



Review Article

**ROLE OF DEEPANA PACHANA KARMA IN MANAGEMENT OF RASAPRADOSHHAJA VIKARAS**

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**ABSTRACT**

For a tree to stand erect with its branches, its roots must be strengthened by nourishing them timely such that the whole tree receives proper nourishment for its growth and development. Similarly, the *Tridoshas*, *Saptha Dhatus* and *Tri-Malas* are the roots strengthening this body when nourished timely. The *Dosha-Dhatu-Mala* in their state of normalcy enhances the strength of the body which is inferred through their respective physiological functions. This is achieved under the influence of two factors that is- *Ahara* and *Agni*. Ayurveda has endowed the function of thermogenesis and metabolism in the body to *Agni*. Proper functioning of *Agni* is responsible for all the metabolic activities in the body. Thereby, *Agnimandya* is said to be the root cause for all the diseases, as it results in the formation of *Ama* affecting the *Rasavaha Srotas* initially. The *Ama Lakshanas* resemble with the *Rasapradoshaja Vikaras*. *Kapha Dosha* is said to be the *Asrayee* in *Rasa Dhatu* and thereby the *Rasa Vruddhi Lakshanas* are similar to that of *Kapha Vruddhi Lakshanas*. So the *Chikitsa* as mentioned for *Kapha Dosha* can be implemented in *Vruddhi/Kshaya* of *Rasa Dhatu*. *Shodhana* without *Ama-Pachana* results in further complication. Therefore the line of treatment revolves around *Srotoshodhana*, *Pachana*, *Agnideepana* and *Vatanulomana*.

**KEYWORDS:** *Deepana Pachana Karma, Rasapradoshaja Vikaras.*

**INTRODUCTION**

The *Ahara* that is consumed for the sustenance of *Ayu* (life) gets transformed by the virtue of *Agni* into *Sara bhaga* (essence) and *Kitta bhaga* (waste product). This *Sara bhaga* (essence) possess all the nutrients required for the *Dharana* (maintenance) and *Poshana* (nourishment) of *Dosha-Dhatu-Mala*, which is also known as *Ahara-rasa*. For this to be achieved proper functioning of *Agni* is essential. There are three kinds of *Agni* *Jatharagni*, *Bhutagni* and *Dhatvagni*.

**Jatharagni** – It is considered to be the Superior of all the *Agni*, situated in *Amashaya*. It converts *Ahara* into *Ahara rasa*. It regulates all the metabolic activities and co-ordinates with the functions of other 12 *Agnis* in the body which are equally important. The line of treatment adopted for proper functioning of *Jatharagni* brings the equilibrium of *Dosha-Dhatu-Mala* and thereby the health of an individual is restored<sup>[1]</sup>.

**Bhutagni**– Our body is composed of *Panchamahabhutas* [*Akasha* (earth), *Vayu* (air), *Agni* (fire), *Jala* (water), *Pruthvi* (land)]. *Bhutagni* is the one that acts on these *Panchamahabhutas*. They are of five types namely- *Nabhasagni*, *Vayavagni*, *Agneyagni*, *Apyagni*, *Parthivagni* respectively. These

act on the respective *Mahabhuta* existing in the *Ahara*. Further after the completion of digestion it specially nourishes its respective *Mahabhutas* present in the body<sup>[2]</sup>.

**Dhatvagni** – *Dhatvagni* is responsible for the formation of *Rasadi Dhatus*. It is of 7 types namely, *Rasagni*, *Raktagni*, *Mamsagni*, *Medoagni*, *Asthyagni*, *Majjagni*, *Shukragni*. These regulate the formation of *Saptha-Dhatu* respectively. They possess respective *Srotases* such as *Rasavaha*, *Raktavaha* etc for their functioning. These *Srotases* provide a pathway for supplying the *Ahararasa* (essence) for metabolism. Hence for proper formation of *Dhatus*, proper functioning of *Dhatvagni* is essential<sup>[3]</sup>.

In brief, the *Ahara* that is consumed is partly digested by *Bhutagni* as well as *Jatharagni* (*Antaragni*), which is further digested and metabolized by *Dhatvagni* to bestow the body with *Bala* (strength), *Pushti* (nourishment), *Varna* (complexion) and *Utsaha* (enthusiasm) by the formation of *Saptha Dhatus*.

