

Pragmatic approach to *Anshansha Kalpana* of *Rasa Pradoshaja Vikara* (RPV)

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Abstract:

Need for study: Urbanization is on the way and people's thoughts with lifestyle are being changed. Westernization, often co-occurring with urbanization, is shown to negatively impact mental and physical health. Understanding the specific mechanism of *Anshansha Kalpana* of *Rasa Dushti* that contributes to *Rasa Pradoshaja Vikara* (RPV) is crucial for prevention and management of ailments, clinical research and academic orientation. **Aim & Objective:** To explore the significance of *Rasadhatu Dushti Anshansha Kalpana* in *Rasa Pradoshaja vikara* **Materials & Methods:** Study material is compiled from *Brihitrayee* with respective commentary and indexed journal. **Observations & Results:** The sequence of symptoms given in *Charaka Smhita* might be indicating the progression of pathology as per severity of *Rasadhatu Dushti*. The entities mentioned in RPV may be considered as distinct *Vyadhi* or cluster of symptoms for *Rasapradoshaja Vikara* itself. **Discussion:** Impaired or reduced *Jatharagni*, first *Rasa Dhatu* remain undigested and this *Sama Rasa* in *Amashaya* known as *Ama*. This *Ama* contributes to the vitiation of *Dushya* thereby leading to the various RPV. **Conclusion:** *Rasa Dushti* is occurring due to *Ama*, *Tridosha Dushti*. It may occur acutely and chronically. RPV symptoms are the reflection of successive *Dhatu Dushti* as pathology becomes profound. The consecutive appearance of symptoms in RPV connotes *Koshtha-Shakha Gati* as well as progressive *Dhatu Paka* state and further leads to *Upadrava*, *Arishtha* or *Asadhya Lakshana*. There can be possibility of inclusion of more symptoms than what already have mentioned in *Samhita* or any symptom may renaescent as cardinal symptom for *Rasadushti*.

Keywords: *Rasa Dhatu*, *Rasa Pradoshaja Vikara*, *Anshansha Kalpana*.

Introduction:

Need for study: In present era of rapidly developing countries like us urbanization is on the way and people's thoughts with lifestyle are being changed. Westernization, often co-occurring with urbanization, is shown to negatively impact mental and physical health. Some studies shown, the incidence of health distortion and eating pathology among those with increased Western exposure.⁽¹⁾ In *Ayurveda* digestion, *Rasa* is first *Dhatu*⁽²⁾ formed directly from *Ahara Rasa* which is the ultimate product of eating habits with mental status of human being. So understanding the specific mechanism of *Anshansha Kalpana*⁽³⁾ of *Rasa Dushti* that contributes to *Rasa Pradoshaja Vikara*⁽⁴⁾ (RPV) is crucial for prevention and management of ailments, clinical research and academic orientation. Being first in *Dhatu* formation series it has prime importance as far as progressive pathology of sequential *Dhatu Dushti* is concerned therefore the present review is talked over.

Aim & Objective: To explore the significance of *Rasadhatu Dushti Anshansha Kalpana* in *Rasa Pradoshaja vikara*.

Materials & Methods: Study material is compiled from *Brihitrayee* with respective commentary and indexed journals.

Observations & Results: *Anshansha Kalpana* is a type of *Vikalpa Samprapti*⁽⁵⁾ which indicates the vitiation of various

properties of *Tridosha* as well as their mutual amalgamation.⁽⁵⁾ The sequence of symptoms given in *Charaka Smhita* might be indicating the progression of pathology as per severity of *Rasadhatu Dushti*. The entities mentioned in RPV may be considered as distinct *Vyadhi* or cluster of symptoms for *Rasapradoshaja Vikara* itself.

Discussion:

Ahar Rasa is formed by the action of *Prakrut Jatharagni* on *Ahara* consumed by human. This *Ahara Rasa* nourishes subsequent *Dhatu* in *Dhatu* formation series. Due to impaired or reduced *Jatharagni*, first *Rasa Dhatu* remain undigested and this *Sama Rasa* in *Amashaya* known as *Ama*. This *Ama* contributes to the vitiation of *Dushya* thereby leading to the various *Vikara*.⁽⁶⁾

- Ashradha:** Lack of interest for food mainly because of psychological factors are considered as a cause of *Ashradha*. Pathology behind is *Hridayastha Rasa Dushti* where *Mana* resides⁽⁷⁾. *Vyana Vayu*^(8,9) *Dushti* by its *Chala-Sukshma Guna* directly as well as *Pachaka Pitta*⁽¹⁰⁾, *Kledaka- Bodhaka Kapha*⁽¹¹⁾ and *Pratiloma* movement of *Apana*⁽⁶⁾ followed by *Samana Vayu*⁽⁸⁾ indirectly. *Ashradha* mostly seen as a *Lakshana* rather than *Vikara*.
- Aruchi:** Even though the person is having desire for food he will not masticate the food to ingest. *Dosha*

involved are *Bodhaka Kapha* by its reduced *Shlakshna-Snigdha Guna* and increased *Chala-Vishada-Ruksha Guna* of *Prana Vayu*.^(8,9)

