DISCUSSION- PART 1.

Discussion has been written on the basis of Review of Literature, Methodology and Observations in two parts. Part 1 consists of logical explanation of Rasa-Dosha correlation with the help of Review of Literature while in Part 2 discussion of Retrospective survey study has been done.

_Charaka samhita_ was taken as idea for the logical interpretation of discussion chapter in the Thesis as-

1. _Charaka samhita_ is the oldest samhita.

2. A separate _Adhyaya_ has been written or emphasized in _Charaka Vimanasthana Adhyaya 1-‘Rasavimana’_ which deals with the correlation of _Rasa_ and _Dosha_.

As it is known that Ayurveda has been written for both –_Swastha_ and _Aatura Avastha_, the discussion chapter in this Thesis is also written by the same way.

**RASA-DOSHA RELATION IN SWASTHAVRUTTA**

The main aim of _Ayurveda_ is either to maintain the physical and mental health of a person or cure the disease.(1)

_Ayurveda_ insists on preventing diseases, either physical or mental first. So in _Charaka samhita_ the first _Adhyaya_ or chapter in _Chikitsasthana_ is written about _Rasayana_ to prevent diseases. Even in _Sutrasthana_ the concepts of _Swasthvrutta_ are discussed within first 10 _Adhyaya_ or chapters. It indicates the importance of prevention of diseases over their treatment.

_Swasthavrutta_ word consists of 2 parts. _Swastha_-healthy state of a body and Mind and _Vrutta_-conduction. So it is nothing but the way or conduct of life to live in healthy way. To live healthy life by it is a goal of _Ayurveda_. For that _Dinacharya_ (Daily regimen), _Ritucharya_ (Seasonal regimen), _Sadvrutta_ (Ethical regimen) are mentioned in details in _Samhita_.

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The person who is having **Dosha - Agni – Dhatu- Aatma-Indriya-Mana** in normal state or equilibrium is said to be ‘Swastha’ or healthy. It is a very vast concept. Because this equilibrium differs person to person but within physiological limit.

* Sama dosha – It is a balanced state of Tridosha. Each Dosha is performing its work in normal condition. So Dosha should not be in Vruddhi-Kshaya Avastha. Otherwise it is considered as Vikruta.

* Sama Dosha are necessary to maintain the equilibrium of the body. In Vikruta Avastha they can trouble Dhatu-Mala.

* Dosha perform their own actions or karma in Sama Avastha. In Vruddhavastha these actions are performed in excess while in Kshayavastha some of these actions are not performed even normally. This is not equilibrium. So this is not a healthy state.

By obeying or applying these conducts of Swathavrutta one can not get diseases.

* Aahara (Food), Swapna (Sleep) and Bramhacharya (Chastity or guidelines for sexual relation / celibacy) are termed as Traya-upastambha or three supports of human life.

* Rasa are related to Ahara which is necessary for the life. To maintain the health, the proper use of Shadrasa is insisted always but by considering Prakruti and Satmya (homologation).

**Prakruti**

In this reference the appreciation of different *Rasa* by different *Prakruti* is mentioned. This is for ‘*Ekadoshaja Prakruti*’. Rule for *Dvidoshaja Prakruti* may differ.

*Dinacharya* and *Ritucharya* are described for physical health while *Sadvrutta* is for mental health. Both are explained for the prevention of diseases mainly. These regimens have been advised to avoid diseases. Efforts have been taken to discuss correlation of *Rasa-Dosha* in *Dinacharya* as well as *Ritucharya*.

1. **Dinacharya**-

*Dinacharya* comprises of *Ratricharya* also which includes general rules of *Maithuna* or Sex and sleep.

The main aim of adapting or following these conduct is to maintain *Dosha* in equilibrim. (5) The dominance of *Dosha* in the whole day is different. *Kapha* is dominant in the morning. *Pitta* is dominant during afternoon while *Vata* shows its dominance at night.

The complete description of these rules has been mentioned to fulfill the aim to keep *Dosha* in the state of equilibrium or ‘*Samyavastha*’ with the use of proper *Rasa*. Many references about the use of *Rasa* in *Dinacharya* or *Ritucharya* are also explained in texts.

1. **Dantadhavana**-(6)

It is advised to clean teeth and mouth cavity by herbs consisting of *Kashaya-Tikta-Katu rasa* early in the morning. Early morning is under the dominance of *Kaphadosha*. So these 3 *Rasa* are preferred for *Dantadhavana* as all are pacifying *Kapha*. They remove the coating of mouth by *Kapha* by the dominance of their *Vayu-Agni-Aakasha Mahaabhoota*. Toothpastes containing *Madhurarasa* should not be used.
2. **Udvartana**-(7)

*Udvartana* is the application or rubbing of dry *Choorna* or powder on the skin externally. *Udvartana* is for *Medoghna-Tvakprasadana* action by *Katu-Tikta-Kashaya Rasa dravya* like *Musta* etc. as these are *Kaphahara* in nature.

3. **Doomapana**-

*Doomapana* is also indicated in *Kaphavata Avastha* by *Katu-Tikta-Kashaya Rasa dravya* mainly.

2 **Ritucharya**

*Ritucharya* consists of general rules about the conduct of life with respect to changing seasons. *Ritucharya* also shows many important principles of correlation of *Rasa-Dosha*. Each *Ritu* shows the dominance of a specific *Rasa*. *Shishira-Vasant-Greeshma* belongs to *Aadanakala* as the *Bala* or energy level is diminishing day by day. So the dominance of *Rasa* is present as follows-(8)

*Shishira-Tikta*, *Vasant-Kashaya*, *Greeshma-Katu*.

On the contrary, *Varsha-Sharada-Hemant* belongs to *Visargakala* as the *Bala* is getting aggravated gradually. So the *Rasa* dominance is as follows-

*Varsha-Amla*, *Sharada-Lavana*, *Hemant-Madhura*.

Use of specific *Rasa* in specific *Ritu* or season is mentioned to keep *Dosha* in equilibrium.

*Vatadosha* is dominant in *Varsharitu*. *Amlarasa* is dominant due to *Amlavipaka* of *Jala*. So *Amla-Lavanarasa* are indicated but should not be consumed in excess. They are consumed in traces, so the word ‘*Vyaktamlalavana*’ has been used to mention it. As the *Agni* is ‘*Manda or Durbala*’ means not in
proper condition or kindled. *Madhurarasa* should not be consumed in large quantity even if it is *Vatghna*. So the use of *Amla-Lavana rasa* is advised. Both are *Ushna, Agnivardhana* and *Vataghna* in nature.(9)

*Sharada* shows the dominance of *Pitta* due to *Aatapa*. *Lavanarasa* is dominant in this *Ritu*. So it is advised to consume *Swadu-Tikta-Kashayarasa* mainly as these are *Pittaghna* in nature. The use of *Tiktatasarpi* is also mentioned separately to show the importance of *Tiktarasa*. (10)

*Hemanta* belongs to *Visargakala*. The human body gets strength or *Bala* from the nature. *Madhurarasa* is more powerful in this season. *Kaphadosha* is being accumulated in this season to get ‘Chayavastha’. But the general rule of using all *Kaphaghna Rasa* is not applicable here. Due to the cold weather in this season the *Pachakagn* creates more hunger and thus it troubles the body if not pacified by proper *Guru Aahara*. So *Madhura-Amla-Lavanarasa* and *Snigdhaguna* are used. (11)

It is also advised to avoid the use of *Vatala Aahara-Vihara* in this *Ritu*. (12)

The same conduct is applied in *Shishira Ritu*. Dominance of *Tiktarasa* is gradually increasing in this *Ritu* due to the aggravation of *Tiktarasa*. *Aadanakala* is started from *Shishira*. So excessive use of *Katu-Tikta-Kashayarasa* should be avoided. (13) (14)

*Shishira* is followed by *Vasanta* which shows the dominance of *Kashayarasa*. Accumulated *Kaphadosha* is getting melted in this *Ritu* due to the *Ushnaguna* which leads to various diseases. So *Vamanakarma* is advised in this *Ritu*. (15)

*Guru-Snidha-Amla-Madhurarasa* should be avoided as these are *Kaphakara*. (16)
Greeshma has the dominance of Katurasa totally. Vatadosha is getting accumulated in this season due to favorable condition. So use of Madhurarasa is indicated. (17)

Lavana-Amlarasa should not be used in excess as they are Ushna. (18) Thus proper advice is mentioned in texts about the consumption or use of specific Rasa to avoid Doshaprakopa. This concept is said to be the special concept in Ayurveda for the prevention of diseases. It fulfills the aim of Ayurveda.

**RASA-DOSHA CORRELATION IN AATURAVASTHA**

In Charaka Samhita Sootrasthan Adhyaya 20 Nanatmaja Vikara of Vata-Pitta-Kapha are mentioned. These are Vyadhi-swaroopa as well as Lakshana-swaroopa. Each Lakshana is due to only one Dosha. These are very important for the diagnosis.

1. नखमें-कुनखः/नखमंगुरसः (ग)

Vitiated Ruksha-Khara Guna of Vata creates same attributes at Nails. Nakha or nails becomes Khara-Krushna. It can be treated by Shastrakarma or combination of Madhura-Amla-Lavana Rasa Siddha Taila. (1)

2. विपादिका-पाणिपादस्फुटनः (च)

Cracking of heel or palm is named as Vipadika which is due to the vitiated Ruksha-Laghu-Vishada-Khara guna of Vata. Madhurarasa and traces of Lavanarasa are useful as they create softness-Mrudutwa at that region by Snigdhaguna along with internal medicines. Different Niryasa- (Gum) of Madhura-Kashaya Rasa are also used for healing. Goghruta is very useful as it is Snigdha.

