

A CRITICAL REVIEW OF RASA PRADOSAJ VIKAR IN AYURVEDA

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ABSTRACT

The word *Rasa* derived from the root 'Ras'. And it means 'Movement'; since it is moving constantly it is called *Rasa*¹. As per *Acarya Bhavaprakasa*, the word *Rasa* is derived from the '*Rasa*' which implies 'motions'. *Rasa* is said so because in the liquid state it travels throughout the body and is in motion without stopping in the living body. To understand the nutrition of all seven *Dhatu*s, three *Nyayas* have been described by *Acharya Chakrapani*. They are known as *Dhatu Posana Nyaya*. Among these first is *Ksirdadhi Nyaya* which is explained with the example of the conversion of milk into curd. Entire milk is converted into curd and curds into buttermilk, similarly, each previous *Dhatu* gets transformed into the next *Dhatu*. Second *Nyaya* which is termed "*Kedarikulya Nyaya*" describes the process with the example of irrigation of the garden by channels of water. When the *Dhatu*s are extremely vitiated by the *Dosas* then it is called *Dhatu Pradosaja Vikaras*. *Dhatu Pradosaja Vyadhi* is nothing, but the group of symptoms exhibited due to vitiation of *Dhatu* by *Dosa*. The inclusion of all *Rasa* in the food helps a person to remain healthy because nourishment of the *Dhatu*s takes place through this *Ahara*.

Keywords: *Dhatu, Rasa, Nyaya, Vikar, Agnimandya, Dhatu Pradosaja Vikaras.*

INTRODUCTION

A *Dhatu* is an entity that supports the body and also provides nourishment to the body. The imbalance at the level of *Dhatu* (i.e., *Vridhhi* & *Ksaya*) can be denoted as *Dhatu Pradosaja Vikaras*. When the *Dhatu*s are extremely vitiated by the *Dosas* then it is called *Dhatu Pradosaja Vikaras*. *Dhatu Pradosaja Vyadhi* is nothing, but the group of symptoms exhibited due to vitiation of *Dhatu* by *Dosa*. The inclusion of all *Rasa* in the food helps a person to remain healthy because nourishment of the *Dhatu*s takes place through this *Ahara*. Excessive indulgence in taking *Ahara* having dominancy of one or two *Rasa* will imbalance the conjugation of *Mahabhutas* in the body and the *Sarira* will become the shelter of the disease. In clinical practice, the basic principles need to be implemented as described in *Samhita*, as without proper implementation of the principles, no science can be long-lasting. Hence here an attempt has been made to implement the literary principle of *rasa pradosaj vikar in ayurveda* to elaborate its applied aspect. Some concepts described in the texts are described in general and need to evaluate on a practical basis to pinpoint their utility and judge their effects. One such concept of *Langhana* in the management of the *Rasa Pradosaja Vikara* is selected in this paper.

Rasa Dhatu

After the *Paka* of the *Bhutagni*, the first *Dhatu* who is formed is the *Rasa Dhatu*. As per *Acharya Susruta Nirukti*, the word *Rasa Dhatu* is: The word *Rasa* derived from the root '*Ras*'. And it means 'Movement'; since it is moving constantly it is called *Rasa*¹. As per *Acarya Bhavaprakasa*, the word *Rasa* is derived from the '*Rasa*' which implies 'motions'. *Rasa* is said so because in the liquid state it travels throughout the body and is in motion without stopping in the living body².

Utpatti of the Rasa Dhatu:

The *Utpatti* of the *Rasa Dhatu* is broadly described by *Acharya Susruta* - Food composed of *Panchabhutas* (five primary elements- *Prithvi*, *Apa*, *Tejas*, *Vayu*, *Akasa*), is of four kinds (*Peya*, *Lehya*, *Bhojya*, *Bhaksya*), having six tastes (*Madhura*, *Amla*, *Lavana*, *Katu*, *Tikta*, *Kasaya*), two properties (*Sita* and *Usna*)

or eight potencies (*Sita*, *Usna*, *Snigdha*, *Ruksha*, *Manda*, *Tiksna*, *Picchila*, *Visada*), and possessing many properties when ingested undergoes digestion; after proper digestion there arises its vital essence known as "*Rasa*" which is *Suksma* (subtle), hence move through the minute channels of the body³.

