



## A CONCEPT OF RASAVIM NA ADHY YA OF CARAKA SA HITA

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### ABSTRACT

*yurveda* is a *Sa vap ri ada stra* which means this system of medicine is related to all its scriptures, takes into account even the mutually divergent views expressed in various philosophical systems so far as they do not oppose the *yurvedic* concepts. *Tantra*, deals with the specific subject in totality concerning all the existing aspects of that subject, is desirable to be divided and arranged with some technique. Some methodology has been conveyed to present its contents in precise and concise manner yet in lucid way. The whole *Caraka Sa hit* can be explored and elaborated by studying the *Rasa Vim na*. The present work is an attempt to study *Rasa vim na* of *Caraka Sa hit*.

Thus, the study is limited to a specific part but the methods as described previously to study the *Tantra* or its *Avayava* remains the same. *Rasa Vim na* is fulfilling the both *prayojana* of *yurvada* i.e. *Swasthasya Sw sthyarak a am* & *turasya Vik rapra amanam*.

\* Key words: *yurveda, Caraka Sa hit, Vim na Sth na, Rasa Vim na Tantra*.

**Introduction:** The *Vim na Sth na* starts with *Rasavim na Adhy ya* in which *Rasa, Dravya (Bhe aja), Do a and Vik ra* are described, especially in the context of their *M na*, but *c rya Caraka* has first emphasized on the attribute of *Rasa*<sup>1</sup>.

*Caraka* himself being a good physician said that who knows specific nature of *Rasa (tastes), Dravya (drug), Do a and Vik ra (diseases)* as well as habitat, time and physical constitution will become a wise physician<sup>2</sup>.

The concepts and values are evaluated, expressed and elaborated in the first chapter of *Vim na Sth na* i.e. *Rasavim na*. *c rya Caraka* also describes scope and utility of such, 3 substances which are not to be used continuously in excess, 3 types of

wholesomeness, 8 factors which determine the utility or otherwise of various types of food and condition in which food articles are useful. *Rasa / Dravya* may cause vitiation of *Do a* and also they alleviate the diseases in the form of drug, because of this importance *Rasa / Dravya* are given priority in the order of description in preference to *Do a & Vik ra* in this *Adhy ya*. Methodology and principles of *Rasavim na* are immensely scientific in nature. The principles have become more applied and massive in *yurveda*, although their metaphysical essence has been cautiously preserved. Different *Sa hit* have presented their views in form of *Rasavim na*.

**Aims and Objectives:** Portrayal of concept of *Rasavim na*, as given in *Caraka Sa hit*.

**Materials and methods:** *Caraka Sa hit* and available commentaries were explored for the references and understanding. These references were compiled, analyzed and discussed for a thorough and in depth understanding of the concept of *Rasavim na*.

### Review

*c rya caraka* has described specific attribute of *Rasa, Dravya, and Do a & Vik ra Prabh va*<sup>3</sup>. In this circumstance *c rya* has told that in a particular combination first of all the essence of effect of combination *Dravya & Vik ra* should be known so to be establishment the essence has told four types of *Prabh va*. Certain drugs manifest their action by virtue of their *Rasa* (taste); some by virtue of their *V rya* (potency) or *Gu a* (other properties); some by *Vip ka* and others by their *Prabh va* (specific action)<sup>4</sup>. Different actions of drugs depending on the various factors may be illustrated. In *yurveda* *Prabh va* has been explained as a specific action. It can be understood that what are the effect of these four and with what way they exhibit their effect.

#### A. *Rasa prabh va*<sup>5</sup>:

*Ap & P thv* constitute the substratum for the manifestation of *Rasa* which is the object of *rasanendriya*. As to the specific qualities of *Rasa* the remaining three *k a, V yu & Teja* are responsible for their manifestation. *Rasa* is the object of gustatory sense organ, as distinct from the objects of the other sense organs. Primarily *Ap* is the substratum of *Rasa*. Besides, *P thv* also indirectly serves as a substratum thereof. The qualities of preceding basic elements are included in

the succeeding ones; so the qualities of *Ap* are automatically included in *P thv*.

