REVIEW OF LITERATURE

CONCEPT OF DOSHA

General outline of Vata- Pitta –Kapha is written in this chapter with the help of following points-

1. Niruki
2. Synonyms
3. Sthana
4. Panchabhautika Constitution
5. Vinshati Guna
6. Pramukha Karma- Elaboration of main Prakruta Karma or actions is written in this chapter. Kupit Nanatmaja Karma are discussed in Discussion Part 1.

DOSHA

Tridosha are basic elements in the human body to form, run and maintain it throughout the life. Without them the human body cannot survive even for a minute. These are responsible for the formation of the human body. They work as a pillar or support for the body to maintain it. Thus they together perform the action of maintaining various movements of the body essential for life, provided they are in their normal condition. (1)

Thus etymological derivation indicates main functions of Tridosha.

The work of Tridosha starts before the conception because only pure Shukra-Aartava can bring about conception. (2)
If *Dosha* are not in their normal condition, they make *Rasadi Dhatu* abnormal. These abnormal *Dhatu* cannot perform their work properly.

So in each and every stage of life *Dosha* are very important to maintain regular activities of the body. Hence *Dosha* is that constituent of human body which is capable of forming the constitution and is capable of independently run this process irrespective of other factors.

**VATADOSHA**

1. **Definition**-

   The word *Vata* is derived from ‘Va’ *dhatu* which indicates *Gati* –any movement or *Gandha* –smell. So the element in the body which performs all movements is termed as *Vata*.

2. **Panchabhautikatwa**- Vayu and Aakasha.

3. **Synonyms**-


4. **Sthana**-

   The main seat or site or location of *Vatadosha* is Pakyashaya. It is the place where normal *Vatadosha* is originated after the completion of digestion.(3)

1. **Pakvashaya**- This is the last part of large intestine. In Pakvashaya region *Vatadosha* is generated during the last stage of digestion that is *Katu Awasthapaka*. (4)(5)

2. **Kati**- It is the waist region in the body. It is made up of union of many bones. *Asthi* or bone is also one of the *Sthana* or location of Vata.

3. **Sakthi**- Thighs are also a location of Vata.

4. **Shrotra**- *Vatadosha* is also located in Ears as well as in *Shotrendriya*. 
Basically hearing is not possible without Vata as it himself does this action by giving the stimulus or inspiration to Shrotendriya.(6)

5. Asthi- Asthi means bones. These are Parthiva in nature. But these are porous internally. This porosity is filled or packed by Majjadhatu.

6. Sparshanendriya- This is the skin or Twak which covers the whole body as well as different organs. Vatadosha performs the action of perception of Touch – Sparsha, through Sparshendriya which is situated in the skin.

According to Ayurveda, Sparsha or Touch is a subject of Sparshendriya. Not only touch, but different sensations or feelings are also perceived by this Indriya only.(7)Vatadosha is controlled by daily Abhangaya.(8)

5. Guna

Vatadosha being a Dravya also shows its own attributes or qualities, with the help of which it performs its all actions or work in normal condition. These attributes are named as ‘Aatmaroopa or Atmaguna ’. Such own qualities are also present in Pitta and Kaphadosha. Vata acts as a causative factor for many diseases when these attributes becomes abnormal. The same concept or hypothesis is applied to Pitta and Kaphadosha also.

Vinshati Guna - Chala, Ruksha, Laghu. Sheeta, Khara, Sookshma., Parush, Vishada.(9)

6. Prakruta karma (10)

1. Utsaha- Power of Mana to perform any movement is termed as ‘Utsaha’.

Chala Guna of Vata is responsible for it. Power of body to perform movement is termed as ‘Bala’. Prana governs Mana .So Prana in normal condition shows
Utsaha. Udana in Urasthana is also related to Utsaha and Bala as it is closely related to Shwasochnwasa. Samana by proper digestion gives Utsaha and Bala.

Apana excretes Mala from body at proper time and is thus related to Utsaha and Bala. Vyana throws Rasa-Rakta to nourish Dhatu and Indriya. Thus all 5 types of Vata are related to Utsaha.

2. Shwasa-Nishwasa-Prana is responsible for the expansion of lungs to get air inside. It is Shwasa. Udana contracts lungs to expel air outside. It is called as Nishwasa. It is due to Chalaguna of Vata. Other types of Vata also help to perform this action.

3. Cheshta- Minor or Major Actions are termed as ‘Cheshta’. Functions of Mana and Sharira are performed by Vata throughout the life. Chalaguna is responsible for it.

4. Vegapravartana- Different types of Vega like Vata-Mootra-Purisha etc. have been mentioned in Ayurveda. Vata governs all these. Vata holds these Vega till proper time and promotes it at proper time. So any Vegavarodha vitiates Vata which is a major cause of many a disease.

5. Dhatuposhana- Ruksha, Laghu Guna of Vata helps to control Guru-Manda-Picchila Guna of Kapha which in abnormal condition tend to obstruct Srotas or Channels in the body. Aahararasa cannot reach different Srotas due to this Strotorodha and thus Dhatu are not nourished properly. Vata performs ‘Strotovivarana karma ’ to deliver Rasa to each Srotas and Dhatu.
6. **Indriyapatava** - Karmendriya and Dyanedriya are governed by Prana accepts and carries specific stimulai to higher centers which is also Indiya patava.