Rasa Dhatu (Posya) is formed from the *Annarasa (Posaka Dhatu)* in *Rasavaha Srotas*; ⁴. *Srotas* are the *Ayanabhuta*, where the *Parinamana* of the *Dhatu*s are continuously going on and *Asthayi Dhatu*s are converted into the *Sthayi Dhatu*s.

Rasa is of two types⁵: 1) *Sthayi Rasa* 2) *Posaka Rasa*. These differences are made on the basis of whether the nourishment is being given or being taken. Usually, both the *Sthayi* and *Posaka* are described together because they flow in the body together through the same channels, hence as their channels cannot be differentiated, they are usually explained together.

- Time required for *Rasa Utpatti*⁶: The *Annarasa* remains in each *Dhatu* for the period of three thousand and fifteen *Kala*; in this manner, *Rasa* becomes *Sukra* in male and *Artava* in female in the course of one month⁷. As per the commentator *Dalhana*, the formation of *Rasa Dhatu* is completed in one day. The *Annarasa* remains present for 5 days in each *Dhatu* for the formation of that particular *Dhatu*.

Acharya Susruta mentioned that the *Sthana* of the *Rasa Dhatu* is *Hridaya*. With the help of the *Chaturvimsati Dhamnis*, it is then circulated all over the body. There is no direct reference regarding *Sthana* of the *Rasa Dhatu* available in *Charaka Samhita*, but in the *Stroto Vimaniya Adhyaya*, the *Hridaya*, and the *Dasa Dhamanis* are told as *Mula* of the *Rasavaha Srotas*⁸.

Acarya Bhavaprakasa says⁹, The *Sthana* of the *Rasa Dhatu* is *Hridaya*, it circulates all over the body from here.

Swarupa of the Rasa Dhatu: The fundamental principles of *Ayurveda* are based on *Panchamahabhuta* theory. Certainly, the *Rasa Dhatu* is also composed of the *Panchamahabhuta* with a

predominance of one i.e., *Apa mahabhuta*. Before narrating the treatment of *Trishna* in the same chapter (*Trishna Chikitsa*) *Acharya Charaka* stated that *Rasa* is a derivation of the *Apa mahabhuta*. In the commentary, *Chakrapani* clarified that due to the diminution of *Rasa Dhatu* in the human body the quantity of *Ambu* also decreases which is the main cause of *Trishna*. Even in *Sarira Sthana*¹⁰ while classifying all the biological substances under the heading of *Panchabhautika* dominancy or according to dominant *Mahabhuta*. *Charaka* stated that *Rasa* is the biological substance which is an *Apya Mahabhutika* dominant substance. These kinds of substances have qualities like *the Drava, Sara, Manda, Snigdha, Picchila*, etc. Similar qualities of *Rasa* are described by *Acharya Bhavaprakasa* that¹¹, after optimum digestion of the food that is eaten, the *Sara* part of the essential part of the total substrate will be absorbed and separated, this is known as *Rasa*. It is liquid in consistency, white in color, cold in potency, sweet in taste, unctuous, and mobile. It moves from one *Srotas* to another. In the *Grahani Adhyaya Acharya* clearly states that the *Rasa Dhatu* is colorless, and it gets red color after the *Paka* of *Agni*¹².¹³ After the proper digestion of the food, the *Rasa Dhatu* is formed which is sweet and unctuous.