3. पादशूलः—
Acute pain is named as 'Shoola' in Ayurveda. It is like a pain similar to piercing by a spear which is named as Shoola in Ayurveda. Any feeling either pleasure or unhappiness is felt by Vatadosha as these feelings are perceived by Indriya and Indriya are governed by Vatadosha. (2)

So the feeling of Shoola is also related to Vata. (3)

These feelings are perceived by Sparshanendria which is present over whole body except Kesha-Loma-Nakha etc. Padashoola has been mentioned as one of the Lakshana of some Vyadhi which can be treated according to the Chikitsa of that Vyadhi only. When it is due to Vatadosha only, the general treatment of Vatavyadhi is indicated in which Vatanulomana is necessary. Nirupastambhita Padashoola is treated by Madhura-Amla rasa as it is due to excessive Ruksha-Sheeta guna. So Ushnaveerya and Madhura-Amla Dravya are always useful. Agnikarma is more effective when Padashoola is associated with severe Vyadhi like Vishwachi-Grudhasi. But it is Adravya Chikitsa. (4)

It is the declination or bending of foot in either direction. It is due to vitiated Chalaguna of Vata. Vatadosha performs it is movement by the medium of Asthisandhi and Snayu-Kandara mainly. Proper movement of this Pada which is a Karmendriya never happens if it gets vitiated by Vatadosha.

Bhransha is displacement of an organ but the severity is more than Stransa. e.g Gudabhransha, Yonibhransha. Madhura-Amlarasa are indicated in this Lakshana. These are 'Shadindriyaprasadana and 'Indriyadrudhikara' respectively. In Gudabhransha Chikitsa, Changeryadi Ghruta is mentioned as it made up of Changeri which is having Amlarasa mainly. (5)
Shoola or cramp at Gulfasandhi is termed as Vatakhuddata which is treated by the use of Amla-Lavana Dravya and Swedana.

7. गुल्फग्रह-गुल्फशूलः(ग)

The sensation of seizing, grasping, holding of Ankle joint or Gulpha is termed as Gulphagraha. Vatadosha is vitiated by Ruksha- Sheetaguna at Gulpha to form Gulphagraha. Chalaguna or proper movement of Vata is ceased at this place which is accompanied by Shoola. Graha at various sites has been mentioned in general Kupita Vatalakshana in Charaka.(6)

Madhurarasa does not have any action on it. It requires Amla-Lavanarasa as these are useful Rasa to break Samprapti. Amlarasa due to its “Vatanulomana” action acts on ceased Chalaguna to motivate it. Ushnaguna helps this action as it is also motivative. Amlarasa is Snigdha. So it drives out Rukshaguna.

Lavana brings out Mardava or softness in any organ. It is also Snigdha. So it helps to lessen Rukshaguna at Gulpha. It is Sara in nature to motivate ceased Chalaguna of Vata (7)

Thus these two Rasa are useful to treat this Lakshana. Amla-Lavana Dravya Siddha Tailakalpana are always indicated for Bahyabhyanga which is followed by Sweda.(8)

8. पिंडिकोद्वेषन-पिंडिका जात्वयोगांसपिण्डः तस्योद्वेषनं दण्डादिनेव ताडनम्(ग)

It is a feeling of tightening or clasping at Pindika or calf region. Pindika is composed of Mansadhatu mainly. Pain like beating is also felt in Pindikodweshtana. Vitiated Chala-Ruksha-Sheetaguna guna are responsible for it.

It is treated by Amla-Lavanarasa also like Graha.

9. गुप्तसी-गुप्तसीशूले युक्तते(च)
Pain arises at Sphik or Buttock region and it spreads upto Prapada is termed as Grudhrasi. Kandara in this region is getting stretched due to vitiated Vata. So the patient feels Stambha and Shoola at that region. Due to this one can not walk straight but with slight tilt. This walking is similar to the ‘Vulture’s walking. So this disease is named as ‘Grudhrasi’. Vagbhata mentions that Vata vitiates Snayu to form it. (9,10)

In the general treatment of Grudhrasi Siramoksha, Bastikarma, Agnikarma are mentioned.(11)

Amla and Lavanarasa are indicated in the treatment of Grudhrasi to lessen Stambha and thus to relieve Shoola. But treatment of Vatakaphaja Grudhrasi is different. It is carried out by Vatakaphagha Dravya which are Tikta-Katu-Kashaya but Ushnaveerya mainly. Ushnaveerya relieves Gaurava-Tanda etc. e.g. Vrushadi Basti from Sushruta is effective.(12)

10. जानुभेद –जानुसन्ग: (र)

भेद–विद्धमानव ड्वः पीडः ((च.वि.२८/२०),विकृति: (च.चि.१९/६१),स्फोटनम्
(सु.उ.३२/८७), कृठरेण विदार्णवंद्र वेदनाविशेष: (सु. नि.१९/४)
भेदो विदार्णमिर्मिकंस्य (स.सु.१२/४९)

It is a type of Pain which is felt at different organs. It’s a tearing pain. Bheda is also related to the Purishavaha Srotas e.g. Vitbhed. But the meaning is completely different. It means the increased frequency of stools having watery consistency. It is also mentioned as one of the type of Virechana.

Bhedana has been also mentioned as one of the ‘Vranopakrama’ in Sushruta Chikitsa 1/34 .(13)

Janubheda is a tearing pain at Janusandhi. Sandhi is the place of Shleshaka Kapha which acts as a lubricant at the time of movement. Vyana is also related to this movement as it promotes it. So in the Lakshana of Asthivahastrodushti ‘Asthibhed’ is mentioned.(14). Vitiated Vata creates this type of Pain at Janusandhi. As Sandhi is mentioned as Moolasthana of Majjavaha Srotas, Majjadhatu is also related to Sandhi .(15) Majjagata Vata shows ‘Asthibheda’.(16)
So general treatment of Asthi and Majjavaha Strotas should be considered before starting the specific treatment which includes Panchakarma i.e. Basti by Tiktarasa Dravya etc. (17)

If this Janubheda is caused by Nirupastambhita type Vata some Lakshana of Kaphakshaya may be present at Janusandhi like ‘Sashabda Shravana’. It is a crepitus felt while examining Janu Avakasha or space is being formed which creates crepitus due to Kaphakshaya present at each Sandhi. In this case Madhura-Amlarasa are indicated as they are Brunhana. They lessen Kaphakshaya. If Stambha is present at Sandhi which is causing pain different types of Sweda with the use of Amla-Lavanarasa are useful.

91. जानुविश्लेष—जानुशैलिक्यम् (म)

The meaning of Vishlesha is a separation (dislocation) or disunion. Januvishlesha is the similar feeling of getting separated. Gangadhara quotes it as the feeling of lethargy at Janusandhi. Shleshakakapha acts as a lubricant at different joints for the smooth movements of that joint or Sandhi. Kaphakshaya causes the feeling of Vishlesha. Sushruta mentions ‘Sandhivishlesha’ Lakshana in Ojakshaya. (18)

Madhurarasa is indicated in this as it is Snigdha, Rasayana and Ojovardhaka. (19)

Use of Jeevaniya Dravya of Madhurarasa is also useful in this condition. Proper use of Madhurarasa nourishes Kapha which is in Kshayavastha and thus is helpful to relieve pain e.g. Bala- Ksheerabala or Mahanarayana Taila.

92. उरस्तंभ—उरस्तंभक्षेत्रि नोरुस्तंभायः व्याधि:स्लेष्मेद:प्रथानत: किन्नुरस्तंभनात्रां वातकृतमन्यदेकम् (म)
Urustambha is mentioned separately in Charaksamhita while Vagbhata mentions it in Vatavyadhi. It shows the dominance of Kapha-Meda. Thus it is due to Upastambhita Vataprakopa. (20)

So it needs Shlema-Medahara treatment. e.g. Navakaguggulu. (21)

The general treatment includes Rukshopachara. (22)

The opinion of Gangadhara about this is different. He excludes this type of Urustambha due to Kapha-Medavruddhi from 80 Vatalakshana. He quotes that this Urustambha is only due to Vata without having relation with Kapha-Meda. So it is due to the obstructed Chalaguna of Vata getting vitiated by Ruksha-Laghuguna. It needs the use of Amla-Lavanarasa to remove this obstruction and to promote Chalaguna followed by proper use of Madhurarasa. This type belongs to Nirupastambhita samprapti.

The inability to perform one’s own work or action properly is termed as ‘Sada’. Actually Vatakshaya also shows similar Lakshana. (23)

But this Lakshana has been mentioned under ‘Kupitavata Lakshana’. Vata is self-existent. It governs other Dosha and Mala also. (24)

It can be vitiated by It is own also to generate ‘Sada’. So it is treated by Amla-Lavana rasa which are Snigdha, Vatanulomana.

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Vata gets vitiated in Kati or waist region. It pulls Kandara in Sakthi or thigh region. Person becomes Pangu or lame by one leg. When both legs are affected by same Samprapti person becomes lame by both legs and the condition is termed as Khanja. Sneha–sweda by Madhura-Amla-Lavanarasa followed by the use of proper rasa according to the type of Samprapti whether Upastambhita or Nirupstambhita is done for it.

14. गुदाह्रण्श—

Downward displacement of Guda or Anal canal (Prolapse of rectum) from its place is termed as ‘Gudabhransha’. It is severe than ‘Stransa’. It is treated by the combination of Madhura-Amla-Lavanarasa. Madhurarasa strengthens Dhatu while Amlarasa helps to bring vitiated Apana in its normal condition. Changeryadi Ghruta is mentioned in this condition.

15. गुदार्ति—

Arti is a type of pain. It is named as Gudarti if is is felt at Guda. It is treated by the treatment of main Vyadhi e.g. Gudarti in Arsha by Takrarishtra etc.

16. वृश्णास्फोध—It is treated according to the main Vyadhi.

17. प्रेक्षास्फोध— It is treated according to the main Vyadhi.

18. वंक्षणानाह

Vata is getting obstructed at Vankshana area which is treated by Amla-Lavana Dravya and also according to the main Vyadhi.