**PITTA**

1. **Definition** - The word Pitta is derived from ‘Tap’ which is related to Santap-heat which is responsible for every form of digestion in the body.

2. **Panchabhautilkatwa**- Agni.

3. **Synonyms** - No synonyms are found.

4. **Sthana**-(11)
   1. **Nabhi**- This is the umbilical region. Nabhi is a structure from where something arises or generates which is taken to the periphery like the axis from where the spokes arise, to go to the periphery. This place is very important in Ayurveda. From this place the umbilical cord begins in foetus. Nabhi is considered as Sadyapranahara Marma.

   Not only that, but all the Dhamanee and Sira also originate from Nabhi which are transporting Aahararasa and Dosha from Nabhi to all over the body. In the same manner abnormal Aahararasa and Dosha are also taken to various parts of the body. So the mode of basic pathogenesis is closely related to this place. The drug after the action of Agni that is after getting digested properly, are transferred through the same path. So Nabhi is having prime importance in physiology, pathology and in medicine also in Ayurveda.

   Nabhi is closely related to Agni or Pachakagni in the body. In fact the main place of Agni is Nabhi.

   **Grahani** is situated at umbilical area or at Nabhi, which shelters Agni. It is situated in between Aamashaya and Pakvashaya like a bolt or latch. This also bears Pittadhara Kala in which Agni is placed. Thus Nabhi represents Agni.
2. **Aamashaya** - The place where ‘Aama’ that is undigested food is collected is called as ‘Amashaya’. It is situated in between Stana and Nabhi. It is also one of the origins of Annavaha Srotas. Some part of Agni is also present in Aamashaya which is responsible for Madhura-avasthapaka which is the first stage of digestion. Apart from that Aamashaya is also one of the main places of Kapha.

3. **Sweda** (Sweat) - It is one of the Mala. Some part of the fluid or Ambu in the body which is excreted through the Romakoopa or sweat glands in the skin and which is related to the Ushma or part of the Agni Mahaabhoota is called as Sweda. Actually it is a Mala or waste product of Medadhatu also. It works to restore Kleda which is a part of wetness in the body as well as it controls the temperature of the body. It is secreted by the contact of Ushma. One of the actions of Pitta which represents the Agni Mahaabhoota in the body is to restore the temperature of the body as mentioned in Charaka.Su.12.

   So by considering this action Sweda is also one of the places of Pitta. This concept can be very well explained by the example of Jwara. In this Vyadhi due to obstruction of Swedavaha Srotas by Aama, Swedavarodha appears which is relieved by Pachana chikitsa in which efforts are made to make Pachakagni normal with the use of Ushnaveerya Dravya.

4. **Laseeka** - It a part of Ambu which is present in Twak and exudes after Ghrishta Vrana.

5. **Rakta** - It is one of the Pranayatana in the body. It means it is one of the main place of Prana. So this Dhatu is related to Jeevana or to maintain the life. Raktadhatu is also the main place of Pitta. Many attributes of Rakta and Pitta are similar like Pitta, Rakta is also Snigdha-Drava. Rakta is mentioned as Mala or waste product of Pitta.

   Raktadhatu, if tormented by Pitta and always behaves like Pitta. So treatment of Rakta is similar to Pitta.

6. **Rasa** - It is ‘Soumya’ in nature according to Sushruta basically it nourishes all Dhatu. Pittadosha retains normal temperature of the body with the help of Rasadhatu. Rasa is present everywhere in the body. So Pittadosha vitiated by Ushnaguna causes Daha. Jwara shows the similar Samprapti in which Pachakagni is the underlying cause.
7. **Druk** - It is ‘Chakshurindriya’ which is composed of Agni Mahaabhoota mainly. Aalochaka Pitta is situated at ‘Druk’.

8. **Sparshana** - It is also named as ‘Twak’. One type of Pitta named as ‘Bhrajak’ is present in Twak which digests different Dravya applied on the Twak by the mode of Lepa, Abhyanga etc.

5. **Guna** -

   *VinshatiGuna*

   Sasneha, Teekshna, Ushna, Laghu, Vistra, Sara, Drava, Amla, Katu (12)

6. **Prakruta karma**-(13)

   1. **Pakti**- Digestion or Pakti is the main Karma of Pitta. It is performed by Ushna-Tekshna Guna. Pitta represents Agni in human body. Agni Mahaabhoota which is situated in Pitta digests Aahara.

   2. **Ushma**- Ushnaguna of Pitta maintains normal temperature of body. In vitiated state it leads to Vyadhi like Jwara.

   3. **Darshana**- TejaMahaabhoota situated in Aalochaka Pitta performs this Karma of Darshana.

   4. **Kshut**- Pitta is responsible for normal hunger or Kshudha as it is Ushna. Vruddhapitta causes Bhasmaka.

   5. **Trusha**- Thirst in normal condition is one of the Karma of Prakrutapitta. Vitiated Pitta causes Trushna Vyadhi.

   6. **Prabha**- Skin or Twak exhibites Prabha or Glow due to Pitta and Agni. Pittaprakruti persons exhibit it.

