MATERIALS

1. Charakasamhita- with commentary of Chakrapanidatta.

2. Sushrutasamhita- with the commentary of Dalhana.

3. Ashtangarhidaya- with the commentary of Arundatta and Hemadri.

4. Hindi or Marathi translations of these Samhitas wherever necessary.

5. For Retrospective survey study-1000 Volunteers of age between 08 to 75 and of either sex with their consent were selected and included randomly for this study to include all periods of dominance of Dosha in life-Balya, Madhya, Vardhakya.

METHODOLOGY

1. Review of Literature-It is done by the following method.

   1. References about Shadrasa and Tridosha were collected from each Adhyaya and Sthana of Bruhattayi-Charaka, Sushruta and Ashtangarhudaya. The help of Commentaries were also taken whenever necessary.

   2. While compiling references about Dosha, synonyms of Vata-Pitta-Kapha if any were also considered. e.g, In case of Vata –References of ‘Sameerana, Matarishwa, Anil, Maruta, Vayu’ were also compiled.

   In case of Kapha references for ‘Shleshma’ were also considered.

   3. References of Vatapitta, Vatakapha, and Kaphapitta were also compiled.

   4. These all references were classified or sorted out under different Conditions like ‘Swasthavrutta’, ‘Nidana or Hetu’, ‘Chikitsa-Panchakarma’ etc.
5. After analyzing collected data, efforts have been taken to draw the logical correlation of Rasa-Dosha under different conditions like Swastha and Aatura in discussion chapter.

2. Methodology of Retrospective Study-

A special case paper was prepared for Retrospective Survey study to support this literary study of ‘Rasa- Dosha correlation’.

- *Charaka Samhita* has been taken as main or centralized idea for the discussion chapter in this Thesis. So Atiyoga Rasalakshana described in Charaka Sootrasthana Adhyay 26 was used to draw this special casepaper.

- 1000 Volunteers of age between 08 to 75 and of either sex with their consent were selected randomly for this survey. Since the age group under study was very large; to minimize the errors large sample size was selected. According to statistics if 1% error is accepted then minimum sample size required was 990. Hence 1000 Volunteers were selected.

- A detailed history of Aahara-Dravyatah (Bhat,Poli,Bread,Bhaji), Gunatah (Gurvadi), Rasatah (Any) of each patient was taken. This history was taken for minimum 1 month. Aahara shows its effect Hita or Ahita on Shukradhatu after the period of minimum 1 month. So history of Aahara for minimum 1 month was taken. In the case of aged Volenteers (Above 70 yrs) efforts were taken to observe history of Aahara by asking their close relatives also wherever needed.

- *Annakala* or the time for meal is different for each person. Generally each person takes breakfast in the morning, lunch in the afternoon and dinner at night. Thus three Annakala are common. But this time may differ from person to person. *Annakala* of persons doing daily night duties is totally different. While taking the case of each volunteer for the survey the history of Aaharadravya with reference to these main 3 Annakala was observed. Thus observations about minimum 90 Annakala of each volunteer in a month were recorded. Observation about consumption of snacks other than these 3 main Annakala was also recorded to check the effects of specific Rasasevana.
If any Volunteer showed minimum 75% Lakshana of Atiyoga mentioned in *Samhita*, it was considered as Atiyoga of specific Rasa e.g. Total 25 Atiyoga Lakshana of Madhura rasa are mentioned in *Samhita*. If Volunteer showed minimum 18 Lakshana, it was termed as Atiyoga of Madhura rasa. The same method was applied for other Rasa also.

Approach of Ayurveda to examine any person whether Swastha or Aatura is individual. Aahara consists of many types of foods having combination of many Rasa. So to observe the history of Aahara in each person is quite different as well as difficult. So emphasis was given to observe Atiyoga Lakshana of specific Rasa mentioned in *Charaka Samhita Su.26* which was present in Volunteers at the time of case taking. If a volunteer consumes specific Rasa for at least 60 Annakala or more than that in a month and if showing any Lakshana of specific Rasa then it was named as ‘Atiyoga’.

Lakshana of Atiyoga of Rasa mentioned in *Charaka Su.26* were written in a tabular form in this casepaper. The grade of 0 and 1 were used to observe these Lakshana. 0 means – Lakshana not present at the time of case taking. 1 means – Lakshana present at the time of case taking.

Hina and Mityyayoga are not mentioned clearly. It is advised to see these Yoga by different Lakshana. These all Yoga are interrelated. Person having Lakshana of Madhura Atiyoga may show different Lakshana of Vatakshaya. But it is quite difficult to check these Lakshana as Samprapti is Dwidoshaja or Tridoshaja. Estimation of Mithyayoga is also difficult. So in this Retrospective survey study present Atiyoga Lakshana in Volunteers and their history of Aahara of certain Rasa was observed mainly. Many Lakshana of Atiyoga of each Rasa are mentioned in *Samhita*. All Lakshana are not found in survey. Similar Lakshana has also been mentioned for different Rasa. In that case history of specific Rasa was applied for that Lakshana.

Assessment of various Atiyoga Lakshana-
1. Sthoulya were assessed with the help of Height-Weight chart and all who were showing various Lakshana of Sthoulya mentioned in *Charaka* were considered as Sthula.
2. Aalasya, Atiswapna, Gaurava, Anannabhilasha etc were subjective criteria. So the grade of 0 and 1 were used to observe these Lakshana.

3. Enlargement of Tonsils was observed to assess Mansabhivruddhi.

4. History of episodes of Shwasa-Kasa and Pratisshaya were asked to Volenteers.

5. Upalepa was assessed by examining coating on Tongue.

6. Dantaharsha was subjective.

7. Trushna was checked by asking about increased frequency of drinking water.

8. Kaphanishivana was assessed by asking excessive secretion from mouth or Lalastrava.

9. Raktadooshana and Pittakopa was assessed by asking the history of Lakshana of Raktadushti like Vidradhi, Pitika, Mukhapaka.

10. History of Mukhashotha or Padashotha was asked to assess Shwayathu.

11. Khalitya and Palitya were assessed by subjective criteria.

12. Amlapitta and Vicharchika were assessed by Textual parameters.

13. Sadana-Kanthadaha, Aasyashosha, Bheda were also subjective.

14. Karshana was assessed by the history of reduction n weight.

- With the help of observed data the correlation of Rasa of Aahara and Lakshana of Dosha if any were observed by using Chi-square test of Independence.