3. **Asyavairasya:** Perceived taste other than the actual taste of food owing to the *Rasanendriya* impaired local function because of vitiated *Udan Vayu* by *Vishada-Ruksha Guna* with reduced *Bodhaka Kapha Guna* and generally by vitiated *Prana Vayu Sukshma Guna* responsible for perception of taste sense (*Rasa Dnyan*).^(8,11)
4. **Arasadnyata:** Loss of taste sensation caused by vitiated *Prana Vayu Sukshma Guna* responsible for perception of taste sense (*Rasa Dnyan*).^(8,9)
5. **Hrillas:** Nauseating sensation is because of increased *Kledaka Kapha* by *Snigdha-Pichhil*, *Pachak Pitta* by *Drava-Sara* and *Udana* followed with *Prana Vayu* by *Chala Guna*.^(8,10,11)
6. **Gaurava:** Body heaviness is brought about by vitiated *Vayu* as a result of generalized *Srotasa Avarodha*⁽⁹⁾ by *Ama* due to vitiated *Kapha* by increased *Guru-Snigdha-Pichhil*, *Pitta* by increased *Drava-Snigdha Guna*.^(10,11)
7. **Tandra:** Drowsiness manifests mainly due to predominance of *Vata*, *Kapha* and *Tamo guna*.⁽¹²⁾ However increased *Sheeta-Pichhil-Manda-Guru Guna* of vitiated *Kapha* causing *Srotasa Avarodha* by stagnation of *Ama*, *Srotasa* constriction. *Tandra* is one among the *Kaphaja nanatmaja vyadhi*⁽¹³⁾ also in *Samanavrutta Vyana Vata*.⁽¹⁴⁾ This *Srotasa Avarodha* causes blocking the *Gati* of *Vyana Vayu* which is *Praneta* of *Dnyan Grahan* process.⁽⁹⁾
8. **Angamarda:** Body pain is seen because of *Srotasa Avarodha* itself by *Ama* as well as *Kapha-Avrutta Vyana Vayu*⁽¹⁴⁾ by *Sukshma Guna* which is aggravated all over *Mansavaha Srotas* reducing nourishment and pain threshold.
9. **Jwar:** Vitiated *Tridosha* in the *Amashaya* displace the *Agni* from the *Koshta* and disseminate all over the body along with *Rasa dhatu* resulting in *Santat-Jwar*.⁽¹⁵⁾ *Vata* by its *Sheet-Ruksha-Laghu Guna*, *Pitta* by *Drava-Ushna-Tikshna Guna*, *Kapha* by its *Sheeta-Snigdha-Guru-Pichhil Guna* and peculiar *Yogvahi*⁽¹⁶⁾ character of *Vata Dosha*.
10. **Tama:** Fainting is the effect of reduced *Preenan Karma* of *Rasa* due to *Sama Rasadhātu*, vitiated *Vyana* and *Prana* with *Sukshma-Chala Guna*. *Tama* is one among the *Vataja Nanatmajavikara*.⁽¹³⁾
11. **Pandutwa:** *Vata* vitiation by *Ruksha Guna* leads to *Krishna Pandutwa*, *Pitta* by *Ruksha-Ushna-Tikshna Guna* leads to *Pitabh-Haritabh Pandutwa*, *Kapha* by *Snigdha-Pichhil Guna* leads to *Shwetabh Pandutwa*.⁽¹⁷⁾
12. **Srotorodha:** Blockages in channels is an effect of *Bahupichhila Ama*. In addition *Sama Kapha* by its *Tantula-Styanatata* promotes *Srotorodha* in *RPV* leading to further progression of *Samprapti*.⁽⁶⁾
13. **Klaibhya:** Impotency is a consequence of *Rasa Kshay* leading to chronically diminished nourishment of all *Dhatu* by *Anuloma Gati* and generalized *Srotorodha*. *Kapha* vitiation by reduced *Snigdha-Pichhil Guna*, Increased *Ruksha-Khara Guna* of *Vata* and Increased *Ushna-Tikshna Guna* of *Pitta* facilitates pathogenesis.⁽¹⁸⁾
14. **Angasad:** *Srotasa* carry preliminary form of tissues and nutrients needed for *Preenana* of subsequent *Dhatu* by *Rasa* which is getting hampered because of *Ama* leading to weakness of the body also contributed by *Sama Vayu*.⁽⁶⁾
15. **Krishangata:** Emaciation is a consequence of deficient formation of further *Dhatu* in series due to *Rasa Dushti*, *Srotorodha*, *Dhatwagni-Mandya*, *Vata-Vruddhi* and *Meda-Kshay*.⁽¹⁹⁾
16. **Agni-Nasha:** *Vikruta Kapha* by *Snigdha-Sheeta-Guru-Pichhil Guna* is produced from *Dushta Rasa* leading to *Jathar-Agni Nasha* thereby sequential *Dhatwagni Nasha*. Also *Ama* and *Tridosha* become responsible for *Agni-Nasha* as the pathology progresses chronically.⁽²⁰⁾
17. **Ayathakala Valaya-Palita:** Skin is a reflector of *Rasa Dhatu*.⁽²¹⁾ Immaturely wrinkling of skin is because of impaired *Rasa Preenana* owing to *Srotorodha*, *Rasa Dushti* by *Bhrajaka-Pitta* with reduced *Snigdha Guna* and contrary increasing *Vata* with *Ruksha-Khara Guna*. *Srotorodha* together with *Kesha-Mul-Paka*⁽²²⁾ brings about *Akala Palita* due to vitiated *Kapha* and *Pitta* respectively.
18. **Trupti:** Early satiety is indicating *Agni Mandya* and *Atma*. *Trupti* because of *Hridayastha Rasa Dushti* by vitiated *Kapha* with *Guru-Snigdha Guna* leading to *Mano-Vaha Srotasavarodha*.⁽⁷⁾
19. **Hridroga:** Being fundamental site of *Rasavaha Srotasa*, *Rasadushti* with *Tridosha* causes anatomical and physiological dysfunctioning of *Hridaya*⁽²³⁾ like *Dhamani Pratichaya*, one of the *Nanatmaja Vikara*⁽¹³⁾, with *Snigdha-Mrutsna-Pichhil-Manda* increased *Guna* of *Kapha*. Similarly *Vyana Vayu Dushti* with *Chala-Sukshma Guna* leads to *Hrid Gati Avarodha-Vaishmya* and *Sadhaka Pitta Dushti* with *Drava-Ushna-Tikshna Guna* causes *Paka-Kotha* of *Hridaya*.^(8,10,11)