   7. **Medha**- Ability to grasp is Medha. Agni situated in Pitta performs this action.
8. **Dhee-Buddhi** works to retain and analyse knowledge. It is also carried out by Agni.

9. **Shourya**-Agni Mahaabhoota and Pitta show Shourya or adventurous nature due to Teekshnaguna.

10. **Tanumardava** - Sasnehaguna of Pitta creates softness and suppleness of body.

**KAPHA**-

1. **Definition** - The etymological derivation of the word Shlesama is formed from ‘Shlish’ which means being in close contact as in an embrace, to be in very close proximity which indicates conjugation between two cells or molecules in the body to form any structure. *Kapha* word shows Aapya component.

2. **Panchabhautikatwa** - Pruthvi and Aapa.

3. **Synonyms** - 1. Shleshma - It denotes the action of Binding.

4. **Guna** -

   **Vinshati Guna** - Snigdha, Sheeta, Guru, Manda, Shlakshna, Mrutsnya, Sthira. (14)

5. **Sthana** - (15)

1. **Ura** - Chest cavity is termed as *Ura* in Ayurveda. Continuous action of Shwasa-Nishwasa is present in *Urapradesha* by Prana-Udana. *Kapha* is present in *Urapradesha* for the smoothing this action by its *Snigdhaguna*.

2. **Kantha** - Throat region is termed as *Kantha*. Swara is expressed at this place. *Kaphadosha* present in *Kantha* controls Vata who is responsible for Swarotpatti.

3. **Shira** - Tarpakakapha is present in *Shira* which maintains Indriya.
4. **Kloma** - It is a controversial place. *Udakavaha Srotas* originates from **Kloma**.

*Udaka* and *Kapha* are similar in attributes.

5. **Parva** - Small joints in hand and foot are termed as **Parva**.

6. **Aamashaya** - Portion of the abdomen situated between *Stana* and *Nabhi* is termed as **Aamashaya** according to Ayurveda. *Kledakakpha* is present here for *Madhuraavasthapaka*.

7. **Rasa** - It is a part of *Ambu* in *Sharira* which is similar to *Kapha* due to the similarity in *Mahaabhoota*.

8. **Meda** - *Medadhatu* is *Aapya* in nature. Therefore it is similar to *Kapha*.

9. **Ghrana** - Nose is termed as *Ghrana* in Ayurveda. *Ghrana* represents *Pruthvi Mahaabhoota*, which also forms *Kaphadosha*.

10. **Jihva** – It is tongue. *Bodhaka Kapha* is present at this region for the softening of *Aahara*.

5. **Prakruta karma**(16)

   1. **Sthiratwa** - *Sthira* is one of the attributes of *Pruthvi Mahabhoota*. *Kapha* is composed of *Pruthvi*. It brings *Sthiratwa* in body which mainly controls *Chalaguna* of *Vata*.

   2. **Snigdhatwa** - *Snigdha* is one of the attributes of *Aap Mahaabhoota* which is one of the components of *Kapha*. *SnigdhaGuna* controls *Rukshsguna* of *Vata*.

   3. **Sandhibandha** - Binding of two cells is termed as *Bandha*. *Kapha* performs this important work of binding or conjugation to maintain *Sharira*. It maintains bonds of *Asthisandhi* as well as Cellular structures.
4. **Kshama**-It is a *Manasabhava* and is termed as ability of forgiveness. It is due to *Sattwaguna*.

**CONCEPT OF RASA**

In this chapter general information of each *Rasa* has been complied and discussed with the help of following points-

1. **Rasa Nirukti**

2. **Rasa Vyakhyya**

3. Individual *Rasa* has been described by following points-

   1. **Panchabhautika constitution**
   
   2. **Lakshana**
   
   3. **Attributes**-a) *Veerya* b) *Vipaka* c) *Vinshati Guna*

4. **Dosha karma**

5. **Pramukha Karma**

   Effort has been taken to elaborate main *Prakruta Karma* or actions of individual *Rasa* with appropriate examples in *Samhita*. *Atiyoga Lakshana* are listed in Special casepaper for Survey study.

   **(1) RASA NIRUKTI ( ETYMOLOGY)**

   Rasa is a sensory stimulus, which is perceived by an individual while consuming a *Dravya*. It is a sensation of taste. (17)
(2) DEFINITION OR LAKSHANA

1. **Rasa** is the special sense which is understood through the **Rasana** or **Rasanendriya** only. (Tongue or Taste buds).

2. In **Ayurveda** ‘**Rasa**’ word has been used in other contexts too. e.g.
   1) The fluid part in the human body which is circulating continuously throughout the body is also named as **Rasa**. This meaning is mainly used in **Sharirkriya** .(18)
   2) The element—mercury which digests other metals like Gold, Silver etc. is also termed as **Rasa**. This meaning is mainly used in **Rasashastra**. (19).
   3) It is a fresh juice extracted from any herb. This meaning is more used or suitable in **Bhaishajaya Kalpana** .(20)
   4) In **Kavyashastra**, **Rasa** word is used to describe 9 special feelings.

In this thesis **Rasa** word is used as the special sense which is perceived by **Rasanendriya**.

1. **MADHURA RASA**

   1. **Panchabhautikatwa**-

   **Madhura rasa** has dominance of **Pruthvi** and **Aap Mahaabhoota** in its formation or composition.(21) Charaka attributes only **Soma** in formation of **Madhura Rasa**.

