Clinical significance of correlation of rasa vikalpa and dosha vikalpa siddhantas in ayurveda

Abstract
Literary review reveals the greater significance of the correlation of Rasa vikalpa (Combinations of rasa) and Dosha vikalpa (Combinations of dosha) theories in clinical practice. The physician, for effective treatment, should have clear understanding on the correlation of Dravya (material) and humours at the level of Pancha Maha Bhuuta (PMB) constitution. The homogenous factors of materials and humours result in the increase of particular humour and heterogenous factors induce antagonistic effect against the humours. However, due to its complicated nature of calculation, the computer programme may be applicable for determination of correlation between two theories. The data of the programme will offer number of benefits to the physicians and future researchers. It would provide a systematic base for the general physician or researcher who would otherwise not been able to cope up with such determination in his general cognitive skills. Furthermore, this work will lead the entire field of Ayurveda with the assistance of advance information technology to enter into a new era.

KEY WORDS: Rasa vikalpa, Dosha vikalpa

Introduction
The Rasa Vikalpa and the Dosha Vikalpa are important philosophical Siddhantas in Ayurveda. These two Siddhantas are applicable in clinical aspects of therapeutic fields in Ayurveda. In fact, the awareness of correlation of Rasa Vikalpa and Dosha Vikalpa is of greater significance in clinical aspect. The ancient sages emphasised that each Rasa or their various combinations will act to subside the pathology caused by one or more combinations of Tattvas. However, the correlation of Rasa vikalpa and Dosha vikalpa has neither been elaborated in detail in Ayurveda classics nor has been considered for systematic study. Therefore a systematic research based study on these Siddhantas and their application would undoubtedly contribute towards the further development of dravyaguna vidyana and therapeutic fields in Ayurveda.

Caraka mentioned that if a physician is skilful possessing knowledge of the Dosha Vikalpa and the Rasa Vikalpa, he or she doesn't need to learn more to ensure the success to cure the ailments. Sushruta too referred these two hypotheses of Rasa Vikalpa and Dosha Vikalpa highlighting the greater significance of the knowledge of Dosha Vikalpa and Rasa Vikalpa during clinical application. On the basis of such references in Ayurvedic classics it is possible to form a hypothesis for extensive analysis on correlation between Rasa vikalpa and Dosha vikalpa.

Such an extensive analysis would include the comprehensive literary review of Caraka Samhitaa and Sushruta Samhitaa.

Evolution of Panchamahabhuta
According to both Caraka and Sushruta Ayurveda accepts the Vedic view of Microcosm and Macrocosm, which are identical in that the Man is the miniature of Nature. Ayurveda believes that the earth, along with its animate and inanimate things, is a result of a set order of evolution. Reviews of Indian philosophies confirm both evolution and involution. The order of evolution is Akasa—Vayu—Agni—Apa—Pithvi. The origin of everything depends upon these five proto elements (Pancha Mahabhuta). Akasa gives rise to Vayu and is also involved in it. Also, Vayu gives rise to Agni and Agni to Apa. Through the progressive intrusion, the Akasa or Nabha, Vayu, and Agni are involved in Apa. Apa gives rise to Pithvi accordingly. Thus the evolution of these Mahabhuta takes place. The Panchamahabhuta (five proto elements) are the five basic elements (KARANA Dravya), which permeate and combine to cause many substances (KRTA Dravya).

Food is nothing but the repository of the bodily constituents. Everything in the universe is made of the "Panchamahabhuta". It is the specific and particular permutation and combination of these Mahabhuta that many and different living and non-living things appear.
RESEARCH

Rasa is the object of the gustatory sense organ, which is located in the tongue, but it is not only perception of taste which is an indicator of the composition, properties, and probable action of the drug. The term "Rasa" has different meanings and definitions. Here we are concerned with the definition of Rasa which represents the taste to be perceived by the tongue.

Evolution of Rasa is the combination of the Pancha Mahabhuta. The primary Mahabhuta for Rasa evolution is the "Apat Mahabhuta. The other four Mahabhutas evolve six types of Rasa. The initial combination of the Mahabhuta took place in the order of evolution. The preponderance of two Mahabhutas gives rise to one Rasa. Rasa is a quality of the substances and the quality of the Mahabhuta of the substances.

There are sixty-three total or combination patterns of six Rasa (tastes) depending upon the variation of the nature of the substance, location, and time. These sixty-three combination patterns can be categorized as follows:

A. Without any combination (9)
B. The combination of two Rasa (15)
C. The combination of three Rasa (20)
D. The combination of four Rasa (15)
E. The combination of five Rasa (6)
F. The combination of all six Rasa (1)

In this manner the taste combinations are divided into sixty-three categories. This number of sixty-three will swell into an innumerable figure if the after-tastes (Agni-rasa) are taken into account. Further if the comparative and superlative degrees of tastes are taken into consideration the sum goes beyond computation. Thus the ancient Ayurvedas, for practical purposes, compromised on the fact that the number of combination of Rasa confined to sixty-three which consist of fifty-seven basic vikatpa and six individual types.

The cycle of evolution represents the correlation of Rasa with the dosha at the physiological level so that the body may function harmoniously in its totality.