#### B. *Dravya prabh va*<sup>6</sup>:

*c rya caraka* has elaborated the specific attribute of *Dravya* (drug) in second position. Here, the term *prabh va* means 'rational action of the *dravya* (drugs)'. The rationally of this action of the drugs has been explained in accordance with their Attributes. It is not that the various drugs and diets act only by virtue of their properties. In fact they act by virtue of their own nature *dravyaprabh va* or qualities *gu aprabh va* or both on a proper occasion *dravyagu aprabh va*, in a given location, in appropriate condition and situations; the effect so produced is considered to be their action; the factor responsible for the manifestation of the effect is known as *V rya*; where they act is the *adhi h na* (location); when they act is the time, how they act is the *Up ya* or mode of action; what they accomplish is the achievement.

#### C. *Do a prabh va*<sup>7</sup>:

*Trido a* (*V ta, Pitta & Kapha*) is a concept of Trinity of functional organization applicable to and operative in both the realms of health and disease i.e. physiology and pathology of each and every form of life, from the amoeba to man. Thus, pathology becomes physiological in the outlook enabling one to study disease conditions from the physiological point of view. The pathological processes are so co-ordinate with vital physiological processes that they can be interpreted in a common terminology i.e. physiopathology or pathophysiology. In their normal states, they cause the proper functioning of the body; in their abnormal states, they

surely afflict the body by causing various kinds of disorders.

#### **D. *Vik ra prabh va*<sup>8</sup>:**

*c rya Caraka* has described about *Rasa*, *Dravya* & *Do a prabh va* in this *Adhyāya*, but there was no description about *Vik ra prabh va*, because *Do a* & *Vik ra* are interconnected. By knowing the *Do s*, effect of *Vik r s* can be easily understood. If we don't have proper knowledge of *K aya*, *V ddhi* & *Prakopa* of *Do s* then one cannot appraise the etiopathogenesis of diseases properly. *c rya Caraka* has established the close relationship between the *Do s* & *Rog s* in *S trash na* in 19<sup>th</sup> *A audar ya Adhyāya*.

#### **Innumerability of permutations & combinations of *Ras s* & *Do s*<sup>9</sup>:**

*c rya* have described the innumerable permutations & combinations on which basis innumerable substances are created or new artificial substances can be produced. Similarly with the different permutations & combinations of *Do s* innumerable diseases get produced. As per the same cause several diseases get produced & subsided. Hence *Sa sarga* & *Sannip ta* of the *Ras s* & *Do s* are two types i.e. ***Prak tisamasamaveta (PSS)*** & ***Vik tivi amasamaveta (VVS)***.

***Rasa-Dravya & Do a-Vik ra*** plays an important role for proper understanding the basic principles of ***PSS & VVS***. *Samaveta* means “the substances connected with each other inseparably”. This connection between the substances may be of two types either *PSS* or *VVS*.

**1. *Prak tisamasamaveta (PSS)*:** When there is combination without inhibition of the attributes of the constituent factors in the resultant manifestation, then this is known as *PSS*. *Tatra yo milit n m* means, combining of

*rasa*, *gu a*, *v rya*, *vip ka* or combining of *Do s*. *Anupamardana* of *pr k ta gu a* means there will not be any destruction of the *pr k ta karma* i.e. an expected karma takes place<sup>10</sup>.

#### **2. *Vik tivi amasamaveta (VVS)*:**

When however there is inhibition of the attributes of any of the factors constituting the drug or disease, then this is known as 'VVS'. Here, *upamardhana* of the *pr k ta gu a* means there is destruction of the *pr k ta karma*. Here *vik ti* means the changed condition i.e. change seen in the *pr k ta karma* due to *vik ta hetu*. In a *dravya*, *vik ti* or *vi ama* cannot be assessed as it has *visad a a k rya k ra a* i.e. depending upon *k ra a* here a similar *k rya* is not seen<sup>11</sup>.