The formations of *Saptha Dhatus* are further explained with the help of following *Nyayas* (theories).

**i) Kshira-Dadhi Nyaya<sup>[4]</sup> (Law of Transformation):** *Kshira* (milk) and *Dadhi* (curd) are two separate substances which undergo complete transformation and as a result *Dadhi* (curd) is formed from *Kshira* (milk). Similarly the *Rasa Dhatu* formed from *Ahara-rasa* gets completely transformed into *Rakta Dhatu* and similarly *Mamsa*, *Medas*, *Asthi*, *Majja* and *Shukra* are formed by the virtue of progressive stages of transformation.

In the above quoted example, only the *Kshira* (milk) gets completely converted into *Dadhi* (curd) as a whole.

**ii) Khale – Kapota Nyaya<sup>[5]</sup> (Theory of Selectivity):** *Khale* is the term used for grains and the *Kapota* represents pigeons. When a heap of grain is kept at a place, pigeons from distant places come to pick up the grains depending upon their requirement and go back to their respective places; Similarly, *Ahara-rasa* is just like a heap of grains having the essence part. The *Dhatu*s based on their requirement pick up the nutrients from the *Ahara-rasa* and get nourished.

According to this *Nyaya*, *Ahara-rasa* reaches upto all the *Dhatu*s through different pathways and nourish each *Dhatu* in particular.

**iii) Kedari-Kulya Nyaya<sup>[6]</sup> (The Law of Transmission):**

*Kedara* means paddy field and *Kulya* denotes small channels. In the process of irrigation, water from the reservoir is supplied to the field through the small channels. The water reaches to the first part of the field and is utilized by the crop in that area, as the water moves further it reaches to the next part of the field and gets utilized by the crop in that particular area likewise the water gets utilized in the remaining part of the field. In the similar way, *Ahara-rasa* (*Kedara*) that is circulating throughout the body in the *Srotas* (*Kulya*) nourishes the respective *Dhatu*s. Likewise it reaches upto all the *Dhatu*s.

These three *Nyayas* (theories) simultaneously act based on the *Ahara-rasa* that is formed, where a part of it nourishes through *Kshira Dadhi Nyaya*, a part of it directly nourishes a specific *Dhatu* (For example *Kshira* directly acts on *Shukra Dhatu*) and the remaining part of it nourishes the *Dhatu*s that comes in its way while it is circulating throughout the body.

#### Formation of Rasa Dhatu

The *Ahara* which is composed of *Panchamahabhutas* gets transformed by the virtue of *Jatharagni* into "*Ahara-Rasa*". The *Ahara-Rasa* formed in *Amasaya* is *Agneya* and as it reaches the *Hrdaya*, it becomes *Soumya*. This implies that *Rasa* is a *Soumya Dhatu* and *Hrdaya* becomes the seat for *Rasa Dhatu*.

From *Hrdaya*, twenty four *Dhamanis* originate of which ten goes upwards, ten goes downwards, four goes transversely and thereby the *Rasa* circulates throughout the body in these *Dhamanis*.<sup>[7]</sup>

**Pramana of Rasa Dhatu: 9 Anjali<sup>[8]</sup>**

**Types of Rasa Dhatu<sup>[9]</sup>**

**1. Sthayi Rasa:** Which nourishes itself and circulates throughout the body

**2. Poshaka Rasa:** Which forms *Rakta Dhatu* and nourishes it.

**Functions of Rasa Dhatu**

➤ *Tarpayati Iti Sarvaneva Preenayati*- The *Rasa* circulating throughout the *Shareera* nourishes every part of the *Shareera* constantly by the virtue of it being *Param Sukshma* (i.e., it is capable of reaching the minute *srotas*).<sup>[10]</sup>

➤ *Vardhayati Iti Balam* - The *Rasa* promotes growth and development of the body in children (having age between 1-16 years).<sup>[10]</sup>

➤ *Dharayati Iti Madhyam Sampurnadhatutwat* -The *Rasa* also does *Dharana* of *Dhatu* (supports the *Dhatu*s) during the middle age of an individual.<sup>[10]</sup>