Apart from Rasa vikatpa, Dosha vikatpa should be considered in detail in such clinical application. The Pancha Mahabhutas achieve the biological form in Tridosha and six Rasa are recognized as the substances subordinating the formation of the Tridosha. The role of Agni in the body is to turn molecular properties or Rasa of substances into biological properties of Tridosha. The Pancha Mahabhutas (non-living five elements), so combined by certain chemical reactions into these biological substances give rise to Tridosha. The origin and promotion of the Dosha are understood on the basis of the Rasa and elements that compose them. The numbers of dosha accepted by all ancient Acharyas are three, which are Vata, Pitta, and Kapha.

Each humour (Dosha) has its primary qualities and its respective site in the body. When aggravated, the Doshas (humours) give rise to various symptoms and diseases. Therefore sixty-two discordant conditions of humours or the 63 Dosha vikatpa are described by the ancient Acharyas as follows:

A. 13 conditions of Tri-discordant with the increase of morbid humours
B. 9 conditions of Bi-discordant with the increase of morbid humours
C. 3 conditions of Mono-discordant with the increase of morbid humour

All these discordances with morbid increase of humours make twenty-five (25) conditions.

D. Accordingly, the diminution of humours will make another twenty-five types of discordant conditions, which all together form into fifty conditions.
E. Further there are 12 types of mixed discordant conditions grouped into three, making the total of 62 conditions.
F. Thus with the normal Vata, Pitta, and Kapha conditions all the Dosha vikatpa fall into 63 types.

The taste (Rasa) is a major issue among the factors of provoking or pessifying the Dosha. Thus among the six tastes, particular sets of tastes initially involved in the increase or decrease of each dosha have been described in Ayurveda as follows:

- Madhura, Amba and Lavana Rasa increase Kapha and decrease Vata
- Katu, Tikta and Kashaya increase Vata and decrease Kapha
- The Agnaya Rasa Katu, Amba and Lavana and Sauyama Rasa Madhura, Tikta and Kashaya increase and decrease Pitta respectively.
Cakrācārā emphasized that the interaction of tastes and humours, depending on the use of tastes (Rasa), which are mostly homogenous in quality to a particular humour (Dosha), augments that humour. Where as the use of the tastes, which are antagonistic in quality to a particular humour, will alter with that humour. It is in order to enable the understanding of this mode of operation that the hexapodics of tastes and the triplety of humours are considered individually, that is uncombined with each other.

But above all, a statement of Sushruta highlights the procedure for understanding the application of Cakrācārā on the basis of Panchamahabhūta theory, as follows:

"Akāra etc., Pancha Mahabhūtas are the Karana dravya for the whole universe, and gāna for all Karṇa dravya, which are available on this earth. Human body is made of Panchamahabhūta and the drugs are also called panchabhati. The nature of Karana dravya (Panchamahabhūta) produces the same nature of Karṇa dravya (Substance, and the human body). Therefore, there is nothing to consider, except the real understanding of applied therapeutic aspects of Panchamahabhūta. Therefore, the Acarya emphasized that a physician for effective treatment should understand the correlation of dravya and dosha at the level of the Panchabhautic constitution.

In other words, the proto-elements are the substances of atomic level, which are converted into substances of molecular level (dravya), chemical level (rasa) and biological level (dosha). Therefore all these factors have very obvious relationship with each other. Homogenous factors of dravya, and dosha will result in the cause the increase of particular dosha, and heterogeneous factors produce the antagonistic effect to dosha.

Thus, Cakrācārā emphasized that the physician desirous of success, considering well the nature of disease, and the action of the remedy, should prescribe either a single taste (Rasa) or combination of multiple tastes (out of 63, Vikalpa), as required. Further according to him a physician, who is well aware of the classification of tastes as well as of the classification of morbid humours, will not fall into error regarding the ontology, symptoms and remedial measures. At the same time, Sushruta too is in support of this theory but he further highlighted that if physician is a Kṣī (Subject), Rasa are the Karana (Instrument), Dosha are the Kāraṇa (Cause) and success in treatment is the Kārya (Object), hence a good physician should be aware of the correlation of Rasa Vikalpa and Dosha Vikalpa.

Discussion

Literary review data from Ayurvedic classics and philosophies reveals the greater significance of Rasa Vikalpa and Dosha Vikalpa in clinical practice. Meanwhile, it is a considerable fact that the application of these two theories without hesitation, because within general cognitive skills it is difficult to determine the entire interrelation between Rasa Vikalpa and Dosha Vikalpa. However, due to complicate nature of understanding and calculation it is an extreme necessity to develop an easy method for verify relationship between two theories.

Different types of IT technologies have been developed in the modern area. Computer is one such equipment that could be used effectively due to advantages such as its accuracy and ability to deal with highly complex data handling, mathematical calculations, statistical analysis and graphical displays at greater speed.

Conclusion

Accordingly a computer program would be important for the determination of correlation of these two theories. Such type of computer work offers a number of benefits to the physician and future researchers. It would provide a systematic base for the general physician or researcher who would otherwise not be able to cope up with such determination in his general cognitive skills. Furthermore, this type of effort will lead the entire field of Ayurveda with the assistance of advance information technology to enter into a new era.

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