19. ओष्णामेद— Like Janubheda. Only the site is different.
20. विद्बेद—

Increased frequency of Purisha is termed as Vidbheda. It indicates broken normal consistency of stool, watery to loosely formed stools. It is due to the increased Chalaguna of Apana or Samana vayu. It is a Lakshana of some Vyadhi and treated by general treatment of main Vyadhi. e.g. Vidbheda in Purishaja Krumi by Katu-Tikta-Kashaya rasa.

21. उदवर्त—

Two types of Udavarta are mentioned in Samhita. In Siddhisthana, chapter 9 Charaka has mentioned detailed pathogenesis of Udavarta which is created or formed by vitiated Apana which is vitiated by Atiyoga of Kashaya-Tikta Rasa and other causes like Vegavarodha etc. Due to these causes Apana becomes ‘Vimargaga or Pratiloma’. It tends to go in upward direction which is not in its normal direction. So in the Chikitsa, Lavana-Amla Rasa Dravya are mainly used and not Madhura. Being Vataghna, Madhura Rasa does not have any action to break the Samprapti. Amlarasa is Moodhavatanulomana. So it helps to bring Pratiloma Apana in its normal path. Lavanarasa is Sara-Adhastransi. So it helps Amlarasa. Both are Ushnaveerya and Snigdha. So in combition they can break the Samprapti of Udavarta. (25)

22. खङ्जत्व—

As Pangu.

23. कुञ्जत्व—

Vitiated Vata gets localized at Ura or Prushthahpradesha to bend person forwards (Kyphosis, Gibbus). This condition is termed as Kubja. (26) Localised Snayu-Peshi-Kandara-Asthi are vitiated by vitiated Vata. Many a times it is
congenital due to *Dauhridavimaanana*. *Stambha* at the site is treated by *Sneha-Sweda* by *Amla-Lavanarasa*. *Dhatuksheenaavastha* is treated by *Madhurarasadrayya* which acts on *Mansava srotas* e.g. *Kapikacchu, Ashwagandha*.

24. *वामनत्*- It is Dwarfism. It is hereditary.

25. *त्रिक्राह-* Like *Graha*. Only the *Sthana* or site is *Trika*.

26. *पुछ्राह-* Like *Graha*. Only the *Sthana* or site is *Prushtha*.

27. *पाश्चावम्यः*- Various types of pain are generated due to main *Vyadhi* at *Parshwa* area which are treated by general treatment of respective *Vyadhi*.

28. *उदश्रेष्ठ-उदरस्याबेष्टनमिन्द्रावेषः*(च) The *Samprapti* and *Chikitsa* are similar to *Pindikodweshtana*. The same feeling of tightening and pain is felt at *Udara*.

29. *ह्यूमोह-* It is a condition like *Unmada* in which but the *Vegavastha* subsides in short time. It is treated as *Unmada*.

30. *ह्यूद्रव-ह्यूदयस्य दृतिःस्फुरणम् (ग)-*
Increase in the velocity of *Hrudaya* is termed as *Hruddrava*. It is due to the increased *Chalaguna* of Vata. *Sthiraguna* of *Madhurarasa* is required to treat this condition. e.g. *Bala*.

**31.वक्षःउदर्वः—**

It is a type of *Shotha* which is treated as *Shothachikitsa*.

**32.वक्षःप्रयोगः—आवरणे \प्रतिबन्धे\अनुरोधे.**

It is defined as obstruction of *Vata* at *Vaksha* area which is treated according to main *Vyadhi*.

**33.वक्षःस्तोदः—**

Various types of pain are generated due to main *Vyadhi* at *Vaksha* area which are treated by general treatment of respective *Vyadhi*.

**34.बाहुशोषः—अवबाहुक (ग)ः—**

Wasting of *Dhatu* or muscles in the arm region or *Bahu* is termed as *Bahushosha*. Vitiated *Ruksha*-*Sheeta*-*Laghuguna* of *Vata* are responsible for it. Combination of *Madhura*-Amla-*Lavanarasa* is required for the treatment. Being *Ushnaveerya* and *Snigdha*, Amla-*Lavana Rasa* are *Vataghna*. *Madhura*-Amlarasa are *Brunhana*. Therefore *Dravya* of these *Rasa* in combination are useful in this *Lakshana* e.g. *Bala Aamalaki*, *Saindhava*. *Mashasaindhava Taila* mentioned in *Charaka Chikitsa* is also useful in this condition of *Sankocha* and *Shosha* which is prepared by *Masha* and *Saindhava* mainly.

**35.ग्रीवास्तम्भः—**

Movement of *Vata* is obstructed at certain site which is named as *Stambha*. When it is present at *Greeva*, it is termed as *Greevastambha*. *Chalaguna* of *Vata* is stopped in this condition. *Madhurarasa* is not useful in it. Amla-*Lavanarasa* are required. *Amla* is *Vatanulomana*, *Snigdha*, *Ushnaveerya*. It promotes obstructed
Chalaguna. Lavanarasa is Ushnaveerya, Sara. So it helps Amlarasa. Salvanasweda is useful in this condition. (27)

36. मन्यास्तम्भ-वाताधिकारे वाच्यः(ग)–

As Greevastambha.

37. कुच्चोद्धवस-शुष्ककासः(गं)।राजयक्षमणि कफलिंगत्वेन व उक्तः स च कफमिश्रवातानुनुन एव,स चात्र नन्देयः।

It is Shushkakasa or dry cough which is mentioned as one of the Lakshana of Rajayakshma. It is treated as per the treatment of Rajayakshma.

38. हनुमेद-हनुस्तम्भः(गं)

As Janubheda only the site is Hanu.

39. ओष्ठशेद-ओष्ठस्तम्भः(गं)

Excessive Ruksha-Sheetaguna of Vata creates this Samprapti. It creates cracks on Oshthapradesha or lips. Madhurarasa is required to pacify Rukshaguna. e.g. Ghruta.

40. अक्षिबेद-अक्षिगोलक्षणाभावावरुप अक्षिस्तम्भः(गं)

Pain at eye apparatus is termed as Akshibheda. It is treated as per the main Vyadhi.

41. दंतशूला-दंतशूलागं(गं)

Dantashoola is termed as Dantabheda. Sheeta-Rukshaguna of Vata creates this Shoolा. Gandusha-Kavala of Madhurarasa and Ushnaveerya is useful to treat it. e.g. Tiltailaa.
It has also been mentioned as one of the Lakshana of Asthipradoshaja Vikara. Ruksha-Laghuguna of Vata vitiates Danta to break them into small pieces. It is a condition similar to Asthikshaya. It is also termed as Dantabheda. It needs to be treated by Parthivadravya of Madhurarasa which is Asthisamana e.g. Ajasthi.

42. Dantaveshth – चलदन्तवेश्ठ(ण)

Dantaveshtha covering Danta becomes lax. Danta or teeth starts to move due to this laxity. Madhurarasa is necessary to toughen this lax Dantaveshtha e.g. Tiltailaa.

43. Mookatva –

Inability to speak is termed as Mookatwa. It is since birth. Some Avasthavishesha also shows this Lakshana like Pranavruta Samana. It shows Jada-Gadgada-Mookata. It is treated by Yapanabasti and Shodhana by Vamana etc. So combination of Rasa is used.

44. Vaksanga – वाक्संग जातित्तरकालं वाक्यपुरुष्यभावःअस्कुटवचनम् वा(ण)

Vaksanga is defined as inability to speak properly (inarticulate speech). Generally it is not since birth. Inability to speak since birth is named as Mookatwa. Vaksanga is due to vitiated Chalaguna of Kupita Vatadosha. It is related to Vagindriya which is governed by Pranavayu. It is mentioned as one of the Lakshana of some diseases e.g. Ardita. (28)

In Ashtangarhidaya Jivastambha is described in which also one is not able to eat, drink or speak which is to be treated as Vatavyadhi Avastha by Amla-Lavana rasa as they promote the restricted Gati of Vata. (29)

In some types of Aavrutavata, Vakswaragraha have been mentioned as a Lakshana e.g. Kaphavruta Udana. Principles of Chikitsa differ in this case. (30)
The feeling of Kashayarasa in the mouth is termed as Kashayasyta. Kashayarasa is a main Rasa to vitiate Vata. It is a Lakshana of different Vyadhi like Vataja Jwara etc. which is treated by the general treatment of the related Vyadhi. Kashayasyta in Rajayakshama is treated by the combination of Prasanna, Draksha, Shunthi, Saindhava etc.

The sensation of dryness in the mouth cavity is termed as Mukhashosha. It has not been mentioned as a separate Vyadhi in any Samhita. But it is mentioned as one of the Lakshana of many Vyadhis. Of course it is a Lakshana due to vitiated or increased Ruksha-Laghu Guna of Vatadosha. It can lead to Trushna. Madhurarasa is always useful as it is Snigdha-Preenana-Tarpana.

Inability to perceive any Rasa is termed as Arasadnyata. This is related to Pranavayu as it controls and maintains Indriya. Maintenance of Indriya and Indriyartha are main actions of Shuddha Shonita as mentioned in Charaka Su.24, Vidhishoniteeya. Rasa and Raktadhatu are Tarpana and Jeevana respectively. Madhurarasa is Indriyaprasadana. So Ksheerabala Taila mentioned in Vatashonita chikitsa in Charaka is useful.

Inability in the perception of smell is termed as Ghrananasha caused due to vitiated Pranavayu. So Nasya by Madhuradravyasiddha Taila is indicated.
Types of Karnashoola have been mentioned in Samhita. Vata is responsible for any Shoola. In Vataja Karnashoola Snigdha, Ushnaveerya Amla-Lavana rasa are mentioned. Ghrutapana is also mentioned to pacify Vata.

Prakrutavata is responsible for hearing or auditory perception or any Shabda or sound. Pranavayu governs Shrotrendriya. It transfers the knowledge of Shabda to Mana and Aatma. Vitiated Prana is responsible for Ashabdashravana. Combination of Madhura-Amla-Lavana rasa is indicated.