   2. **Lakshana**-

   **Madhura Rasa** is perceived or understood with the help of following characteristics. (22)

   1. It forms a coating inside the mouth while consuming. So **Madhurarasa** coats **Srotas** in the body where it reaches.
2. Gives pleasure to the sense organs. It is pleasing to the sensory apparatus and Mana.

3. Induces a sense of well being and happiness in the body and Mind.

4. It is very much liked by insects like ants, flies etc.

3. **Guna** -

   (1) *Veerya*- Sheeta.

   (2) *Vipaka*- Madhura.

   (3) *Vishanti Guna*- Guru, Snigdha, Picchila, Mrudu.

   (4) **Doshakarma**

   It alleviates *Vata* and *Pitta* due to its *Snigdha*, *Guru* etc. *Guna*. It increases or aggravates *Kapha* due to *Snigdha* etc. *Guna*. (23)

   (5) **Praktuta Karma**

   As this Rasa is formed by the dominance of *Prithvi-Aap Mahaabhoota*, it shows their characteristics mainly in *Samyakyoga* and to a large extent in *Atiyoga*. (24)

   - **Saptadhatuvardhana**-It is accustomed or familiar or habitual since birth so it helps to develop all the tissues of the body in all ages. Thus it is ‘Saptadhatuvardhana.

   - **Jeevana or Ayushya**'-It prolongs life span by nourishing all tissues. It gives strength and nourishment to decaying or degenerating tissues and thus prolongs the life span. This action is termed as ‘Jeevana or Ayushya’. 

   - **Shadindriyaprasadana** - It shows pleasing or soothing action on sense organs and also on *Mana*. It purifies *Indriya* which are depraved, vitiated or
contaminated by *Dosha* and thus it is ‘*Shadindriyaprasadana*’. It exhibits its ‘*Chakshushaya*’ activity too.

- **Bala** - The ability of the body to perform any action or work is called as *Bala*. It depends upon normal condition of *Tridosha*, *Saptadhatu* and *Trimala*. *Madhura Rasa* nourishes and strengthens *Dhatu* to perform their respective functions.

- **Varnya** - *Varna* or colour of the body depends on normal condition of *Dosha*- *Dhatu-Mala*. When *Varna* becomes abnormal due to aggravated *Vata-Pitta* and *Rakta* mainly, *Madhur Rasa* is more useful as it purifies these elements.

- **Vishaghna** - It purifies *Rasa-Rakta* to shows its *Vishaghna Karma*.

- **Trishnaghna** - *Vata-Pitta* increased by *Ushna- Rukshaguna* absorbs fluid part or ‘*Soumyadhatu*’ in the body and thus ‘*Trushna*’ is generated. *Madhura Rasa*, by its *Sheeta Veerya* pacifies *Vata-Pitta*, nourishes  *Soumyadhatu* and thus relives *Trushna*. It is not only *Veerya but the Snigdha, Sheeta, Drava, Mridu, Picchila, Manda Guna of Madhura Rasa Dravya* also help to pacify the thirst.

- **Dahaghna** - *Daha* or burning sensation is also related to increase *Pitta*. This *Pitta* together with *Vata* harbors itself in the skin to produce *Daha*. *Madhura Rasa* by its *Sheeta, Snigdha. Mrudu Guna* pacifies *Pitta* to relieve *Daha*.

- **Twachya** - *Twacha* or skin covers the whole body internally as well as externally. This is closely related with *Tridosha* by Anatomically as well as physiologically. *Vata* is situated here in the form of *Sparshanendriya* while *Pitta-Kapha* maintains normal consistency of the skin. *Pittaprakruti* persons have *Bhrajishnu Twak* or shining skin. Proper maintenance of skin depends upon proper nourishment of the skin. *Madhura rasa* nourishes the skin.
• **Keshya** - The action which is beneficial for the production and maintenance of the hairs- Kesha is called as Keshya. Madhura Rasa nourishes all Dhatus in the body. It nourishes hairs also. It maintains the normal texture of hair by reducing dryness due to Vatadosha. It also controls Vatadosha and thus keeps Asthidhatu in normal condition because Asthi is a main seat of Vatadosha. Asthi generates Kesha as its Mala. Madhura Rasa controls all this activity and thus performs Keshya action.

• **Kanthya** - Kantha means throat area. It is made up of Mansa-Meda-Rakta. It plays an important role in the production of speech-Swara which is one of the actions of Vata. Madhura Rasa acts as Kanthya by controlling Vata and giving strength to said Dhatu e.g Yashtimadhu (Glycerriza glabra).

• **Preenana** - By nourishing Dhatu it performs Preenana action. It refreshes the body especially Rasa-Rakta which are mainly Apya in nature. So in Apatarpana condition Preenana by Madhura Rasa is useful.

• **Tarpana** - It gives the feeling of satisfaction by nourishing Dhatu. This is Tarpana.

• **Brunhana** - It increases or enhances Mansadhatu in the body due to its Pruthvi Mahaabhoota dominance. Due to this increase, the body not only gains strength but it also looks bigger or larger in size. This is termed as Brunhana.