RPV can be classified on the basis of symptoms referred to their,

1. **Common area of origin like Amashayotha:** *Ashradha*, *Aruchi*, *Asyavairasya*, *Arasadnyata*, *Avipaka*, *Tripti*, *Hrullas*, *Jwar* are referring their *Amashay* origin.

2. **Srotas Dushti-Sanga:** Gaurav, Angamarda, Srotasa Rodha, Hridroga Agni Nasha, Ayatha Kala Valaya- Palita, Pandutwa, Klaibya
3. **Impaired Dhatu Poshan:** Angasada, Krushangata, 4. **Nanatmaja Vikara:** Tama- Vataja, Tandra- Kaphaja

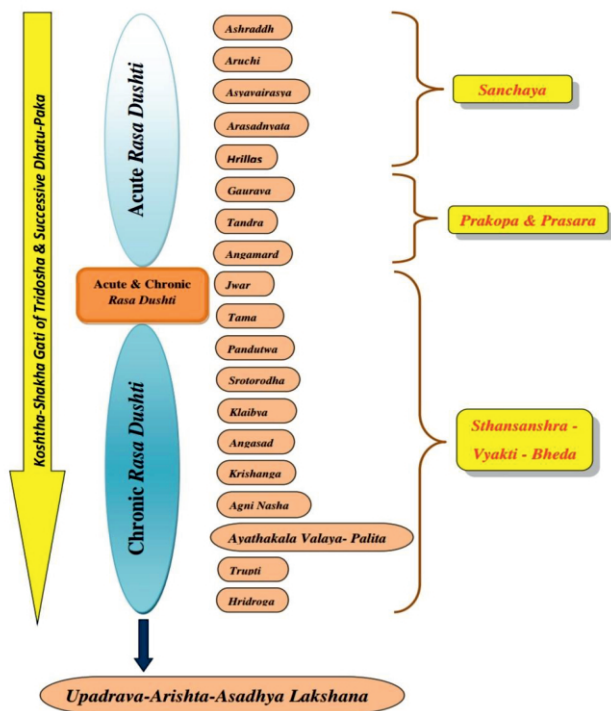
Table 1: RPV symptoms in various Vyadhi as a prototype:

| Sr. No. | Vyadhi | Saam/Niram | Guna Vruddhi | Guna Kshay | Samprapti |
|---------|-------------|------------|---------------------|--------------------|------------------------|
| 1 | Jeerna-Jwar | Niram | Drava | - | Kshaya |
| 2 | Aamvata | Saam | Snigdha-Guru-Sheeta | - | Avarodha |
| 3 | Amlapitta | Saam | Drava | Sheet-Soumya | Kshaya |
| 4 | Pandu | Niram | Drava-Shwet | Snigdha-Mrudu-Guru | Atipravrutti |
| 5 | Shotha | Niram | Drava | - | Atipravrutti |
| 6 | Rajyakshma | Saam | Guru-Sheeta | Sheet | Avarodha, Atipravrutti |
| 7 | Grahani | Saam | Guru-Manda | Drava-Snigdha | Kshaya |
| 8 | Shwas | Niram | Drava | Soumya | Kshaya |