The condition in which the person can perceive only higher frequencies only is termed as Ucchashruti. It is related to vitiated Prana and Shrotrendriya mainly. Indriyaprasadana karma is performed by Madhurarasa. It helps to purify Shrotrendriya e.g. BalaTaila.

Vidhura Marmaghata shows Badhirya. It is treated by Madhurarasa siddha Taila like Dhanwantara.

Inability of eyelids for proper movement is Vartmastambha. (31) It is due to vitiated Ruksha-Chalahuna of Vata. Netratarpana is done by Siddha Ghruta like Yashtimadhu. It is mentioned as one of the Lakshana of Ardita which is treated by general treatment of Ardita.
Inability to open eyelids is termed as Vartmasankocha which is treated by the treatment of related Vyadhi by Tarpana etc.

It is Vataja Timira which is treated by Granthokta Chikitsa of it.

It is treated by general treatment of Vatabhisyanda. According to Vagbhata, Akshaglani Lakshana is seen in Mansakshaya. It needs Brunhana Chikitsa. Chakshushya Basti mentioned in Vagbhata Bastikalpa is useful in it. But it is prepared by the combination of Rasa.

Displacement of eyeball is termed as Akshivyudasa. It is an Arishtalakshana.

Displacement of eyebrows is termed as Bhruvyudasa which is also an Arishtalakshana.

Like Janubheda.
61. शिरेंकृक्षण - केवलं शिरं पीड़ा, न तु पंचसिरेयोग्या ये उक्ता।(रं)

It is a headache due to Kevalavata which is treated by the general treatment of Vataja Shirashoola with the combination of Madhura–Amla –Lavana rasa.

62. केशाभूमिस्फुटन - विदर्णम्(रं)

It is an Arishtalakshana.

63. अर्द्धरे -

It is treated by general treatment of Arditavyadhi by appropriate type of Samprapti –Upastambhita or Nirupstambhita.

64. एकांकरोग - वातरोगाध्याये वाच्यः।

General treatment is as per Ekangaroga.

65. सरवंगरोग -

General treatment is as per Sarvangaroga.

66. पक्षवध -

General treatment is as per Pakshaghata.

67. आक्ष्येपक -

General treatment is as per Aakshepaka.

68. दण्डक -

It is Asadhya vyadhi according to Samhita.
Feeling of fainting is *Tama* which is treated by the treatment of related *Vyadhi*.

*Bhrama* has not been mentioned as a separate *Vyadhi*. It is mentioned as one of the *Lakshana* of some *Vyadhi*. Therefore it is treated by general treatment of related *Vyadhi*. It is due to vitiated *Rajoguna of Pitta* and *Anila*. So *Sthiraguna* of *Madhurarasa* is necessary to control vitiated *Chalaguna*. It is done by combination of *Rasa* e.g. *Laghupanchamoola* which is *Vatapittashamaka* contains *Dravya* of *Madhurarasa* mainly.

It is similar to the Tremor. ‘*Kampa*’ is also a synonym. It is felt in *Karmendriya* like *Hasta-Pada* mainly sometimes in *Jihvaa* too. It is due to the aggravated *Chalaguna of Vata* which is treated by *Madhurarasa* mainly as it is ‘*Sthira*’. It creates stability or steadiness in the body.

Yawning is also one of the actions of *Vata*. Vitiated *Vata* causes excess yawning(33). It has come as *Poorvaroopa* as well as *Lakshana* of some *Vatapradhana* diseases e.g. in *Vatajwara* and in *Jwara*-*Poorvaroopa* .(34) Thus to diagnose and treat *Vatapradhana Avastha* of certain diseases this *Lakshana* is important. Treatment is given according to the main *Vyadhi*.
Jrumbhanigrahaja Udavarta has been also mentioned in Sushruta Samhita. It is due to the suppression of yawning sensation. (35)
It is also one of the Lakshana of Nidravega Pratighata (36) which is treated by Swapna-Samvahana etc. Madhurarasa is indicated as it is Kaphala e.g Mahishaksheera.

74.विषाद-मनोदैन्यम्

The feeling of dejection or sorrow is named as Vishada. It is one of the Manovikara in which one is not able to change the state of calamity due to depressed state of Mind. One wants to come out of this state, but due to depressed state proper efforts either physical or mental can not be taken.

So Vishada is said as the biggest factor to increase the severity of any disease as mentioned in Charaka Agryasangraha.(37)

Utsaha is also a mental attribute to promote or perform activities. It is opposite to Vishada. It is achieved by Vata. (38)

As Mana is an Indriya, Madhurarasa is indicated as it purifies Indriya
It shows pacifying action on Karmendriya. Madhurarasa strengthens all Indriya by Tarpana action. On the contrary Madhurarasa creates Lakshana like Sandnyapranasha, Aalasya etc. due to Atiyoga in which Katu-Tikta-Kashayarasa are indicated.

75.अतितलाप-वातकृतः

Vakpravruti is one of the main actions of normal Vata. (39)

Vata governs Vagindriya also. Mana is also important for Vakpravruti.
In Panini, the physiology of Vakpravruti has been described. (40) A desire to speak, normal Vagindriya and Jivha are necessary for the production of Speech. Mana and Vata are interrelated. Pranavayu maintains Mana in its normal state. Udana brings normal Vakprapruti. (41) According to a general rule, Vitiates Dosha show their Karma or Actions in excess. (42). So vitiated Vata shows ‘Atipralapa’ lakshana in Vatavruddhi. (43) Rajoguna and Chalaguna when get increased vitiate Mana and Vayu to displace them from their state of equilibrium and create Atipralapa or tendency of excessive speech (blabbering). Mana needs Prasadana in this stage. Vata needs to be treated to pacify its increased Chalaguna. Sthiraguna is required to pacify this Chalatwa. So Madhurarasa is useful in this state. It is Sthira-Indriyaprasadana and Marutaghna. So Medhya Dravya of Madhurarasa can be given like Yashtimadhu or Kooshmanda. Madhurarasa also pacifies Vruddhavata to break basic Samprapti.

७६.रौठ्य—

It is one of the important attributes of Vata. It is opposite to the Snigdha Guna of Kapha. It helps Chalaguna for Gati in normal state. Atiyoga of Aahara-Vihara of Rukshaguna makes the whole body or any organ Ruksha where Vata tends to get attracted to commence Samprapti. The dominance of Rukshaguna can be created in any organ e.g. Twakgata Vata in which skin becomes Sphutita-Supta-Krusha-Krushna-Satoda-Saraga etc. (44) In its treatment Sweda-Abhyanga-Avagahasweda and Hrudya-Anna are mentioned. Madhura-Amla Rasa are mainly useful as both are Snigdha and Bruhana. Amlarasa is Hridya. So Aahara with proper quantity of Amlarasa can be consumed. (45) Ushnaguna of Pitta also creates Roukshya, but it is always accompanied by Daha.

७७.पारूह्य—

It is the upper grade of Rukshaguna. Parushya Lakshana is mentioned as a sign of many Vyadhivishesha. It is nothing but excessive roughness or coarseness. It is felt on Twak e.g. Vataja Shotha shows Parushatwak. (46)
Parushata is also related to speech. In Sushruta, Parushavak is mentioned as one of the Lakshana of Vataja Unmada. (47)

It is also mentioned as Manasalakshana in Vataja Apasmara.(48)

Due to the excessive roughness combination of Madhura-Amla-Lavana rasa is indicated in Parushya. It also requires combination of Sneha to get relieved.

78.श्यावरुणभासात्— Brownish black color is termed as Shyavarunabhasata.

It is relieved by the treatment of related Vyadhi.

79.अस्वप्नः—

Insomnia or sleeplessness is named as ‘Aswapna’ in Ayurveda. Nidra is dependent on Kaphadosha and Tama. (49) Due to Vatavruddhi and Kaphakshaya the person becomes insomniac. Due to vitiated Pitta Nidra becomes less which is termed as ‘Nidralpata’ as mentioned in Vagbhata. (50)

On the other hand side Kaphavruddhi causes Atinidra. (51)

In Aswapna, all Vatashamaka treatments are indicated to pacify Vata which is causing it. Madhurarasa is indicated in this condition because it is Kaphakara. (52)

Nidravegavarodha also shows different Vatalakshana and it needs similar treatment. (53)

Mahishak sheera is Madhura-Guru and it can be used in Anidra as it is Kaphala. (54)

80.अनवस्थितचित्तः—श्याणकस्वभाववैपरिवर्त्तमानः(ग)

Sudden change in mental state is named as ‘Anavasthitachittatwa.’ It is due to the vitiated Chalaguna of Vata. Vitiated Chalaguna displaces Mana from its normal state as Vata is responsible to maintain normal state of Mana e.g. in Vataja Apasmara and Unmada, Anavasthitapanipada is seen. (55)
So in Vataja Unmada, Snehapana is indicated as a first line of treatment. (56)
Sneha helps to maintain Chalaguna and thus it helps to bring vitiated Chalaguna
to Sthiraguna .(57)

पित्त

Discussion of 40 Pittalakshana is as follows-

1. ओष–पार्श्वस्थितेन्व वस्तुनिः पीडा(ग)

The feeling of burning sensation as if the fire is kept beside is named as ‘Osha’. It
is due to the vitiated and increased Ushnaguna and Drava–Sasnigdha guna of
Pitta. It is limited to an organ only. When it is due to Samapitta then Tiktarasa is
used e.g. Guduchi. In Niramavastha Madhurarasa is indicated e.g. Sariva, Vidari.
(58)

2. प्लोष–किंचिद्वन्नमिव(च)

It is also the burning sensation but the intensity is less. It is again due to the excess
Ushnaguna with Drava and Sasneha guna. Treatment is given as Osha.