#### **Three *dravy s* which should be used regularly<sup>12</sup>:**

*Dravya prabh va* has been explained on the basis of properties of *dravya*. The action exhibited by *gu a* & *v rya* can be included in *v ta*, *Pitta* & *Kapha*. So here by this principle of *dravya prabh va* has been reputable. *Taila (Oil)*, *Gh ta (Ghee)* and *Madhu (Honey)* are alleviators of *V ta*, *Pitta* and *Kapha* respectively by *dravya prabh va*. According to this principle when the *dravya* having opposite properties come in contact or when the opposite properties come in contact then the properties which are more compelling has exhibited by suppressing the lower compelling property.

Otherwise one can say that 'when two substances having opposite properties interact then the stronger dominates over the weaker'<sup>13</sup>. That is why emphasis is laid here on the continuous use of *Taila*, *Gh ta* & *Madhu* which by all means would be stronger than the properties of *V ta*, *Pitta* & *Kapha* respectively.

**Three dravyas which should not be used continuously & regularly<sup>14</sup>:**

*Pippal* (Piper longum), *Kra* (Alkali) & *Lava a* (Salt) should not be used much in comparison to other *dravyas* (Substance) because if these *dravyas* are consumed daily in habitual, they are having '*Do a* & *Vikra Prabhva*'. There some period of time is required for accumulation of these substances in the body at that level which can generate diseases. There are many of the drugs to like i.e. *Citraka*, *Bhallata* etc. which are also not to be used in excess, but these three drugs continuous & excess use strictly prohibited.

***S tmya*<sup>15</sup>:**

*S tmya* means a thing or habit useful for the body. But, here this term carries slightly different meaning, i.e. acclimatization of the body to these habits which does not necessarily mean that they are useful for the body. When the habit is of a longer duration, its discontinuance results in harms in lesser quantity to the body. When it is of a shorter duration, its discontinuance does not produce any harmful effect on the body. A substance conducive to an individual is called *S tmya* and the use of such substances results in the well-being of that individual.

***A au h ra Vidhi Vi e yatan ni*<sup>16</sup>:**

*h ra Vidhi Vi e yatan ni* consist three different words. Here, *Vi e a* relates to both word - *h ra* and *Vidhi*. It means the causative factors which are responsible for the wholesome and unwholesome effect of the food or of the method for the diet intake. These are the special factors in the science of diet and dietetics.

**1. *Prak ti* (Nature of Substances)**

**2. *Kara a / Sa sk ra*** (Processing of substances)

**3. *Sa yoga*** (Combination of Substances)

**4. *R i*** (Quantum of Substances)

**5. *De a*** (Habitat of Substances)

**6. *K la*** (Time / Season)

**7. *Upayoga Sa sth*** (Dietetic rules)

**8. *Upayokt*** (Habit of the Individual)

***h ra Vidhi Vidh na*<sup>17</sup>:**

*h ra Vidhi* means 'the method for diet intake' and *Vidh na* means 'statement, code, rules etc'. Thus *h ra Vidhi Vidh na* means 'the rules for diet intake' (1/24).

**1) *U am a niyat*** (Hot food)

**2) *Snigdham a niyat*** (Unctuous food)

**3) *M tr vat a niyat*** (Food taken in optimum quantity)

**4) *Jr e a niyat*** (The next diet should be taken only after the proper digestion of previous food)

**5) *Vrya avir ddham a niyat*** (Articles of diet that are opposite to the body elements tend to disagree with the system)