Karma of the Rasa Dhatu: Different *Acharyas* have been described as the *Karma* of the *Rasa Dhatu*¹⁴. The *Rasa Dhatu* nourishes the entire body constantly; makes it grow and supports and maintains the body through activities that are due to invisible causes. While narrating the important functions of all seven *Dhatus*, *Vagbhata* stated that the principal function of *Rasa* is *Prinana*. Commentator *Arundatta* remarks on the above quotation that by means of the *Srotas* of the *Rasa* travels throughout the body to gratify the *Indriyas* as well as *Manas*. The gratification of all the organs including *Manas* is only possible when the *Rasa Dhatu* is formed properly. It is also stated by *Acharya Susruta* that *Rasa Dhatu* does the *Prinana* of the next *Dhatu*, i.e., *Rakta Dhatu*¹⁵.

Rasa Ksaya and Vriddhi: *Laksana* of the *Rasa Ksaya* and *Vriddhi* has been covered by almost all the *Acharyas*. *Charaka* has not mentioned the *Vriddhi*

Laksana of the *Dhatus* but *Acharya Susruta* and *Vagbhata* described it very well. The *Laksana* of the *Rasa Ksaya*¹⁶ shows the *Laksanas* of the decreased *Apyamsa* in the body due to which the *Sosa* etc. *Laksanas* may be found. While in *Vriddhi Laksana* it is said that *Slema vriddhi* can be taken as *Rasa Vriddhi Laksana*, it can be understood by *Asraya-Asrayi Bhava* of the *Rasa* and *Kapha*¹⁷.

Rasa Pradosaja vikara: Total 18 *Vikaras*¹⁸ were described under the heading of the *Rasa Pradosaja Vikara*. *Asraddha, Aruchi, Asyavairasya, Arasajnata, Hrillasa, Guarava, Tandra, Angamarda, Jwara, Tama, Pandutva, Srotorodha, Klaihya, Sada, Krsangta, Agninas, Valaya, and Palita*. Whereas *Acharya Susruta* described the *Rasa Doshaja Vikara*¹⁹ and he added the *Avipaka, Angamarda, Tripta* and he used the word *Anna Asraddha* instead of *Asraddha, Pandu Roga* instead of *Pandutva, Margoparodha* instead of *Srotorodha*.

Nidana of Rasa Pradosaja Vikara: The *Nidana* which are mentioned in the *Rasavaha Srotos Dusti* can be taken as *Nidanas* of the *Rasa Pradosaja Vikara*. *Atisnigdha, Atiguru, and Atimatra Ahara* lead to *Agni Dusti* which is the cause of the production of abnormal *Rasa*. In such a condition if the suffered person continues the intake of causative factors, there will be excessive vitiation of *Dosa* as they have already been vitiated earlier. These excessive vitiated *Dosas* when residing in *Rasa Dhatu*, the manifestation of *Rasa Pradosaja Vikara* takes place at various sites in the body according to *Sthana Dusti* or *Kha Vaigunya*. After a general description of *Rasa Pradosaja Vikara*, now it is time to describe all these *Vikaras* from a bird's view.

- **Asraddha:** Loss of desire for food though if food is ingested it can be eaten.
- **Aruchi:** *Aruchi* as a *Roga* described by *Acharya Susruta* and *Madhavakar*²⁰. The disapproval of food even after it has been taken in the mouth. *Acharya Madhava* has described that the feeling of proper hunger but lack of approval of food once it has been taken into the mouth can be termed as *Aruchi*.
- **Asyavairasya:** Word *Asyavairasya* is made from two words, *Asya* and *Vairasya*. Collective meaning

denotes that the disease in which cognition of *Rasa* is hampered²¹.