• **Sthairyakara** - It gives stability to the body due to its Pruthvi Mahaabhoota dominance. Pruthvi is having Sthiraguna. It is totally opposite to ChalaGuna of Vata. Sthiraguna represents ‘Upachaya’ or well built of the body.

• **Ksheena** - kshata-sandhanakara - Kshatasheena is a name of the Vyadhi mentioned by Charaka. The person who becomes weak gradually due to the wound in the lung area is termed as Kshataksheena. Madhura Rasa nourishes such person. It heals the wound in the lung area by It is PicchilaGuna. It brings about
reunion of torn tissues in the body by same attributes and thus it is termed as ‘Sandhaneeya’. It coats any wound by Picchilguna and thus it helps to heal the wound.

- **Ghranamukhakanthousthapralhadana**- It nourishes these sense organs by Snigdhaguna. This quality is useful in vitiated condition of these organs by Dosha especially Vata-pitta. These all organs are associated with Prana. These are the places of Prana. So vitiated Prana causes abnormalities in these sites. In this condition Madhurarasa is useful.

- **Moorchaprashamana**-This is similar to fainting. In the pathogenesis Raktavaha-Rasavaha and SandnyavahaSrotas are involved. Also Manaor mind is also involved in the basic pathogenesis. Madhurarasa is useful in the Pitta-vatapradhana condition of this Vyadhi or Lakshana as itperforms alleviation of it. It also purifies Rasa-Rakta Dhatu.

**AMLA RASA**

(1) **Panchabhaautikatwa-Pruthvi and Agni**(25)

(2) **Lakshana**

Amlarasa is perceived by following characters-(26)

1. Watering of mouth-It denotes that Amlarasa causes secretion in the site where it reaches.

2. Souring of teeth.

3. Contraction of eyes and eyebrows.
4. Burning sensation in mouth and throat - It denotes that *Amlarasa* can cause burning sensation at different sites.

5. Cleansing of mouth - Due to this quality *Amlarasa* is always used in *Shodhana* process of many metals in *Rasashastra*.

(3) **Guna -**

**Vipaka** - Madhura

**Veerya** - Ushna

**Vinshati Guna** - Laghu, Snidha, Ushna, Sheeta to touch.

(4) **Doshakarma**

*Amlarasa* enerates and aggravates *Pitta* due to *Ushna-Snidhaguna*. generates and aggravates *Kapha* due to *Snidhaguna* and *Kledana* action. It alleviates (annihilates) *Vata* by *Ushna-Snidha* qualities. The main property of *Amlarasa* is to maintain *Vatadosha* in its own path. This activity is known as ‘*Vatanulomana*’(27)

(5) **Prakruta Karma** -(28)

- **Rochana**-Due to coating of *Dosha* on the tongue, one cannot get perception of taste properly. *Amla Rasa* cleanses the mouth cavity by its ‘*Kshalana*’ quality and thus it performs Rochana action. The *Agni Mahaboota* scrapes the coating on the tongue which is termed a *Khalana*. 
- **Agnideepana** - Ushna Veerya of Amlarasa performs this action. In Pittaa-Kshaya condition it is advised to consume Amlarasa.

- **Brunhana** - Due to Agnideepana, one can digest food properly. After proper digestion Aahararasa get absorbed in the body for nourishment. One of the components of Amlarasa is Pruthvi Mahaabhoota. It is also responsible for Brunhana.

- **Urajrapada** - Urja means energy. Due to Agnideepana property Amlarasa helps for proper Digestion which gives strength to the body. Thus proper Agni is the root of Ayu -Bala(urja)-Swasthya-Upachaya etc.as mentioned in Charaka Chikitsa 15.

- **Manobodhana** - Vatadosha is responsible for the proper working of Mana or Mind. Vata controls Mana in normal condition. So when it becomes abnormal it vitiates Mana to produce Manasavyadhi. E.g Bhaya- Shoka.Amlarasa helps to keep Mana in its normal path by ‘Vatanulomana’ The meaning of this Bodha is to know, to understand, to perceive, to awaken, to come to One’s senses. So Amlarasa helps to keep Mana in its normal condition and perform its functions of perception etc. by controlling Vatadosha. The place of Mana inside the human body is Hrudaya. Amlarasa is ‘Hrudyā’. It maintains the functions of Hrudaya, the place of Mana. In this respect also it is ‘Manobhodhana’.

- **Indriya-drudhakaratwa** - Indriya are the special sense organs for the perception of special senses. 5 senses and their 5 sites are mentioned in Samhita. Amlarasa maintains the strength of these Indriya by nourishing them and also by controlling Vatadosha which is responsible for proper functioning of Indriya. It means to improve and maintain acuity of the sensory apparatus.

- **Balavardhana** - Bala is the capacity of the body to perform any movement or physical strength. It is related to many factors. Vatadosha promotes any action, either physical or mental. Amlarasa maintains Vatadosha in its own pathway by
the action of ‘Vatanulomana’. It also nourishes the body by keeping Agni in normal condition. So the body gets power to perform any movement which is ‘Bala’.