**6) *I e de e, I a sarva upakara am a niyat*** (One should take food in proper place equipped with all the accessories)

**7) *Na atidrutam a niyat*** (The food should not be taken to hurriedly)

**8) *Na ativilambitam*** (Food should not be taken too leisurely)

**9) *Ajalpan*** (Food should be eaten without much talking)

**10) *Ahasan*** (Food should be eaten without much laughing)

**11) *Tanman bhunj ta*** (Taken with the concentration of the mind)

12) *tm namabhisam k hya* (Taken after paying due regard to oneself)

**Discussion:**

The conceptual study dealt with the specific study of *Rasa Vim na* and its critical review. The specific meaning of *Rasa* is *Dravya*, *Gu a*, *Vrya Vip ka*, *Prabh va*, *Karma*, *Do a* & *Vik ra*. In this chapter *c rya* *Caraka* mainly focused in *caturvidha prabh va* i.e. *Rasa*, *Dravya*, *Do a* & *Vik ra prabh va*. *Prabh va* includes *Acintya akti*.

The word *Rasa Vim na* has been explained by the two meanings i.e. measurement unit and knowledge of specific attribute which can be known by minute and keen observation of *Sa hit*. 20 different meanings and fourteen different definitions of *Ras s*, but here concerned with that definition of *Rasa*, which connotes the *Rasa* to be apparent by the tongue. A conference of *c ry s* ultimately decided and declared that there are six *ras s* only i.e. *Madhura*, *Amla*, *Lava a*, *Katu*, *Tikta* & *Ka ya*. Each *Rasa* has two predominant *Mah bh t s* constituents.

Regular consumption of all *Ras s* constructs strength & health and Regular intake of food having only one *Rasa* causes weakness & *Vik ra*<sup>18</sup>. The body is nourished by *h ra* and the disease is treated by *Au adha*. The dietetic and medicinal substances are composed of the five proto elements. The health or diseases is known by certain normal and abnormal functions of the *do s* in the body. If the symptoms indicate the increase of *do a* then have to decrease it by giving drugs, which are dissimilar to that *do a* in its predominant *pancabhautika* constitution similar to that of the decreased *do a*.

Now the question is here that how one can know the condition of a *do s* on the basis of certain signs and symptoms produced by it in the body and correct it by employing drugs on the principles of Similar and Dissimilar. But now should we know the *pancabhautika* constitution of a substance. The easiest and the most practical course to know the predominant *mah bh ta* in a substance is *Rasa*. That's why the *Ras s* have been given priority and importance.

All the substances are drug or diet which are ingested as per the need or demand of the body. When *Kapha* is increased in the body, the patients does not like or relish sweet substances. On the contrary, he likes *Katu*, *Ka ya* and *Tikta* substances, which collapse *Kapha*. So also when a particular constituent of the body is decreased, there is a desire to eat such substances as may possess nutrient for that constituents. This is why the pregnant ladies needing calcium eat chalks and a patient of *R jayak m* craves for meat. In short the supply of substances to the body under normal condition and abnormal states is regulated by the taste.

The substances, where in exist the properties and actions in an inseparable relationship is called *dravya*. The properties and actions have no identity or existence without the substances and the substances has no identification or recognition without the properties and actions. It is a substance or mixture of substances intended to be used internally or externally for the preservation and fortification of health and for the prevention, mitigation or cure of disease. The *dravya* performs certain actions in the body by virtue of its properties, which exist in it in a state of co-

inherence (*Samav ya*). The uniformity or other wise of the proto elements of the *dravya*s on the one hand and the proto elements constituents of the body on the other hand form the basis of the principles of *S m nya* and *Vi e a*. These principles imply that the predominant proto elements of the *dravya* will increase similar proto elements in the body and the dissimilar will decrease the dissimilar. *c rya Caraka* says that *dravya* is not exclusively by virtue of their properties that substances are active. Whatever, therefore, substances do, whether by virtue of their nature as substances (*Dravya prabh vat*) or by virtue of their qualities (*Gu a prabh vat*) or by virtue of both their substantive and qualitative nature (*Dravya- Gu a prabh vat*), in any given place, having been administered in a given mode with a given result in view all that is their action, whereby they act is the potency, wherein they act is the place, when they act is the time, how they act is the mode, what they achieve is the result. The followings points emerge from the action of *dravya* i.e.<sup>19</sup>