➤ *Yapayati Iti Vruddham Kshiyamandehatwat*- The *Rasa* sustains the body, while it undergoes *Dhatu Kshaya* as the age of person advances (i.e., as the person attains *vrudhapy* till death).<sup>[10]</sup>

➤ *Rakta Pushtim Karoti* - The *Poshaka Rasa* along with *Ranjaka Pitta* in *Yakrt-Pleeha* also being the *Raktavaha Srotomoola*, attains *Raga* and gets transformed into *Rakta Dhatu*.<sup>[11]</sup>

➤ *Rasat Stanyam*- *Stanya* and *Artava* are formed from the *Rasa Dhatu* as its *Upadhatu*.<sup>[12]</sup>

**Asraya-Asrayee Bhava in Relation to Rasa Dhatu**

The *Dosha-Dhatu-Mala* in its normalcy is said to be *Satmya* (conductive) for the body as they provide *Bala* (strength) to it. On the other hand *Vruddhi/ Kshaya* of *Doshadi* causes discomfort to the body. In order to plan *Chikitsa* (treatment) in such cases, knowledge of *Asraya-Asrayee* becomes necessary. *Kapha* is said to be *Asrayee* in *Rasa-Mamsa- Meda-Majja-Shukra-Mutra-Purisha*.<sup>[13]</sup>

Precisely *Kapha* has more affinity towards the *Rasa Dhatu*. *Vagbhata* also states *Rasopi Sleshmavat* i.e., *Rasa Vruddhi Lakshanas* are similar to that of *Kapha Vruddhi Lakshanas*.<sup>[14]</sup>

This infers the *Dravyatmaka, Gunatmaka* and *Karmatmaka* similarity between *Kapha Dosha* and the *Rasa Dhatu*. Therefore, the *Chikitsa* (treatment) as mentioned for *Kapha Dosha* can be implemented in *Vruddhi/Kshaya* of *Rasa Dhatu*.

**Table 1: Kapha Dosha Kshaya Lakshanas**

Sushruta <sup>[15]</sup>	Vagbhata <sup>[16]</sup>
1. Rukshata	1. Bhrama
2. Antar-Daha in Amashaya-Uras-Kanta-Shiras-Sandhi	2. Hrut-Drava ( Hrudi Kampa)
3. Sleshma-asaya (Amasaya) Shunyata	3. Sleshma-asaya (Uras-Shiras-Sandhi) Shunyata
4. Sandhi Shaithilya	4. Shlatha Sandhita (Sandhi Shaithilya)

**Table 2: Kapha Dosha Vruddhi Lakshanas**

Sushruta <sup>[17]</sup>	Vagbhata <sup>[18]</sup>
1. Shouklyam	1. Agni-Sadana
2. Shaitya	2. Praseka
3. Sthairya	3. Alasya
4. Gouravam	4. Gouravam
5. Avasada	5. Shwaitya
6. Tandra-Nidra	6. Shaitya
7. Sandhi Vishlesha	7. Shlathangatwam
	8. Shwasa-Kasa
	9. Atinidrata

**Table 3: Rasa Dhatu Kshaya Lakshanas**

Charaka <sup>[19]</sup>	Sushruta <sup>[20]</sup>	Vagbhata <sup>[21]</sup>
1. Ghattate	1. Hrut-Peeda	1. Roukshyam
2. Uchhai-Shabdham Na-Sahate	2. Hrut-Kampa	2. Shrama
3. Hrudayam Dravati	3. Hrut-Shunyata	3. Shosha
4. Tamyati	4. Trsna	4. Glani
5. Shulyate		5. Shabda-asahishnuta
6. Swalpachestata		

**Table 4: Rasa Dhatu Vruddhi Lakshanas (Rasapradoshaja Vikaras)**

Charaka <sup>[22]</sup>	Sushruta <sup>[23]</sup>	Vagbhata <sup>[24]</sup>
1. Asraddha	1. Hrudaya-Utkledam	1. Agni-Sadan
2. Aruchi	2. Prasekam	2. Praseka
3. Asya-Vairasya	3. Anna-ashraddha	3. Alasya
4. Arasajnata	4. Arochaka	4. Gouravam
5. Hrullasa	5. Avipaka	5. Shwaitya
6. Gouravam	6. Angamarda	6. Shaitya
7. Tandra	7. Jwara	7. Shlathangatwam
8. Angamarda	8. Hrullasa	8. Shwasa-Kasa
9. Jwara	9. Trupti	9. Atinidrata
10. Tama	10. Gourava	
11. Pandutwam	11. Hrut-Pandu Roga	
12. Srotorodha	12. Margavrodha	
13. Klaihya	13. Karsya	
14. Sada	14. Vairasya	
15. Krushangata	15. Angasada	
16. Agni-nasha	16. Akalaja Vali-Palita	