- **Hrudayatarpana**- The normal functioning of Hrudaya is governed by Vata. Being Vatanulomaka, Amlarasa helps to keep proper functioning of Vata and thus also of Hrudaya. By Agnideepana property it is related to the formation of excellent Aaharasa which is to be circulated by Hrudaya later on. So in Vatapradhana Hrudroga it is always beneficial. Charaka cites Amla Rasa as the most beneficial for Hrudaya.

- **Aasyasrava**- Due to Ushnaveerya it promotes various secretions in the body. It also helps in secretion of Pitta. It secretes Bodhaka Kapha in the mouth cavity by its Kledana action. These secretions take part in proper digestion. Snigdha and Ushna Guna of Amlarasa are important for proper digestion or Aaharaparinamana.

- **Bhukta Apakarshana**- The meaning of Apakarshana is to drag any subject away from one place to the next. Amlarasa keeps Samanavayu in normal condition which helps for Agnideepana or in other words secretion of Pitta which is the main place of Agni. Samanavayu accepts food, digests it, does selective absorption and delivers it to further path. Agni is kindled or ignited by Samana to carry out digestion. Amlarasa, by its Ushna–Snigdha Guna, controls Samanavayu which; not only digests the food but also helps in the transport of Aahararasa to systemic circulation.

- **Kledana** - Kleda denotes moisture or wetness. So moisture or wetness is being formed in this action of Kledana. Amlarasa creates moisture or wetness in the body.

- **Jarana**- The meaning of Jarana is Digestion. With the help of Ushna-Laghu guna and Agnideepana property Amlarasa helps for early digestion. So for the digestion of Guru-Anna or heavy food Amlarasa is always used as Anupana. It possesses Ushna-Snigdha guna and Kledana property which are Aaharaparinamakarabhava. So it is beneficial for better digestion.
- **Preenana**- It helps for proper digestion by its *Ushna-Snigdha-Laghu Guna* and *Agnideepana* property. After proper digestion *Aahararasa* of excellent quality is formed which nourishes the body. It is nothing but Preenana action.

**LAVANARASA**

(1) **Panchabhautikatwa**-
*Lavana Rasa* is made up of *Jala-Agni Mahaabhoota* which are totally opposite to each other.(29)

(2) **Lakshana**-(30)

1. **Aasya-syandana**- It stimulates salivation due to *Agni* and *Jala* components. It means it also promotes secretions in various organs or *Srotas* where it reaches.

2. **Kapola-Gala Dahakara** - Due to *Agni* component it creates *Daha* or burning sensation in the mouth cavity. Thus it can cause *Daha* at other sites also.

3. **Kledakara**-It creates wetness in the mouth due to *Jala* component which denotes It is tendency to create wetness at other sites also.

4. **Vishandayakara**- It promotes secretion of *Bodhakakapha*. It also creates oozing of different secretions at various sites in the body

5. **Mardavakara**-It makes the mouth cavity *Mrudu* or soft. Thus it also creates softness in various organs.

(3) **Guna** -

**Vipaka**- *Madhura.*

**Veerya**- *Ushna*
Vinshati Guna - Ushna-Snigdha-Guru-Teeksha

(4).Doshakarma-

It is Vatahara due to Ushna-Snigdha-Guru Guna and Kapha-Pittakara due to same Guna .(31)

(5).Prakruti Karma(32)

1. Pachana- Due to Ushna-Teeksha guna it digests Aama. Pachana is one of the types of Langhanopakrama.

2. Deepana-Pachakapitta in the body represents AgniMahaabhoota. Ushnaveerya is a main attribute of Agni which digests food. So due to Ushnaveerya, Lavanarasa performs the action of Agnideepana. Lavanarasa carries Kledana action or it promotes secretion of Pitta by its Ushna-Teeksha guna. Agni stays in Pitta. So by secreting Pitta, Lavanarasa works as Agnideepana.

3. Kledana-By the action of Ushna-Teekshana-Sara attributes Lavanarasa enhances different secretions in the body. Due to such secretions, wetness or moisture in that respective area is increased. This action is named as Kledana.

4. Chyavana- Due to its Ushna-Teekshana-Sara (heat, unctuousness and fluidity) it causes change in the osmolarity (Upasneha and Upasveda Nyaya) of the cell membrane causing reduction in Sandrata of the Dosha and liquefying the harboring Dosha to move out of the cell and mix into the circulating Rasa-Rakta complexes to be carried to the alimentary canal to be eliminated by appropriate Panchakarma.

5. Chhedana- It is the action by which vitiated Dosha are being cut or broken down or removed from the body. Being Ushna- Teekshana guna, Lavanara does this action especially for Kaphadosha. This activity is also used in Vamanakarma to remove Kaphadosha from Koshtha.
6. **Bhedana** - This is also the breakdown of vitiated *Dosha* from different *Srotas*. Due to *Teekshna* - *Ushnauna Lavanarasa* is used with *Katurasa* to expel or throw waste materials which are stuck or impacted in the body e.g. *Shwasachikitsa*. In the emergency treatment of *Shwasa*, the chest area is oleated by *TilaTaila* with added *Lavana* which is followed by steaming to melt *Kapha* which obstructs the pathway of *Pranavayu* to bring the attack of *Shwasa* under control. This is *Bhedanakarma*.