- **Arasajnyata:**²² “Absence of the perception of taste.”
- **Hrillasa:** *Hrillasa* is mentioned as *Purvarupa* and as *Laksana* in the different classics, but it is not described as an independent disease.
- **Gaurava:** *Guarava* is not mentioned as a *Roga*, but it is one type of *Laksana*. *Acharya Susruta* told the definition of the *Gaurava* that, a feeling as if the whole body is wrapped in a wet leather, accompanied by an extreme heaviness of the head, is called “*Guarava*”²³.
- **Tandra:** The detailed description of *Tandra* as *Roga* is not found in the classics, but in symptoms, *Tandra* is found in many diseases. *Acharya Susruta* clarified the definition of *Tandra*²⁴
- **Angamarda:** *Angamrada* is mentioned as a *Purva Rupa* and as a *Laksana* in various diseases. But it is not mentioned as *Roga*. *Angamarda* is made from two words *Anga* and *Marda*. *Anga* means body and *Marda* mean grinding. *Angamarda* is one type of *Rasa Pradosaja Vikara*.
- **Jwara:**²⁵ *Nidana Sevana* leads to *Agni Dusti* which produces *Ama* form of *Rasa*. This *Ama Rasa* on one hand disturbs the normal functioning of *Vayu* in *Amasaya* and on the other hand blocks *Swedavaha Srotasa*. Due to the blocking of the natural path in *Amasaya*, *Vayu* spreads in the whole-body taking *Agni (Amasayastha Pitta)* with it. Blockage of *Swedavaha Srotas* creates *Aswedanam*. Thus, overall *Santapa* increases which are termed *Jwara*.
- **Tama:** *Tama* is mentioned in the *Vata Nanatmaja Vyadhi*.
- **Pandutva:** *Pandu* indicates a peculiar color. And *Pandutva* indicates the typical color of the *Twak*. The relationship of *Rasa Dhatu* and *Twak* has been mentioned in the *Rogabhisagjitiya Vimana Adhyaya* where *Acharya* told the description of the *Sara*. Instead of taking *Rasa Sara* *Acharya* had taken *Twak Sara*.
- **Srotorodha:** As mentioned earlier, the *Srotas* are the channels where the *Parinamana* of the *Dhatu*s goes on continuously and *Rodha* means *Avarodha*.

Srotorodha is not mentioned as *Roga* in any text, but it is one type of *Samanya Laksana* of the *Srotodusti*.²⁶ it is told that in this state the *Srotasa* or channels are blocked only by the *Rasadi Dhatu*s.

- **Klaibya:** *Klaibya* indicated here is for both males as well as females because the nourishment of all seven *Dhatu*s by the *Rasa Dhatu* is similar in both sexes.
- **Sada:** Commentator *Chakrapani* told the meaning of the *Sada* is *Angavasada*. Different *Acharyas* told the different meanings of the *Anga Sada*²⁷.
- **Krisangata:** In the condition of the *Krsangata* the *Angavayava* become lean or emaciated²⁸.
- **Agninasa:** *Agninasa* could be taken as *Agnisada* or *Mandya*. Because the meaning of *Agninasa* is taken as the total loss of the *Agni* it indicates the death²⁹.

Ayatha Kala Valaya: *Valaya* indicates changes in shape. In which the elasticity of the skin is lost, and skin gets wrinkled, therefore taking the shape of a *Valaya*.

Aim & Objectives:

- (1) A detailed study of the concepts described in chapter *Rasa Pradosaj Vikara* in *Charaka Samhita*, *Susruta Samhita*, and other classical *Ayurvedic* texts.
- (2) Applied study of *rasa pradosaj Vikara* and its management through *Langhana-Pachana*.

Materials & Method:

- To fulfill the first aim of this study, the material was collected through a critical thorough study of chapter *rasa pradosaj Vikara* in *Charaka Samhita*, *Susruta Samhita*, and other classical *Ayurvedic* texts by referring to all its available commentaries and this topic was discussed with senior academicians to get a fruitful conclusion.
- All available *Ayurvedic* classical texts, journals, and research papers were referred to, and the collected references were critically assumed to frame the conceptual part of the study and to bring out its applied and practical aspects.