Table 2: Anshansha Kalpana of RPV Lakshana:

| Sr. No. | RPV-Symptom | Samprapti | Vata Dosha | Pitta Dosha | Kapha Dosha |
|---------|--------------------------|------------------------------------|---|-------------------------------|---|
| 1 | Ashradha | Avarodha | Vyana- Chala-Sukshma'! | Pachaka | Kledaka-Bodhaka |
| 2 | Aruchi | Avarodha | Prana- Chala-Vishada-Ruksha'! | - | Bodhaka- Shlakshna-Snigdha'! |
| 3 | Asyavairasya | Avarodha | Udana- Vishada-Ruksha'!, Prana- Sukshma'! | - | Bodhaka- Snigdha'! |
| 4 | Arasadyata | Avarodha | Prana- Sukshma'! | - | - |
| 5 | Hrillas | Atipravrutti | Udana-Prana- Chala'! | Pachaka- Drava - Sara'! | Kledaka- Snigdha-Pichhil'! |
| 6 | Gaurava | Avarodha | Vimarg-Gamana | Drava-Snigdha'! | Guru-Snigdha-Pichhil'! |
| 7 | Tandra | Avarodha | Vyana | - | Sheet-Pichhil-Manda-Guru'! |
| 8 | Angamarda | Avarodha | Avrutta Vyana- Sukshma'! | - | Kapha Avaraka |
| 9 | Jwar | Atipravrutti, Sanga | Sheeta-Ruksha-Laghu'!, Yogvahi | Drava-Ushna-Tikshna'! | Sheeta-Guru-Snigdha-Pichhil |
| 10 | Tama | Sanga | Vyana, Prana-Sukshma-Chala'! | - | - |
| 11 | Pandutwa | Avarodha | Ruksha'! | Ushna-Tikshna-Ruksha'! | Snigdha-Pichhil'! |
| 12 | Srotorodha | Avarodha | - | - | Tantul-Styana'! |
| 13 | Klaibya | Kshay-Avarodha | Ruksha-Khara'! | Ushna-Tikshna'! | Snigdha-Pichhil'! |
| 14 | Angasad | Kshay-Avarodha | Sama Vayu | - | - |
| 15 | Krishangata | Kshay-Avarodha | Vruddhi | - | - |
| 16 | Agni Nasha | Kshay | - | Ushna'! | Sheet-Snigdha-Guru-Pichhil'! |
| 17 | Ayathakala Valaya-Palita | Avarodha | Ruksha-Khara'! | Bhrajaka-Snigdha'!, Ushna'! | Sama Kapha |
| 18 | Trupti | Avarodha | - | - | Guru-Snigdha'! |
| 19 | Hridroga | Avarodha-Atipravrutti-Vimarg-gaman | Vyana-Chala-Sukshma'! | Sadhaka-Drava-Ushna-Tikshna'! | Avalambak-Snigdha-Mrutsna-Pichhil-Manda'! |

Figure 1: Schematic presentation of RPV Anshansha Kalpana:



Conclusion: *Rasa Dushti* is occurring due to *Ama*, *Tridosha Dushti*. It may occur acutely and chronically. RPV symptoms are the reflection of successive *Dhatu Dushti* as pathology becomes profound. *Ashradha*, *Aruchi*, *Asyvairasya*, *Arasadnyata*, *Avipaka*, *Hrullas* are indicating *Sanchaya state*, *Gaurav*, *Tandra*, *Angamarda* indicate *Prakopa and Prasara state* and *Jwar*, *Tama*, *Pandutwa*, *Srotorodha*, *Klaihya*, *Angasada*, *Krushangata*, *Agni Nasha*, *Ayatha Kala Valaya- Palita*, *Trupti* and *Hridroga* indicate *Sthansanshray-Vyakti- Bheda state* of vitiated *Tridosha* as per *Shatkriyakala*. The consecutive appearance of symptoms in RPV connotes *Koshtha-Shakha Gati* as well as progressive *Dhatu Paka* state and further leads to *Upadrava*, *Arishta* or *Asadhya Lakshana*. There can be possibility of inclusion of more symptoms than what already have mentioned in *Samhita* with the evolution of human being with time or any symptom may renascent as cardinal symptom for *Rasadushti*.

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