7. **Vikasi** – The action by which *Dravya* directly acts on the bonding between cells or tissues to loosen them in very short time period and also to move *Ojas* from its place is named as *Vikasi* e.g *Kramuka* or Betelnut. This action of *Lavanarasa* is used to loosen the bonding between *Dosha* and body organ to throw them out e.g *Vamana*. In the commentary the meaning of *Vikasi* is given as ‘*Kledanacchedana*’ which means which removes wetness. According to some *Vikasi* is the highest potency of *Tikshna guna*.

8. **Adhasransi** - In *Ayurveda* ‘*Sransasa*’ means ‘to fall down’ from certain place. *Lavanarasa* due to it’s *Kledana* action and *Ushnaguna* helps to loosen *Dosha* from specific place to be removed from the body. *Lavanarasa* increases secretions. Due to gravity these secretions tend to travel downwards that is in the ‘*Adho*’ direction. *Saindhavalavana* is always used in *Basti* to pull *Vata* and other *Dosha* in downword direction.

9. **Avakashakara** - The meaning of *Avakasha* is space inside any structure. *Lavanarasa* breaks the accumulation of *Dosha* inside any *Srotas* which is obstructing the lumen or space in that *Srotas* to produce any pathogenesis with the help of *Kledana* action, *Ushna-Teekshna guna*.

10. **Stambha** - *Bandha-Sanghata Vidhamana* - *Stambha* means instant stoppage of any object in the movement or speed. Any movement is performed by *Vata*. So any obstacle or obstruction in the normal pathway of *Vata* leads to the obstruction to its velocity which results in restricting its movement. This is termed as ‘*Stambha*'.

39
Sheetaguna of Vata is also responsible for this.

Lavanarasa is Ushnaveerya. So it stimulates the obstructed velocity of Vata. Thus it helps to regulate the speed of Vata. So it is termed as ‘Stambhavidhamana’.

Bandha is also due to obstruction in the normal pathway of Vata by vitiated Kapha. It is the feeling of binding in respective organ. Lavanarasa removes it by the safe way.

Sanghata is the accumulation of Dosha in respective organ which is pathogenic. Increased Sandrata, Picchilata, Kathinata etc. increases density resembling accumulation and cause raising Dosha locally. With the use of Ushnaveerya, TeekshnaGuna it melts or breaks down this accumulation to restore the normal space in that organ again.

11. Sarvarasapratyaneekabhuta - Other Rasa can not be perceived if the Lavanarasa is consumed first.

12. Aasyasrava - It increases different secretions in the body due to its Ushna-Teekshna guna.


14. Marga-vishodhana - Marga is a synonym for Srotas. Vishodhana means purification. So the meaning of the mentioned word is purification of Srotas. Ushna-Teekshna guna of Lavanarasa performs this action. This activity of Lavanarasa is useful in Shodhanakarma. It helps to remove obstructions in the Srotas or channels by accumulated Dosha by melting them with the use of Ushna-Teekshna Guna.

15. Mardavakara-Mruduguna is the opposite Guna of Kathina which belongs to Pruthvi Mahaabhoota. So abnormally increased Pruthvi Mahaabhoota makes any organ Kathina or hard in nature. Vitiated Kaphadosha is responsible for making this ‘Kathinya’ or hardness in the body due to its Prithvi component. Lavanarasa melts or liquefis this Kapha by its Ushna-Teekshna Guna and Vishyandana action to make respective organ
Mrudu or soft. Not only Kapha but Vata Dosha also makes different organs Kathina due to its Khara-Ruksha guna, by absorbing normal oiliness in the body. Lavanarasa is Snigdha-Ushna guna. So it pacifies Khara-Ruksha guna of Vata to make respective organ Mrudu or soft. Snehana is performed to make the body Mrudu. In Snehanakarma it is advised to consume Sneha with Lavana to carry out Snehana earlier.

16. Ahara-rochana- It is Deepana-Pachana. So it helps in proper digestion which gives proper taste perception that is Rochana.

17. Aharayogi- It is always used to prepare food.

KATU

1. Panchabhautikatwa- Katurasa comprises of Vayu and Agni Mahaabhoota. (33)

2. Lakshana- (34)

   1. It irritates or agitates tongue after contact due to its Agni component.

   2. Daha or burning sensation is felt in the mouth cavity due to the same.

   3. Agni component promotes secretions in the beginning from mouth, nose eyes etc.

3. Guna -

Veerya- Ushna

Vipaka- Katu

Vinshati Guna - Laghu, Ruksha, Teekshana, Ushna.
4. Doshakarma

Generates Vaya-Pitta by Ruksha, Laghu, Teeksha guna and Vayu-Agni dominance. Alleviates Kapha by all means. (35)

5. Prakruta Karma-(36)

1. Vaktrashodhana- By Ushna-Tekshna Guna it removes the coating in the mouth cavity due to Kapha or Aama. Thus it cleanses the mouth cavity to show its Vaktrashodhana action. It is Deepana-Pachana. So if Arochaka is present due to Agnimandya, Katurasa can be used.

2. Agnideepana- It comprises of Agni- Vayu Mahaabhoota. So it is Agneya in nature. Pitta is also Agneya because it shelters Agni Mahaabhoota in the human body. So in Pittakshaya, it is advised to use Katurasa.