Management of *rasa Pradosaja vikara*

All types of the *Rasaja Vikara* could be treated by the *Langhana*³⁰. *Acharya* mentioned the definition of the *Langhana*³¹, that which causes lightness of the body is known as *Langhana*. It is one of the *Sad Upakrama* described by *Charaka*. In *Ayurvedic* classical texts word, *Langhana* is used in a wide sense. It indicates the whole procedure of producing lightness in the body and not only an effect of the drug. The process may produce lightness at various levels like *Dosa*, *Dhatu*, *Mala*, or even at *Manas* - psychological level. *Anasana*, *Apatarpana Laghubhojana*, and *Upavasa* are the synonyms of *Langhana*.

Vamana: The process of expelling morbid material through the upward tract (mouth) is called *Vamana*³². The *Vamana Dravyas* is predominant in *Agni* and *Vayu Mahabhutas* and due to their *Agneya* nature, they liquefy the compact *Dosas* and because of their sharpness, they separate the adhered *Dosa* located in the gross and minute channels of the entire body. Thus, the *Vamana Dravyas* works to eliminate the *Dosa* from the *Urdhva Marga* (mouth) of the body.

Virechana:³³ The process of expelling morbid material through the downward tract is known as *Virechana*. The *Virechana Dravyas* have a property like *Vamana Dravyas*, but they are predominant in *Prithvi* and *Jala Mahabhuta*. Due to their *Prabhava*, it moves downwards to expel the morbid material through the *Adho marga*.

Niruha Basti:³⁴ The therapy while moving in the umbilical region, lumbar region, sides of the chest, and pelvic region churns up the stool including all the other morbid matter located there, and appropriately eliminates them with ease after nourishing the body is called *Basti*. Here the *Basti* does *Dosa Nirharana* by the route of the anus. By the *Dosa Nirharana*, the lightness of the body occurs, hence *Basti* is included in the *Langhana*³⁵.

Among *Panchakarma*, *Anuvasana Basti* is not included. The logic behind it is explained by *Cakrapaniji* as³⁶, *Anuvasana* does the *Brimhana* of the body, hence it is not included in the *Langhana*.

Sirovirecana: The procedure by which the *Ausadha* is administered by is Nasal route is Known as

*Nasya*³⁷. The *Dosa* which is in the *Utamanga* is eliminated by the procedure of *Nasya*. It is thus included in *Langhana*. Here *Vridhdha Vagbhata* also supports the opinion of *Maharsi Charaka*³⁸, By the help of *Nasya*, all the *Indriya* will be clarified and greatly strengthened.

Pipasa: *Pipasa Nigrahana* means suppression of the thirst or reducing the intake of water. Total abstinence from water is incompatible with life. *Pipasa* arises when the body needs water for its routine activity. If the urge for water is suppressed, the body fulfills the need by taking water from *Dhatus* or other substances. Thus, the water part of the body is reduced. Reduced *Jala Mahabhuta* produces *Laghuta*.

Maruta Sevana: As per *Acharya Charaka Vayu* has *Ruksa*, *Sita*, *Laghu Suksma*, *Chala*, *Visada* and *Khar* properties. By which it decreases the *Snigdha*, *Guru*, *Sthula*, *Sthira*, and *Mridu* properties of *Ama* and *Kapha*. Hence it does the lightness of the body.

Atapa Sevana:³⁹ Here *Vivaswana* means *Surya* which Sucks the *Kleda* or *Dravtva* of the *Prithvi*, hence the *Atapa Sevan* does the *Sosana* of the *Ama*, *Meda*, and *Kapha*. It is clearly stated in *Rigved* that the sun eradicates all the disease of heart and skin.

Pachana:⁴⁰ A *Panchana Dravya* performs the digestion of the *Ahara* but does not increase the *Agni*. The *Pachana Dravyas* act only on undigested food materials at the level of *Dosa*, *Dhatu*, and *Malas*.

Upavasa: The *Upavasa* may be taken as a complete or partial restriction of food intake. Through the complete or partial food restriction, *Agni* who is previously busy with digestion becomes free hence it digests the undigested food which is already present in the body. Then it digests the *Sama Dosas*, *Dhatus*, and *Malas*.