3. दाह–सर्वःगद्धनमिव(च)

Burning sensation of the whole body is ‘Daha’. The Samprapti is more severe due
to vitiated Ushna-Teekhsna-Laghu guna of precipitated Pitta. Vyanavayu throws
vitiated Pittadosha by Ushnaguna throughout the body. Daha is described as
separate Vyadhi in Madhavanidana. Samanavayu plays very important role in the
Samprapti of Daha.

Niramavastha of Daha is treated by Madhurarasa as it is Sheetaveerya, while
the Samavastha is treated by Tiktarasa. Siddhasneha Kalpana is also useful for
external application. These are the combinations of Rasa e.g. 
Chandanabalalakshadi Taila, Balaguduchyadi Taila etc.

4. दवशु-धकधकिका इति लोके ख्याता (च)

As Osha or Plosha.

5. धूमक-धूमोदनमणिव (च),धूमोदिरणिमिव (ग)

As Osha or Plosha.

6. अलक-अम्लोदिरणिमिव (ग)

Prakrūta Rasa of Pitta is Katu according to Sushruta (59). When it becomes Sama, its Rasa is changed to Amla. So Tikta rasa is indicated in Amlaka. Nirama Pitta has Katurasa for Parinamana or digestion. In Samavastha it becomes Amla. So Amlaka Lakshana is always present in Samavastha. (60)

7. विदाह-धुकानामर्थपाकः (ग)

Ushna-Teekshna guna of Pitta are responsible for proper digestion. When these Guna are diminished, digestion is hampered. Agni which is situated in Pitta is also weakened. This weak or feeble Agni can not digest food properly. This food or Aahara remains in undigested state of Amlavaasthapaka for more time. It creates Vidaha. Thus Vidaha is related to the Aamavastha of Anna. Madhuraraasa is not useful in this condition because it doesn’t have Pachana action. Tiktaraasa is always indicated here as it is Pachana e.g. Guduchi.

8. अन्तदाह-अप्यनन्त्रे तुष्पत्तातु (ग)

Daha or burning sensation, especially of internal organs is termed as Antardaha. If it is due to Aama, Tiktaraasa rasa is indicated. Dhatukshaya also exhibits Antardaha which needs Madhura and Jeevaniya Dravya like Yashtimadhu, Vidari.
9.अंसदाह–

Daha is burning sensation at Ansa or shoulder region. It is due to vitiated Ushna-Teekshna Guna of Pitta. It has been mentioned as one of the Lakshana of Rajayakshma in Pittapradhana condition (61). It is treated by general treatment of Rajayakshma with the special use of Madhurarasa as it is Dahaghna and Jeevaniya e.g. Bala, Yashtimadhu.

10.उष्णाधिक्य–बहिरोषणाधिक्यम् (ग)

It is also related to the excessive Ushnaguna of Pitta which can be felt by touch. Mrudu-Sheeta –Ushnaguna are perceived by Touch.(62)

Madhura-Tikta-Kashaya all are having Sheetaguna. So they can be used in this condition according to the Vyadhi e.g. Vidari, Guduchi, Ushira.

11.अतिस्वेद (अंगस्वेद)–सर्वदा विचित्र किचित्र स्वेदः (ग)

Sweda is one of the places of Pittadosha. Pittaprakruti person can show excessive Sweda naturally also. But when when Pittadosha gets vitiated by Ushnaguna it can lead to Atisweda. Medadhatu is also one of the Moolasthana of Swedavaha Srotas. So Pitta and Meda both factors should be considered while treating Atisweda.

Tikta-Kashayarasa are mostly useful in this condition. These are Ruksha-Laghu-Vishada-Khara in nature. They absorb excessive Sweda due to these attributes when used internally or externally e.g. Nagapushpa .(63)

12.अंगगंध–गात्रे व्यक्तगन्धः (ग)
Visragandha or unpleasant odour is a character of Pittaprakruti due to Visraguna. So Pittaprakruti person uses different perfumes to overcome it. Pitta when vitiated by this Guna leads to Angagandha. Shariradourgandhya is one one of the Lakshana of Shonitadushti as it is a place of Pittadosha.

Sugandhi Dravya of Tikta-Kashaya Rasa are used in this condition like Ushira, Musta which are Tikta and Pittaghna in nature. Sariva can also be used as it is Madhura and Sugandhi.

13. अंगवदरण—गात्रप्रदेरविशेष विदीर्णता(गी)

Emergence of small wounds or Vrana in different organs of the body is termed as ‘Angavadarana’. It is due to the Ushnaguna of Pitta which leads to ‘Paka’ of different organs to make Vrana.

If excessive Srava or secretion is present along with Angavadarana. Tikta-Kashaya Rasa are indicated as they absorb Srava by their Ruksha-Laghu-Khara-Vishada guna. They are Pittaghna.

If it is due to Ushna and Rukshaguna and without having Srava then Madhurarasa is indicated e.g. Yashtimadhu.

14. शोणितक्लेद—

The wetness or moisture in the body is broadly called as Kleda. In normal condition it helps to maintain the body. It is a character of Aapa Mahaabhoota. This wetness is carried away by Mootra while Sweda tries to maintain it in the body. Sweda is also one of the places of Pitta. (64)

Shonita is vitiated by excessive intake of Lavana-Amla-Katuras and Drava-Snidhga-Guruguna. (65)

These factors aggravate the quantity of Aapa or fluid in Shonita which leads to Shonitakleda. Dravatwa in the Shonita is increased which is not normal.
Tikta and Kashaya are useful here as they absorb excessive Dravatwa by their Ruksha-Laghuguna and Katuvipaka .(66)

Kleda which is vitiating Mansadhatu is called as Mansakleda. Madhura-Amla-Lavana Aahara in excess can vitiate Mansadhatu. Grain from new crop is also Kledakara .(67)

Abhishyanda is a type of Kleda in the body. Dalhana has commented on this as Abhishyandi are those who make Dosha-Dhatu-Mala and Strotas excessively wet or Kledayukta.(68)

Abhishyandi Aahara is one of the cause of Mansavaha Strotodushti.Thus this all Hetu vitiates Mansadhatu. Due to this Kleda which is a form of Aapa Mahaabhoota Mansadhatu becomes Lax.

Pitta is also having Drava and Sasneha and Ushnaguna. These all attributes make Mansadhatu more Shithila or Lax to generate many diseases like Kushtha, Prameha.

Tikta-Kashayarasa are mainly useful in this condition. They pacify Ushnaguna of Pitta by their Sheetaguna. They absorb excessive Kleda Mansadhatu. Their Ruksha-Laghuguna acts to strengthen Mansadhatu. (69)

The same treatment of Daha is applied here. It is excessive burning sensation of Twak.

As Daha.

16.твагдхाः—शरीरवातिक्षर्मज्वालामात्रम्(गः)

17.मांसदहाः—

18.त्वग्नदहाः—बाल्य गात्रावदरण, चर्मवदरण तु चणामयि त्वचां दरणम् (च)बाल्य भाव
It is a tearing or splitting of Twak or skin. Outermost layer of Twak is split due to vitiated Ushnaguna of Pitta. It can happen at any site e.g. Twagavadarana of Vrushana in Upadrava of Pittaja Prameha. (70)

Madhurarasa is Sheeta and Sandhaneeya. It helps to pacify Pitta and heals Avadarana. Tikta-Kashayarasa are also useful due to the similar attributes. Madhurarasa is used when Twak is Ruksha.

Charmadalana is the tearing or splitting of all 7 layers of Twak. Charaka has mentioned it in Raktadoshaja Vyadhi. It is also one of the type of Kshudrakushta due to the dominance of Pitta-Kapha which shows Sashoola, Sakandu Sphota. (71) So the general line of treatment is same as Twagavadarana.

Eruptions which look like the Antbite on the skin are named as Raktakotha. It is pruritic and shows on and off suddenly. It is one of the Shonitaja Vikara. It is one of the Atiyoga Lakshana of Lavanarasa according to Sushruta. (72) So use of Kashayarasa is indicated in this condition. It is also mentioned as a Lakshana of Cchardivega Avarodha. (73) It appears as one one of Lakshana in some types of Jwara which is treated by specific Jwarachikitsa e.g. Sannipatajwara, Pittajawara (74).
These are the eruptions which look similar to burns. Treatment similar to Pittavisarpa is indicated for it with the help of Tikta-Madhura-Kashayarasa. (75)

22. रक्तपिता–दोषान्तरसंपूर्ण रक्तपितां पैतिकं दूष्येम्(च) न हु रक्तपिताः यो उच्चते तस्य
यवकोलादिकाः: पितं प्रकृत्य रकं च विवृतं यकुशिलग्रहस्तवस्त्वो भिगाय दुष्यंतवा
रक्तपितं जनयतीति रक्तप्रदोषात् भेदात् किवा तस्यापि वातादिसंसर्गत्वादारभे पैतस्याय
कर्त्तुत्वात् सामान्यज्ञताभावाच्च नानात्वकत्तमः(ग)।

Rakta is a main place of Pitta. In Raktapitta both are vitiated by their Hetu especially excess of Katu-Amla-Lavanarasa (76)

In Samavastha of Raktapitta Tiktarasa is indicated for Pachana while in Niramavastha Kashayarasa is used.

23. रक्तमण्डल–पक्षोद्धरवद्वरकर्णत्रात् रक्तमण्डलः(ग)।

Circular red coloured patches resembling Udumbaraphala are termed as Raktamandala. It is a Lakshana of some diseases like Aoudumbarakushtha. It is treated according to the related Vyadhi.

24. हरितत्व–रक्तवर्णत्वम्(ग)

Gangadhara quotes it as Red colour. It gets diminished with the the treatment of main Vyadhi.

25. हरिद्रावर्णत्वम्(ग)

Gangadhara quotes it as Green colour as Haridra. It gets diminished with the the treatment of main Vyadhi.