1. Action or effects of drugs (*Yat Kurvanti tat Karma*)
2. Potency of drugs (*Yen Kurvanti tat Viryam*)
3. Site of action (*Yatra Kurvanti tat Adhikara am*)
4. Time of administration of drugs and the period of their optimum concentration in the blood or the organs (*Yad Kurvanti sa K la* )
5. Mode of action (*Yath Kurvanti sa Up ya* )
6. Specific therapeutic action (*Yet Sadhavati tat phalam*)

*Cakrap i* explained that the term ‘*gu a*’ means *Rasa*, *V rya* and *Vip ka*. A

*dravya* performs certain local and general action by its *Rasa*, *Guna* & certain specific therapeutic actions by its *Vip ka* and *V rya*. E.g. *at var* & *Gud c*, though having same *Rasa*, show different *gu a-karm s*, when used in therapeutics. The *Sth na* (balance/homeostasis), *V ddhi* (increase) & *K aya* (decrease) of *Trido s* are under the control of *Dravya* (either *h ra* or *Au adha*). The constituents of *Dravya* viz *Rasa*, *gu a*, *v rya* & *vip ka* are responsible for *K aya*, *V ddhi* or *S mya* of *Do a-dh tu-mal s*.

*Do a* & *Vik ra* represents a departure from natural modes of functioning of the body, mind, intellect and special senses. When aggravated, one and the same *Do a* may cause manifold diseases depending upon the various etiological factors and the sites of manifestation<sup>20</sup>.

Ex.

- *Ur stambha, Raktayoni, K mal* – Site of their manifestation
- *Pi ik , Gulma* – Characteristic symptoms
- *le modara, Pl hodara* – From their cause

Innumerable are the permutations and combinations of *Ras s* and *Do s* as the degrees of their combination are innumerable. Same way the permutations & combination of *dravya* & *Vik ra* are also innumerable. *Dryav s* & *Vik r s* have depended upon the *Ras s* & *Do s*<sup>21</sup>. The term *prabh va* has been used by several *c ry s* under different contexts & meanings to denote the non-specific effects of drugs or disease. It can be considered under different synonyms like *akti*, *Vicitrapratyay rabdhatwa*, *Vik tivi amasamaveta*, *Acintya V rya*, *Anavadh ra ya*, and *Swabh va* etc.

Combinations of *drvay s* or *do s* have two customs i.e. *Ekala* (Single) & *Samud ya* (Group / Mixture / Compound). So *c rya* have illustrated for the knowing the *Samud ya prabh va* of *dravya* or *do a* with the help of *PSS* & *VVS*. *c rya Caraka* has described the relationship between *RASA-DRAVYA* as well as *DO A-VIK RA* in two ways *PRAK TISAMASAMAVETA* (*PSS*) & *VIK TIVI AMASAMAVETA* (*VVS*) *Siddh nta*.

*A au h ra Vidhi Vi esay tan ni* & *Upayoga Sa sth* (*h ra Vidhi Vidh na* / dietetic rule) is examination methods for determining the utility of food. These factors are conditioned by one another. Even though a man takes wholesome *h ra*, he should have to examine the following points to achieve proper digestion, assimilation and nourishment to the body. Both healthy as well as sick should examine these points while selecting the food.

Hence a good physician should try to know the all information about the normal condition of the stage given by our *c rya s* in this chapter.

### Conclusion:

The conceptual study dealt with the specific study of *Rasa Vim na* and its critical review. In this chapter *c rya Caraka* has mentioned some very important and unique fundamental principles. These principles are useful for both *Swastha* & *tura* persons. So both *Prayojan s* (aims) of *Yurveda* have been achieved successfully by this *Adhy ya*.

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