Vyayama:⁴¹ Such physical action which is desirable and capable of bringing about bodily stability and strength is known as *Vyayama*. This has to be practiced in moderation⁴². *Vyayama* dose the lightness of the body, it gives the ability to do work, stability, resistance to discomfort, and alleviation of *Dosas*. It stimulates the power of digestion. Due to this *Karma* of the *Vyayama*, it has been included as

one type of *Langhana*.

Dipana: Acharya Vagbhata has included the *Dipana* in types of *Langhana*. And the definition of the *Dipana* is described by Acharya Sarngdhara as⁴³, which increases the *Agni* but does not digest the *Ama* is known as a *Dipana Dravyas*, hence is included as the types of the *Langhana*.

Rakta Moksna: Here in the mode of action of the *Raktavisravana* it is mentioned that the feeling of lightness of the body occurs. It is mainly due to the *Dosa Niraharana*.

DISCUSSION

To understand the nutrition of all seven *Dhatus*, three *Nyayas* have been described by Acharya Chakrapani. They are known as *Dhatu Posana Nyaya*. Among these first is *Ksirdadhi Nyaya* which is explained with the example of the conversion of milk into curd. Entire milk is converted into curd and curds into buttermilk, similarly, each previous *Dhatu* gets transformed into the next *Dhatu*. Second *Nyaya* which is termed "*Kedarikulya Nyaya*" describes the process with the example of irrigation of the garden by channels of water. Water flowing in the canal irrigates the plants of the garden one by one. In the same way, *Anna rasa* nourishes all the *Dhatus* one by one in a specific order. "*Khalekapota Nyaya*" is the third theory to describe the process of nourishment of *Dhatus*. Birds from different directions coming to the threshing field get their food there and go back to their nest by a different path. The nest of the bird which is nearer to the field gets nourishment earlier. The same is the case with *Dhatus*. *Dhatus* get their nutrition from *Anmarasa* by their own *Srotas* which are different for each *Dhatu*. Nearer the place of *Dhatu* earlier the nutrition is the rule. Chakrapani says that there is a difference of opinion among Acharyas in this regard. Some accept the first *Nyaya*; some other scholars accept the second, and others describe the third *Nyaya*. But if one tries to understand the process of digestion and metabolism with the classical references, it is quite possible to apply all three *Nyaya* together. Here an attempt has been made for the same. The above figure indicates

all the three *Nyaya* together on the basis of which *Dhatu Posana* can be understood. *Ahara Rasa* which is already digested by the *Bhutagni* is now subjected to the *Dhatvagni* in the *Srotas*. First, in the *Rasavaha Srotas*, the *Rasagni* will act upon *Ahararasa* and the particular configuration of the *Panchamahabhuta* which is *Apya* dominant (Known as *Rasam asa*) will form the *Rasa Dhatu*. Consequently, some part of *Ahararasa* forms the *Rasamala (Kapha)*, and *Rasa Updhatu (Artava and Stanya)*. *Mala* and the *Upadhatu* get their nourishment from the same pool, through their own *Srotas*, this condition is implied by the *Khalekpota Nyaya*. After the *Posana* of the *Rasa Dhatu*, the remaining *Ahara Rasa* is subjected to the *Raktagni*. Here it can be said that the *Ahararasa* which is in the *Rasavaha Srotas* is not similar to the *Ahararasa* which is in the *Raktavaha Srotas*. Because the converting factor (*Agni*) is present in between them. After the *Paka Kriya* of *Rasagni* the *Raktamsa* is formed. Then the *Ahararasa* which is already digested by the *Rasagni* and contains *Raktamsa* comes in contact with the *Raktagni*. The particular configuration of *Panchamahabhutas* which is *Teja* and *Apya Pradhana (Raktamsa)* is converted into the *Rakta* after the *Paka* of *Raktagni*. Consequently, the *Rakta Mala (Pitta)* and *Upadhatu (Sira and Kandara)* are formed in their respective *Srotas*. After the *Paka* of *Raktagni* the *Mamsamsa* (with *Panchamahabhautika* dominance of *Prithvi*) is formed, this is converted into *Mamsa Dhatu* after the *Paka* of *Mamsagni*. At that time the *Mala* of *Mamsa (Khamala)* and *Upadhatu (Vasa and Sapt Twak)* are formed in their respective *Srotas*. Other *Dhatus* are formed by the same procedure in the sequence. In this condition, the *Dhatu*, *Updhatu*, and the *Malas* get their nourishment through their own *Srotas*. Longer the *Srotas*, later the *Posana* of the *Dhatus* as the *Posakamsa* will have to travel a longer distance to reach the *Posya Dhatu*. As the length increases diameter decreases which are indicated by the words "*Vidura Suksma Marga Charitvat*". Eg. *Sukra* is formed in one month because the path is longer than the other *Dhatus*. This shows the *Khalekpota Nyaya*. After the *Paka* of the previous *Dhatvagni*, the raw