26. नीलिका–श्वेतरोगे सुशुरुतका त्रिशोथीये लिखिता(ग)।
Black coloursd discolouration present on face or body is termed as Neelika. Vitiated Pitta vitiates Rakta to commence this Samprapti. It is treated by Siramokshana followed by Lepa of Madhuradravya like Bala, Atibala, Yashti Ksheera etc.

As Raktavisphota mainly Tiktarasa followed by Kashyarasa is used for Vranshodhana and Ropanakarma. Aamavastha is treated by Tiktarasa.

Bahupitta Kamala is related to Pittaprakopa while Ruddhapatha type is due to the obstruction by Kapha (77). General treatment of Kamala is indicated.

Pittaja Aruchi also shows this Lakshana. It is treated by general treatment of main Vyadhi. If this Lakshana is seen as Upadrava of any Vyadhi, some Dravya should be used which treats this Lakshana as well as the Samprapti of main Vyadhi e.g. Nagakeshara in Grahani. It is Sugandhi as well as Pachana and also pacifies Pitta and Rakta.
Foul smell in mouth cavity is termed as Pootimukhata. Pitta vitiates Raktadhatu to form this Lakshana which is also related to Dantavestha. Paka due to Pitta is seen at this region. It is treated by Gandusha-Kavala of Sugsndhi. Pittaghna and Raktagami Dravya like Ushira, Nagapushpa.

Aagneya Pitta is responsible for any type of Trushna. Therefore Soumya dhatu like Ambu are to be restored to treat it which is done by Tarpana. Madhura and traces of Amlarasa is used for this purpose as both are Kledana in nature.

The person always feels hunger after having proper meal also is termed as ‘Atrupti’. It is due to Pittavridhdi.(78)

Pittavruddhi is treated as Bhasmaka. In ‘Bhasmaka’ it is one of the main Lakshana which is treated with the use of Madhura Dravya-Aahara and Aushadhi as these are Gura-Manda-Snigda-Saanda-Picchila-Mrudu and Pittaghna in nature. Bhasmaka shows the condition of Kaphakshaya and Vatapittavruddha. So Madhurarasa is used to pacify Vatapitta as well as to support Kapha. (79)

In Pittakshaya exactly opposite Lakshana is seen like ‘Mandonala’ i.e. inefficiency to digest proper food in which Katu-Ushna-Teeksha and Pittakara Dravya are used e.g. Panchakola.(80)

‘Paka’ denotes the mature stage of any substance after some process or digestion. It is nothing but the transformation from one stage to other. Each entity in the body has to pass this stage. It is carried out by Teja Mahaabhoota. (81)
This is the process of conversion of substance from one stage to another. Digestion is also the conversion of Aahara to Aahararasa which nourishes Dhatus in the body and it is carried out by Pachakagni.

Paka is also one of the Lakshana of Shonitaja Vyadhi as it is a place of Pitta mentioned in Charaka Su. 24. (82)

Pitta when vitiates Shonita forms this Paka. Amla-Lavana-Katu all these are Ushna in nature. In excess they lead to Paka at these organs. Shonitadushti causes Paka at different organs e.g. Mukhapaka, Gudapaka, Medhrapaka, Aasyapaka.

On the contrary Madhura-Tikta-Kashaya all are Sheeta in nature. So they can be used in this condition. In Aasyavipaka along with internal medicines Gandoosha or Kavala is indicated by Dravya like Haridraquatha or Khadira due to their Kashaya and Tiktarasa. Tikta-Kashaya pacifies Ushnaguna of Pitta which is responsible for Paka by their Sheetaguna.

In Pittajwara also Nasasypaka Lakshana, which when present is treated by Pittajwara Chikitsa with the help of Tiktarasa.

Different Drugs can be used according to their Strotogamitwa. e.g. Vidari in Sarvangadaha.

Concept is as above. Khadirakwath is useful for Gandusha in Galapaka.

Bibhitaka is Netrahita and Yashtimadhu is Chakshushya. They are Kashaya and Madhura respectively. So in Akshipaka they can be used effectively. Also they can be used in other Netraroga due to dominance of Pitta like Pakatyaya.
Gudapaka is an Upadra of Pittatisara. The use of Madhurarasa-Ajadugdha, Kashayarasa-Mocharasa, and Tktarasa-Neelotpala is mentioned in this condition.

It is treated with similar Dravya.

It is a Vyapat of Virecana in which due to the use of Teekshnadravya bleeding per Anum or mouth is a main Lakshana. It is Pittapradhana condition. Jeevarakta or normal blood comes out from these routes. It is treated by Pittahara Vidhi which includes Picchabasti, use of Pittaghna Dravya of Madhura-Tktarsa like Kashmari,Doorva,Ghrutamanda etc.

The feeling of fainting is termed as Tamapravesha. It is a Lakshana of Rasavaha as well as Majjavaha Srotas. This feeling is also related to Mana and Indriya. Vatadosha also exhibit this Lakshana.

This Lakshana has been also described as Poorvaroopa or one of the Lakshana in some Vyadhis. Vitiated Vata and Pitta are responsible for it, Kaphakshaya can generate this Lakshana also. (83)

Madhurarasa gives strength to Indriya as it nourishes them. So Madhurarasa is used when this Lakshana is related to Rasavahasrotas especially Rasakshaya.e.g.Ikshuras.

This Lakshana in Majjvahasrotas Dushti is treated by combination of Madhura-Tktarasa.
Harita is green colour while Haridra is Yelloish colour. Pittadosha exhibits these Varnavikruti when get vitiated. These Varna are exhibited when Pitta vitiates Mootra or Purisha .(84)

In Bahupitta Kamala also the person gets these Varna at eyes. It is due to vitiated Pitta. This abnormal Varna is subsided after proper treatment of that Vyadhi.

कफ़—

Twenty Vyadhi or Lakshana are mentioned in Samhita which are due to the dominance of Kapha.Katu-Tikta-Kashaya are Kaphashamaka Rasa.

१.३३ — तृप्तिमित्रामाः सर्वदा मन्नते

Trupti is a Vyadhi or Lakshana in which the patient always feels like bellyful. It is due to the aggravated Guruguna of Kapha as it veils or covers Agni. Katurasa is Agnideepana due to it’s Aagneya composition.

Tiktarasa is also useful in this condition as it is Deepana-Pachana, Truptighna Gana has been mentioned in Charaka. (85)

This Gana contains Katurasa Dravya mainly followed by Tiktarasa. Kashayarasa Dravya having Deepana-Pachana actions are also helpful e.g. Haritaki.

२. तन्द्रा—

Tandra is not mentioned as separate Vyadhi in any Samhita. It is related to Nidra .Senses are not perceiving their subjects properly, yawning, fatigue, feeling sleepy or drowsy these all are collectively named as ‘Tandra ’(86). It is the feeling of lassitude or sluggishness.Guru-Manda Guna of Kapha are responsible for Tandra. Ushna-Laghu guna of Katurasa counteract Kapha to relieve Tandra.

Treatment for Atinidra is also indicated for Tandra.
Nidra is one of the Trayopastambha . (87)

Many factors like Sukha-Dukha-Pushti-Karshya-Balabala-Vrushata-Klibata-Dnyana-Adnya-Jeevita are dependent on proper Nidra. It is always beneficial to take sleep at night. Otherwise many Kaphapradhana Lakshana like Shirashoola-Staimitya-Rhidyapralepa-Agninasha may be aggravated. Person of Kaphaprakruti is advised not to take Divaswapa. (88)

Nidra is due to the dominance of Tamaguna, Shlesha and Mana which is also an Indriya. (89)

It is also included as one of the quality of Tamoguna. (90)

So due to the aggravation of Kapha, Nidradhikya is present in which person always feels sleepy.

This is due to the aggravated Guru-Manda Guna of Kapha.Madhurarasa if consumed in excess causes Atiswapna. So Katurasa is used in Atiswapna as it is ‘Indriyasphotanakara’. By Aagneya quality it removes the covering of Kapha and Tamaguna on Mana which is responsible for Atiswapna .In ‘Bahudoshashavasta’ Atinidrata is mentioned as a Lakshana and this can be treated by Samshodhana with the use of Katu-Tiktarasa. In the treatment of Atinidra ,Shirovirechana is mentioned in which Dravya are mainly Katu as it is Shleshmashamaka.(91)

In some Sannipata like Vataksheena and Kaphapittavruddha also, Nidra is mentioned as a Lakshana (92). In this Sannipata Vata is feeble while Kapha-Pitta are augmented, Tikta Rasa is indicated in this condition as it is Kapha-Pittashamaka.

Vataprrakruti person shows Alpanidra because Kapha is not dominant. (93)
4. स्तैंमित्य—

Guru-Manda-Sheeta guna of Kapha creates this Lakshana of Staimitya in which person feels like covered by wet clothes. All actions are diminished. Katurasa is always indicated.

5. गुरुग्नात्रता—

Feeling of heaviness in the body is termed as ‘Gaurava’ or ‘Gurugatrata’ (94). No doubt this feeling is due to excessive Guruguna of Kapha. This feeling is subjective. The patient also feels like his body is covered with wet cloth due to the increased Sheetaguna of Kapha which is similar to Staimitya. Guruguna belongs to Pruthvi Mahaabhoota while Katu-Tikta-Laghu.

Gurugatrata has been mentioned as a Lakshana of Santarpanajanya Vyadhi in Charaka in which Apatarpana Chikitsa is indicated which is carried out by Katu-Tikta-Kashaya rasa (95).

Atiyoga of Madhurarasa causes Gaurava in which Katurasa is used. Gurugatrata has also been mentioned in Shonitaja Vyadhi in Charaka Samhita. When Shonita is vitiated by Guruguna of Kapha, this Lakshana appears. One feels the body heavy or any ‘Gatra’ or organ heavy depending upon the Sthanavaigunya.