### Rasavaha Sroto-Dushti Nidana<sup>[25]</sup>

- *Guru-Shitam*: that which is heavy for digestion, increase *Kapha* in the body.
- *Ati-Snigdham*: excessive intake of unctuous substances
- *Ati-Matram* : excessive intake of *Ahara* in terms of quantity.
- *Samshnatam*: intake of conducive and non-conducive substances in equal quantity.
- *Chintyanam Ati-Chintanat*: Analyzing and Thinking excessively in the matters analyzed priorly.

### Samprapti of Rasapradoshaja Vikaras

Due to the intake of the *Nidanas* (etiology of disease) as mentioned above *Kapha Dosha Vriddhi* occurs predominantly along with *Vata Dosha* causing *Agnimandya* (impaired digestive fire). As a result there is formation of *Ama* (improperly digested material) which further impairs the quality of *Rasadi Dhatus*. *Rasa* being the first among the *Sapta Dhatus* gets impaired initially and thereby the successive *Dhatus* also get depleted qualitatively and quantitatively.

Therefore, a wide range of *Lakshanas* as mentioned in the above tables are seen depending upon the amount of *Nidana* (intake of causative factors) consumed and the progress of *Vyadhi Samprapti* (pathogenesis) occurred.

This infers the involvement of *Rasa* as a *Dushya* (impaired *Dhatu*) predominantly in the *Samprapti* (pathogenesis) that causes *Sroto-avarodha* (obstruction in pathways) in *Rasavaha Srotas* and as a result *Hrudaya* and *Manas* are also affected, as *Hrudaya* is *Rasavaha Srotomula* and also the *Adhistana* (seat) for *Mana*.

### Samprapti Ghataka

*Dosha*: *Kapha Pradhana Dosha, Vata Anubandha Dosha*

*Dushya* : *Rasa* (Predominantly)

*Agni* : *Jatharagni-Mandya* leading to *Rasa Dhatwagni Mandya*

*Srotas* : *Rasavaha Srotas* (Initially)

*Srotodushti* : *Sanga*

*Udbhava Sthana* : *Amashaya*

*Rogamarga* : *Abhyantara*

### Lakshanas of Rasapradoshaja Vikaras<sup>[26]</sup>

1. *Asraddha* (Disinclination towards food): In this condition there is lack of interest towards food person is able to consume the food.
2. *Aruchi* (Anorexia): In this condition there is lack of interest towards food and the person also feels difficulty while consuming the food.
3. *Aasya-Vairasya*: It is a condition where the taste of the food that is consumed, is perceived as *Vikruta* (i.e., other than its original taste).
4. *Arasjnata*: Complete loss of perception of taste by the *Rasanendriya* (Jihwa).
5. *Hrullasa* (Nausea): It is an unpleasant sensation of uneasiness and discomfort, often perceived as an urge to vomit.
6. *Gourav*: A feeling of heaviness in the body.
7. *Tandra* (Drowsiness or Somnolence): It is a state of strong desire to sleep or sleeping for unusually long hours.
8. *Angamarda*: It is a generalised body ache where in a person experiences squeezing kind of pain.
9. *Jwara*: Increased temperature in the body.
10. *Tama*: It is a state of momentary blackout.
11. *Panduvarnata*: It is a condition characterized with whitish discoloration of body.
12. *Sroto-avarodha*: Obstruction in the *Srotas* (pathway)
13. *Klaibya* (Impotency): It is a condition characterized by consistent inability to sustain an ejaculation sufficient for sexual intercourse in order to beget a progeny.
14. *Krushangata*: Emaciation of the body/body parts.
15. *Agnimandya*: Lack of appetite as a result there is impairment in the process of digestion.
16. *Ayathakala Vali-Palita*: It is a condition characterized by premature wrinkling of the skin and as well as graying of hair.

