* in the body which is responsible for life. (3) Both are *Panchabhautika* in nature and exert effect on each other.

This *Aahara* sustains or maintains human body by its different attributes or *Rasapanchaka*. *Rasa* of specific *Aahardravya* is more important in this process. Being *Panchabhautika* in origin, this *Aahaara* has direct action on *Panchabhautika* components of the human body like *Dosha-Dhatu-Mala* according to *Samanya-Vishesha* theory as mentioned in *Charaka*. (4)

So for perfect *Chikitsa*, it is very important to know the main *Rasa* of each and every *Aahardravya* to define its exact action on specific *Dosha*. This relation between *Rasa* and *Dosha* is termed as *Rasa-Dosha Sambandha* or *Rasa-Dosha* correlation. It is very important to choose proper medicine for *Chikitsa*.

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 and elaborate this concept.

Without the clear knowledge about this interrelation between *Rasa* and *Dosha* one is not able to diagnose as well as treat the patient. Each patient has individual characters and should be diagnosed and be treated individually. Two patients of the same diagnosis may not be treated by same medicine. Many other factors like *Dooshya-Desha-Bala-Kala-Anala-Prakrti-Vaya-Sattwa-Satmya-Aahara-Avastha* are also contributing. (5)
for proper treatment one should know the exact relation between Dosha and Rasa whether favorable or unfavorable.

The efforts has been taken to draw this Sambandha or correlation of Dosha and Rasa in this thesis. Extent of this subject is very vast and it is applicable in both conditions-Swastha and Aatura.

This concept is very huge and can be done by various other aspects also. So the efforts have been taken to cover many aspects in this literary type of Thesis. (6)

A special Retrospective survey study had been done to support this literary study of ‘Rasa-Dosha correlation’.

Cohort Retrospective study is analytical (observational) study which is usually undertaken to obtain additional evidence to refute or support the existence of an association between suspected cause and disease.

In epidemiology, the term ‘Cohort’ is defined as a group people who share a common characteristic or experience within a defined time period (e.g. age, occupation, exposure to a drug or vaccine, pregnancy etc.) The comparison group may be the general population from which the cohort is drawn, or it may be another cohort of persons thought to have had little or no exposure to the substance in question, but otherwise similar.

The distinguishing features of Cohort studies are 1-the cohorts are identified prior to the appearance of the disease under investigations 2.the study groups, so defined, are observed over a period of time to determine the frequency of disease among them 3.the study proceeds forward from cause to effect. These criteria’s are used to design the retrospective survey study to support the study of Rasa-Dosha correlation in this Thesis.

The purpose of this Retrospective study was to correlate or to find any relation between Atiyoga of each Rasa and various Lakshana of specific Dosha if any found in Volenteers taken for this study. Aahara is composed of Shadrasa. It has been mentioned as one of the ‘Vyapaka Hetu’ of all Vyadhi. So efforts have been
made to see any correlation of Shadrasatmaka Aahara and Dosha Lakshana with the help of this casepaper.

NEED FOR THE STUDY-

1. Ayurveda has been written as Aphorism or Sootramaya. To get the proper knowledge of any concept only ‘Anvayarth’ is not enough, but ‘Goodharth’ (implied meaning) 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. Only the knowledge of eithe 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 to light or manifest this correlation for proper diagnosis, treatment as well to maintain Swasthavrutta.

6. It is also needed to prove this literary concept of correlation or Sambandha of Rasa and Dosha with the help of survey study.

This was the rationale behind selection of the topic of thesis. Thus this study was mapped to study Rasa-Dosha Sambandha or Correlation in Swastha and Aatura Avastha.
PREVIOUS WORK DONE

Many Theses are available about *Dosha* and *Rasa*. But the work describing their correlation has not been written.

- Dr. S.C. Dhyani has also carried out the study of taste threshold value for the identification of Rasa of the Dravyas.


- Vd. B. K. Agashe - Experimental measurement of Tikta Rasa 1996.


- Experimental measurement of Madhur-Tikta Rasa – Vd. Upendra Deo 2003, Department of Dravyaguna Vigyan- Bharati Vidyapeeth Pune.