material of the next *Dhatu* is formed. After the *Paka* of *Rasagni*, only then the raw material for *Rakta Dhatu* (*Raktamsa*) will be formed which further converts into the *Rakta*. This shows the *Kedarikulya Nyaya*. The raw material which is formed by the previous *Dhatvagni* and is now in its *Srotas* will convert as a whole to that respective *Dhatu*. Whole *Rasamsa* which is in *Rasavaha Srotas* is converted into *Rasa Dhatu* this shows the *Ksiradadhi Nyaya*. The condition is *Agni* must in *Samavस्था*. The opinion of Harita wherein seven stages are described for the conversion of *Rasa* to *Rakta* can be compared to the modern chronology of conversion of pro-erythroblasts into erythrocytes. Both these processes take seven days to occur and have four colours similar, viz. *Kapota*, *Padma*, *Kinsuka* and *Alakta*. These colours are compared to the stained cell colour but still highlight the in-depth understanding of the *Acharyas*.

Rasa Pradosaja Vikara:

Tama as a *Laksana* is described in *Rasa Pradosaja Vyadhi* and also in *Majja Pradosaja Vyadhi*. In *Rasa Pradosaja Vyadhi* it can be mainly understood to be due to the malnourishment of the *Indriyas* and *Sarira Avayayas*; whereas, in *Majjapradosaja Vyadhis* it can be related to the *Mastiska* or *Sira* wherein the *Majja* is located and is also a site for the *Indriyas*. In brief, it can be concluded that *Tama* described as the *Rasa Pradosaja Vikara* is due to malnourishment, whereas *Majja Pradosaja Vikara* is related to neurogenic disorders and is a more serious and chronic condition. *Klaibya* is also another *Vikara* that is described in both *Rasa* as well as *Sukra Pradosaja Vikara*. In *Rasa Pradosaja Vikara* it can be said to be *Anuloma Ksaya* of *Sukra* due to improper formation of *Rasa Dhatu* and the subsequent *Dhatus*, whereas, in *Sukra Pradosaja* it can be understood to be *Pratiloma*, i.e., due to excessive coitus or any local pathology. In clinical practice, it can be differentiated by the *Nidanas* involved.

CONCLUSION

The sequence of the various concepts explained in the chapter has a particular logic with which the subject

matter is better understood by the student. The *Ahara Pachana* cannot be understood by anyone *Nyaya*. All *Nyayas* are equally involved in the whole *Ahara Pachana*. The *Nyayas* don't specify the only truth but indicate a route towards the truth. The *Pradosaja Vikaras* are different from the *Vridhhi* or *Ksaya Vikaras* and the *Samprapti* of each can be explained individually. *Ahara Rasa* and *Rasa Dhatu* are two different components of the body. But due to a similar manner and path of circulation, they are not explained separately by the *Acharyas*. The specific type of *Langhana* to be given to a patient is selected on the basis of his *Sarira Bala*.

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