**Table 5: Comparison of Sama-Dosha Lakshanas with Rasapradoshaja Lakshanas**

<b>Sama Dosha Lakshanas</b>	<b>Rasapradoshaja Lakshanas</b>
<i>Gourava, Alasya, Klama (Sama Kapha)</i>	<i>Gourava, Alasya, Klama and Balabhramsha</i>
<i>Aavil-Tantula-Styana, Durgandhi Kapha, Aruchi (Sama Kapha)</i>	<i>Asraddha-Aruchi, Arasajnata, Asya-vairasya</i>
<i>Nishtiva (Sama Kapha)</i>	<i>Praseka</i>
<i>Agnisadana, Apakti (Sama Kapha)</i>	<i>Agnisadana</i>
<i>Vedana, Nistoda (Sama Vata)</i>	<i>Angamarda</i>
<i>Vibandha, Anila Mudhata, Malasanga (Sama Vata)</i>	<i>Sakrt graham</i>
<i>Shopha (Sama Vata)</i>	<i>Pandutwam</i>

**DISCUSSION**

*Agni* plays an important role in maintaining the health. It is responsible for maintaining the *Varna* (color complexion) as well as the *Prabha* (luster of the skin), enhancing the *Bala* (strength), *Utsaha* (keeping a person enthusiastic), *Upachaya* (regulating the metabolic activities and thereby nourishing the body) *Vyadhikshamatwa* (improving the resistance towards diseases), *Prana* (bringing stability in life). When this *Agni* gets extinguished then the body is considered to be dead.<sup>[27]</sup>

Causes for vitiation of *Agni*<sup>[28]</sup> :

- Ajeerna-ashana* (indigestion)
- Adhyashana* (over-eating)
- Vishamashana* (irregular eating)
- Asatmya-Bhojana* (intake of inappropriate food)
- Panchakarma-Vibhramat* (improper use of panchakarma)
- Rtu-Vaiparitya* (seasonal perversion)
- Vega Dharana* (suppression of natural urges)

Majority of the diseases are an outcome of malfunctioning of the *Agni*, caused due to the intake of either of the etiological factors mentioned above and as a result there is formation of *Ama*.

Therefore, Understanding the basic relationship between *Ama* and *Agni* is of prime importance in treating any disease. Maintaining a good appetite, ensuring regular *Mala-pravrutti* are of prime importance in enkindling the *Jatharagni*, which is directly related to *Dhatvagni*. Any impairment in either of them leads to the formation of *Ama* affecting *Rasavaha Srotas* initially which subsequently affects the *Rasa* and other successive *Dhatu*s. Therefore, *Agni* has the prime role in regulating the physiological functions of *Dosha-Dhatu-Mala* for the sustenance of the body and thereby the *Ayu*<sup>[29]</sup>.

When compared, *Ama Lakshanas* resemble with the *Lakshanas* of *Rasapradoshaja Vikaras*. *Kapha* being *Asrayee* in *Rasa Dhatu*, *Vruddhi/Kshaya* of *Kapha* resemble with *Rasapradoshaja Vikaras*. Thus the line of treatment revolves around *Srotoshodhana*, *Pachana*, *Agnideepana* and *Vatanulomana*.

**CONCLUSION**

*Langhana* is said to be the line of treatment<sup>[30]</sup> such that it results in *Agnisthapana* because a part of *Jatharagni* resides in *Rasadi Dhatu*s. *Mandya* or *Atideepana* of *Agni* in the *Dhatu*s will either cause *Vruddhi/Kshaya* respectively<sup>[31]</sup>. *Srotoshodhana*, *Agnideepana* and *Vatanulomana* are the main principles to be achieved in *Rasapradoshaja Vikaras*.<sup>[32]</sup>

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**Cite this article as:**

Ashrita S, Shivaprasad Hudeda. Role of Deepana Pachana Karma in Management of Rasapradoshaja Vikaras. International Journal of Ayurveda and Pharma Research. 2020;8(Suppl 1):33-38.

**Source of support: Nil, Conflict of interest: None Declared**

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