Treatment of Raktapitta, Vireka, Raktamokshana are different types of treatments in this case. Tikta-Kashaya Rasa are mainly used as Katurasa is not indicated in Raktapitta except in some Avasthavishesha. (96)

6. आलस्य—

Aalasya is laziness. Seeking comfort always, to avoid even a little discomfort, reluctance to do any work irrespective of ability to do it, these all criteria are
collectively termed as Aalasya (97). Guru-Manda-Sheeta guna are responsible for it. Kapha is having dominance of Tama which is opposite to Raja which inclines to do all activity. Aalasya is related to body and mind. So excess of Tamoguna or Kapha are responsible for it. Being Ushnaveerya, Katurasa, pacifies Kapha and also Tama and thus relieves Aalasya.

7. मुखमाधुर्यः

Madhura Rasa coats the tongue as it is Picchila. It is termed as Upalepa. Kapha is having Madhurarasa in Niramavastha. So Atiyoga of it creates constant feeling of Madhura Rasa in the mouth. Bodhaka Kapha present in the mouth cavity which is responsible for it. Katurasa is Vaktrashodhana as it cleanses Mouth cavity by its Ushnaveerya-Laghu Guna. Tiktarasa is also indicated as it is Aruchighna. It cures Mukhamadhurya due to its Vayu-Aakasha composition.

Atiyoga of Madhurarasa also creates the dominance of Madhurarasa in the body. e.g In Kaphaja Prameha, Katu-Tikta-Kashaya all Rasa can be used according to the Dooshya.

8. मुखस्त्रावः

Exess Dravaguna of Kapha creates Mukhasrava i.e secretion in the mouth cavity. Tikta-Kashaya are used in this condition as these Rasa absorb excess Kleda or Srava. In Samavastha if this Lakshana is present, Kayu-Tikta Rasa are useful as these are Pachana in nature.

9. प्रलेघोढिणिः-कफस्त्रावः

Excessive secretion of Kapha is termed as ‘Shleshmodgirana”. Being Aapya in nature Kaphadosha gets vitiated by Dravaguna and shows different types of Srava or secretions. Katurasa is Aagneya. So it dries these secretions. Tiktarasa has Vayu-Aakasha as components. It absorbs these secretions. Kashayarasa also works by the same way.
The meaning of this term is very broad. In Sharirasthana Adhyay 6 Charaka has quoted its definition as- ‘Any entity in the body by which the body is getting distress, agony or pain can be termed as ‘Mala’. (98) It includes mature Dhatu, vitiated Dosha, any other entities inside the body destruct or trouble the body.

Kapha in normal condition maintains the body as it gives ‘Bala’ or capacity to perform any work. But in abnormal condition it harms it. (99)

Katu-Tikta Rasa are mainly useful to convert vitiated Sama Kapha to normal Kapha as they are Pachana and thus they are capable for this conversion. While Niramavastha is treated by Kashayarasa.

It is a type of Jwara in which temperature is low. It is treated as Kaphajwara.

The inability to digest any Aahara is named as Apakti. It has not been mentioned as a separate Vyadhi in any text. It is a Lakshana of Annavaha Srotas. Any Dosha can create Apakti but mainly Kapha. Kapha, due to its Guru-Manda-Sheeta guna covers Agni to form Apakti. In the Samprapti of Kaphaja Grahani, Charaka has quoted that due to the said Guna, Kaphadosha destroys or kills Agni by covering it. (100)

All attributes of Kapha are totally opposite to Agni. So due to this covering on Ushna-Teekshana guna of Agni, it gets diminished and thus it becomes unable to perform its normal work of digestion which leads to Aama and other different Lakshana.
Katu-Tikta rasa are mainly indicated in this Apakti. Being Aagneya, Katu Rasa is similar to Agni. It is Kaphaghna by all means. So it pacifies Kapha, removes its covering on Agni by Ushna-Teeksha guna and Katuvipaka and ignites it. Tiktarasa is composed of Vayu-Aakasha Mahaabhoota which are also opposite to the attributes of Kapha.

Vitiated Guru- Picchila Guna of Kapha coats any organ in the body. This phenomenon is named as ‘Upalepa’. (101)

In Sushruta it is it is clearly mentioned that Picchila guna is also Guru and Guruguna is responsible for this Upalepa or coating when vitiated due to its Pruthvi-Aapa dominance.

When this pathology of Upalepa or coating takes place at Hrudaya it is named as ‘Hrudayopalepa’. Due to this Upalepa, normal space or Avakasha inside the Hrudaya is reduced which is a basic cause of Upastambhita Vataprakopa which causes Hrudroga afterwards.

Hrudaya is Siramarma. It is made up of Sarabhaga of Shonita and Kapha. (102)

Medha also plays an important role in the anatomy of Hrudaya as Sneha in the Medadhatu is used in the formation of Sira.(103)

So this Shonita-Meda if vitiated by Guruguna of Kapha leads to Hrudayopalepa. In the general treatment of Upalepa, Lekhana Chikitsa is indicated as it scrapes vitiated and coated Kapha from Hrudaya or other organs. It is achieved by Katurasa or Tiktarasa as both are Apatarpana. In Charakasamhita ‘Upalepa’ is mentioned as one of the Lakshana of Santarpanajanya Vyadhi like ‘Indriya-srotas Lepa.’(104)
Ullekhana treatment either by Shodhana or Shamana is indicated for this which is
achieved by Katu-Tikta rasa. (105) Katurasa due to It is Aagneya property scrapes
and removes different obstructions in the Avakasha to clear the pathway of
Vata.Tiktarasa is Lekhana in nature .So it is also important for the treatment of
Hrudayopalepa.(106)(107) It is always advised to keep Strotas very clear in the
case of Hrudroga as mentioned above.(108)

कण्ठोपलेप—It is nothing but the coating or Upalepa at Kantha or throat which
leads to Kaphaja Swarabhedha. It is one of the Sthana or place of Kaphadosha. The
pathogenesis and treatment is similar to Hrudayopalepa.Kanthya Dravya which are Katu
can be given to scrapethis coating by Kapha e.g. Pippali which belongs to
Katukaskandha. Katurasa is Vaktrashodhana. If Swara Vikruti is present due to the
involment of Swaravaha Srotas, Bibhitaka is useful as it is Swarya, Bhedana,

Ushna and Kashaya.

धमनीप्रति(वि)चय—धमन्तुपलेप:(च),धमनीनां पुष्तलाः(गः)

It is also similar to Hrudayopalepa, but the site is different. Concept of Dhamanee is
different in Charaka and Sushruta. It is a hollow structure for transportation. So it has
Avakasha or space inside for transportation which can be obstructed by vitiated Guru-
Manda Guna of Kapha. Dhamanee are originating from Hrudaya which supply Oja to
whole body. If these Dhamanee gets obstructed by vitiated Kaphadosha, this Oja can not
reach the body and the life can not be maintained. So this obstruction should be removed
as soon as possible. For that Katu-Tikta Dravya are indicated. Bhedaniya Dravya are also
useful. These are chosen from Dashemani gana of Charaka. (109)

गलगण्ड—

It is a type of Shotha in front of the neck region according to Charaka. (110) .It is due
dominance of Kaphadosha. Katurasa is used for the Bhedana purpose. Tikta-
Kashayarasa are indicated for Upashoshana e.g. Kanchanara. Madoghna Dravya or
Gana can be used as Medadhatu is also present in the Samprapti e.g. Asanadi, Varunadi,
Rodhradi, Arkadi, Surasadi, Mushkakadidi, Vatsakadi, Vachaharidradi, Nyagrodhadi etc. which mainly contains Katu-Tikta-Kashaya rasa.

17.अतिस्थूल्यः—

Excessive growth of Medadhatu along with Mansa leads to Atisthoulya or obesity. All Hetu or causes of Kaphaparakopa tend to Atisthoulya. Vatadosha is also getting obstructed by excessive Kapha and related Dhatu. (111) (112).

According to Sushruta, Samprapti is related to Aama Annarasa which is abundant in Madhurarasa which leads to Atisthoulya. (113)

Therefore mainly Apatarpana Chikitsa done by Shleshmamedohara and Vatghna Annapana, Ruksa-Teekshna Basti, Ruksa Udvartana is indicated in this condition which is useful to pacify Kaphadosha(114)(115)(116).

Ahara or Aoushadhi Dravya which are Vatashlemahara, Ruksa-Teekshna-Ushna and Medohara are used in Medoroga. Katu-Tikta, Lekhana Dravya like Shilajita, Guggulu, and Gomootra are helpful. Dravya of Kashayarasa and Lekhana action like Triphala, Loha are also used. Guduchi which is Tikta and Rasayana is also used in this condition. Deodara an Musta which are Tikta and Pachana are helpful for the digestion of Aama and Ativruddha Dhatu. Musta also belongs to Lekhaniya Gana. Lodhrasava which is prepared by Lodhra is also used in Atisthoulya. Lodhara is Kashaya.

18.उदर्दं-सोत्संगैश्च सर्पगैश्च कण्डूमदिश्च मण्डले। जैसिः कफजो व्याधिस्तर्दं इति कीर्तिति॥

मा.नि.उदर्दस्तु कफाधिकः॥(५)

Udarda is a type of Sheetapitta which shows dominance of Kapha. Kandu is a main Lakshana of it along with others. Katu Rasa is used in it as it is opposite to
**Kaphadosha** by all means. *Teekshanaguna* of it pacifies *Picchilaguna* of vitiated *Kapha* which causes *Kandu.* (117)

*Abhangya* by *Katu Tail* followed by *Sweda* is mentioned in the general treatment of *Sheetapitta.* It proves the importance of *Katurasa.* For *Vamana* purpose *Tiktarasa* is used e.g. *Patola-Arishta-Vasaka.*

19. श्रेष्ठावचास्ता –

The whole body or any organ looks *Shweta* due to the vitiated *Kaphadosha* Four *Varna* are mentioned as normal in human beings like *Krishna, Shyama, Shyamavadata,Avadata.* (118)

*Kaphadosha* is composed of *Pruthvi-Aapa Mahaabhoota.* So this *Varna* is related to these *Mahaabhoota.* *Varna of Kaphaprakruti persons is Avadata.* (119)

All other complexions are *Vikruta* or Pathological like *Neel, Shyava, Tamra, Harita, Shukla.* All these *Varna* have been explained as *Vikruta* or *Lakshanaswaroopa* in many diseases. These can be used as tools to dignose dominance of *Dosha* in Any *Vyadhi.*

Thus *Kaphadosha* exhibits *Shuklavarna* as pathological.

*Sushruta* in *Sootrasthana* chapter 28 also mentions *Vikrutavarna of Kaphavrana* as *Shweta* (120).

20. श्रेष्ठमूलनेत्रवचास्त्व – As above.
DISCUSSION- Part 2

A special case paper for the Retrospective survey study had been prepared to support this literary study of ‘Rasa-Dosha correlation’.

Out of 1000 Volenteers maximum Volenteers were found in the age group of 15-30 while minimum Volenteers were from the age group of 60-75.

Female Volenteers are more (524) than Male Volenteers (476)
Kaphapitta Prakruti Volenteers were maximum (270) while Pittavata Prakruti were minimum (112).
Out of 1000 Volenteers, 354 showed Atiyoga Lakshana related to Kaphaprakopa mainly.316 Volenteers showed Atiyoga Lakshana related to Pitta while 330 showed Atiyoga Lakshana related to Vata mainly.

After analyzing the data of all Volunteers it was observed that Atiyoga Lakshana of mainly Madhura and Amla-Lavana Rasa were found. It is also observed that these Volunteers were consuming Aahara of this Rasa mainly. Lakshana of Samayoga and Hinayoga were not found significantly. Discussion of main observed Lakshana has been done.

1. Madhurarasa-

Main Aaharadravya observed are Dugdhaivikruti like Paneer, Khava, Bengali Mithai, Milkshakes, Chocolates, Sabudana, Fruitsalad, Icecream, Udid dal. Volunteers with these causative factors show some Lakshana of Madhurarasa Atiyoga as well as Kaphaprakopa.
1. **Sthoulya**- Overweight Volunteers according to the Height-Weight chart and all who were showing various Lakshana of Sthoulya mentioned in Charaka were considered as Sthula. 64.6% Volunteers were found Sthula. They mainly showed higher consumption of Sabudana, Potato, and South Indian food like Uttapa or Masala dosa mainly. It is a Lakshana of Kaphaprakopa.

2. **Aalasya**- It is a subjective Lakshana. It is a Lakshana of Kaphaprakopa. It is mainly observed in 61.8% Volunteers taking Dugdhavikruti as well as Cheese mainly in excess.

3. **Atiswapa**- It is also a subjective criteria and one of the Lakshana of Kapha. Volunteers were asked for the need for excessive sleep irrespective of sleep for normal period. 61.5% Volunteers showed excessive consumption of Dugdhavikruti which is Guru in nature.

4. **Gaurava**- Feeling of heaviness is named as Gaurava. It is a subjective Lakshana. 61% Volunteers showed history of Cheese, Pizza, Milkshakes.

5. **Anannabhilasha**- 63.6% Volunteers having the consumption of Dugdhavikruti like Paneer or Kilata showed this Lakshana mainly. Kilata is Guru, Brunhana and Kaphakara in nature. In excess it creates Mandagni which leads to Anannabhilasha.

6. **Mansabhivruddhi**- Abnormal growth of Mansadhatu at various places is named as Mansabhivruddhi. 62.6% Volunteers showed Gilayuvruddhi mainly. Excessive consumption of Paneer as well as fruits like banana, fruitsalad and milkshakes was observed in these Volunteers mainly.

7. **Shwasa**- Kaphapradhana Tamakshwasa was observed in 62.7% Volunteers consuming Milkshakes or Icecreams and Dosa.

8. **Kasa** - Kaphapradhana Kasa was found in Volunteers who were consuming Madhurarasa Dravya like Jam or Jelly. 63.4% Volunteers also showed this Lakshana.

9. **Pratishyaya**- 66.5% Volunteers showed recurrent history of Pratishyaya. It is found in the Volunteers at the age of 10 to 12 years mainly. This age comes under the dominance
of Kaphadosha. History of Madhura Atisevana like Bengali Mithai, Cold drinks, Chocolates was found in these Volunteers.

10. Upalepa- 65.9% Volunteers showed Upalepa of Jivha mainly. It is due to excessive intake of Madhura Aahara having Guruguna like Kilata.

2. Amlarasa-
Main Aaharadravya observed are-Pickles, Dadhi, Tomato, Methi, Cold drinks.

1 .Dantaharsha- 51.3% Volunteers showed this Lakshana consuming excessive amount of Pickles mainly. Volunteers also showed excessive intake of aerated colddrinks which contains acids. Vishadaguna of Amlarasa in excess is a causative factor for this Lakshana.

2. Trusha- This Lakshana has also been mentioned in Atiyoga of Lavana, Tikta and Kashaya rasa. But 45% Volunteers showed the history of Amlarasa like Tomato, Sauce as well as bakery products mainly. Many bakery products are made up of Maida (Samita) which is Gurugunatmaka. These products are made up by fermentation. So Amlarasa and Guruguna of these products may lead to Pittakopa and Trusha.

3 .Kaphavilapana- It is related to different excessive secretions due to Kaphadosha. According to references this Lakshana is due to Atiyoga of Amlarasa and Lavana. 44.5% Volunteers having the history of excessive intake of Pickles and Nimbuka showed post nasal discharge mainly. Ushnaguna of Amlarasa might be responsible for this discharge.

4. Raktadooshana- 47.5% Volunteers consuming bakery products, Chinese food showed different Lakshana of Raktadushti like Vidradhi, Pitika, Mukhapaka which are mainly related to Pitta. Chinese food is prepared with the help of different sauces and salts like soya sauce which are Amla and Kshara in nature. Both are Raktaprakopaka when consumed in excess. Intake of Methi is also found in some Volunteers.

5. Shwayathu- 48.4% Volunteers showed the tendency of Mukhashotha or Padashotha having the history of Methika, Pickels.

3 .Lavanarasa-
1. **Trusha**- 47.8% Volunteers consuming snacks like Vadapav, Pickles as well as Chinese food showed this Lakshana mainly. All these foods contain Lavanarasa.

2. **Pittakopa**- 49.5% Volunteers having excessive consumption of these foods as well as Potato Wafers containing added salt showed some Lakshana of Pittakopa like Swedadhikya. It is due to Ushnaguna of Lavana.

3. **Tapa**- 46.3% Volunteers consuming Chinese food especially Soups showed ‘Tapa’ i.e feeling of rise in temperature without having fever. It is due to Ushnaguna of Lavanarasa.

4. **Palitya**- 46% Volunteers at the age of 19 to 35 mainly showed this Lakshana who were consuming Wafers, Kurkure, Pickles in excess. Excessive Lavanarasa vitiates Pitta and Romakoopa which leads to either Palitya or Khalitya.

5. **Khalitya**- 44% Volunteers consuming bakery products as well as Cheese mainly showed this Lakshana. These foods are Lavana-Amla and Pittakara.

6. **Amlapitta**- It is the main Lakshana observed in 50% Volunteers consuming Amla, Lavana as well as Madhurarasa in excess. Amla and Lavanarasa are responsible for Pittapradhana Agnidushti directly which leads to Amlapitta. Madhurarasa in excess makes Agnimandya which also can lead to Amlapitta. Many other causative factors are also responsible for Amlapitta, but food like Chinese, bakery products, cold drinks as well as non vegetarian like chicken and mutton having these Rasa mainly is observed in this survey.

7. **Vicharchika**- It is found in 45.3% Volunteers consuming Pickles as well as added salt. Many volunteers showed Sravi Vicharchika. It is due to excessive use of Lavana and Amlarasa also.

4. **Katurasa**-

1. **Sadana**- The feeling of tiredness is named as ‘Sadana’. 23.7% Volunteers consuming food containing Green pepper as well as spices showed this Lakshana mainly. It is due to Aagneya nature of Katurasa. Vitiated Vata is also responsible for it.
2. **Shariratapa**- It has been mentioned in *Atiyoga* of *Lavanarasa* also. It is a feeling of rise in body temperature. *Aagneya* nature of *Katurasa* is responsible for it. 46.7% Volunteers consuming Garama Masala and spicy non-vegetarian food as well as Capsicum showed this *Lakshana* mainly.

3. **Kanthadaha**- *Kanthadaha* was observed in 22.5% Volunteers showing history of excessive consumption of Green peeper, food containing Garama Masala. It is due to *Pittakopa*.

4. **Bheda**-23.4% Volunteers ‘*Bheda*’ type pain at different *Asthi* like Tibula. They were consuming Spices like Garama Masala. Vitiated *Vata* due to excessive *Katurasa* is a causative factor.

5. **Tiktarasa**-

Main *Aaharadravya* were Karvellak, Palaka.

1. **Aasyashosha**-46.9% Volunteers consuming Karavellak as well as Palaka showed this *Lakshana*. *Rukshaguna* and *Tiktarasa* are causative factors.

2. **Balakshaya**-46.7% Volunteers showed the feeling of Fatigue or *Balakshaya* who were consuming *Patrashaka* like Palaka, Methika beeja.

6. **Kashayarasa**-

Main *Aaharadravya* were Supari, Matakai.

1. **Aasyashosha**-48.1% Volunteers consuming *Pooga* or Supari after meal show this *Lakshana*. It is due to *Rukshaguna* of *Kashayarasa* as well as *Vata*.

2. **Karshana**-47% Volunteers showed reduction in weight since 6 months who were consuming Mataki, Chavali. These are *Shimbidhanya* having *Kashayarasa* and *Vatala*.

3. **Udaradhmana** and 4. **Vishtambha** *Lakshana* were not significant though they were observed.