3. Bhukta- shoshana- The ingested food is termed as ‘Bhukta’. The meaning of ‘Shoshana’ word is ‘to absorb’. Katurasa ignites Agni which digests food properly. The Aahararasa which is formed after the proper action of Agni is absorbed by ignited Agni.

Agni or Pitta not only digests the Aahara but it also helps to absorb the end result of digestion that is Aahararasa. Katurasa helps to maintain this Agni for this actions.

4. Ghranasrava- Ghrana means Nasal cavity. It is one of the places of Kapha and Prana. So vitiated or increased Kapha gets accumulated in its place to produce diseases like Pratisshaya. Katurasa by its Ushna-Teekshna guna melts or liquefies Kapha to relive such conditions. Lavanarasa also performs the same action. But it produces wetness while Katurasa produces dryness due to Rukshaguna in respective organ.
5. **Ashana-rochana**-By Deepana-Pachana activities Katurasa digest Aahara properly which is responsible to perceive proper taste that is Rochana. Katurasa is always used in Samavastha to help proper digestion.

6. **Kandu-vinasha**- Kandu is one of the Lakshana of Kaphadosha. Picchila, Sthira and Styana guna of Kapha causes Kandu. Destroying these qualities by Ruksha-Laghu guna, Katuras relieves these Lakshana.

7. **Vrana-avasadana**-The action in which increased or edematous Mansadhatu over Vrana or wound is scraped is termed as Vranavasadana. Katurasa is composed of Agni-Vayu Mahaabhoota. So it performs this scraping action.

8. **Shonitasanghata bheda**.- Due to the abnormality in the qualities of Pruthvi and Aapa Mahaabhoota, Rakta or Shonita acquires the tendency to get accumulated. Pruthvi-Aapa Mahaabhoota are responsible for the normal or physiological as well as abnormal or pathological bonding of Paramanu or cells. This abnormal bonding between the Paramanu of Raktadhatu which is Drava or fluid in nature or normal condition causes Sanghata or clotting which is pathological and leads to the obstruction of Srotas or various channels in the body. It is similar to the Thrombus in Modern sciences. The best example of this phenomenon is Ischemic Heart Diseases in which due to this Shonitasanghata coronary arteries are obstructed which lead to Ischemia. Kapha is also responsible for this abnormal bonding. Dhamanee Pratichaya is a singular Kapha disease wherein abnormal Kapha accumulates in the wall of the affected Dhamanee (Atherosclerosis)

Katurasa is having the dominance of Agni-Vayu Mahaabhoota which breaks or disintegrates this Sanghata or accumulation. Teekshna -Ushna attributes help to perform this action. The meaning of Bheda is to break or to rupture. So Katurasa destroys this Sanghata.
9. **Bandha-chheda** - The meaning of Bandha is to tie, to bind. Bandha is one of the symptom of Kapha-the feeling of tightening. By destroying Kapha by all attributes, Katurasa relives this symptom.

10. **Marga-vivarana** - Marga is a synonym of Srotas according to Charaka. Katurasa by its Agneya nature performs this action of Strotovivarana.

11. **Krumi vighata** - It is the wormicidal action of Katurasa. Krumi are being propagated in the environment inside the body which is Kledayukta or more wet or moist and warm.

   Katurasa is being used either as Apakarshana or Prakrutivighata. Apakarshana is physical expulsion of Krumi, especially intestinal type. Katurasa by its Ushna-Teekshna guna and Kleda Shoshana function does this work. Prakrutivighata is to make environment in which Krumi can not survive and propagate. It is possible due to Katu Vipaka, Ruksha-Ushna guna. So many Krumighna drugs are having Katurasa.

12. **Alasakadinashana** - Kleda is a Mala or waste product in the body in fluid state. Agni digests this Kleda to avoid further pathogenesis. Katurasa being Agneya helps in this action.

   Alasaka is a Vyadh due to Aama. So Aamapachana is the basic concept behind its treatment.

   In the Samprapti of Alasaka the requirement of Samagni is clearly mentioned. The person whose Agni is Durbala or weak and who is having dominance of Kapha is likely to get Alasaka. Katurasa is Kaphashamaka, Agnidipaka. So it is useful in Alasaka.

   In the basic Samprapti of Shvayathu it is mentioned that vitiated Pitta-Kapha-Rakta obstruct the pathway of Vata which due to obstruction becomes vitiated and throws Pitta etc. beneath the outer Twak or skin and Mansa to form a swelling which is named as Shvayathu or Shotha. Katurasa helps to destroy this obstruction by its Aagneya quality to free the pathway of Vata and thus to relieve Shotha. But Katurasa is not given in Pitta or
Rakta pradhana shotha due to its Aagneya nature. When the Shotha is due to Santarpana, Katurasa is indicated.

13. Upachaya-nashana-Kapha in vitiated state increases Mansa-Medadi Dhatu qualitatively which is termed as Upachaya. Agneya nature of Katurasa scrapes these Dhatu.

14. Udarada-nashana-Udarada is a Kaphavikara according to Charaka.

. In the treatment of Udarada, again Katurasa is mentioned as it is Kaphanashana. While describing Sheetapitta, Madhavakaka has mentioned ‘Udarada’ as one of the types which is Kaphadhika or due to dominance of Kapha where Katurasa should be given.

Abhishyanda is the accumulation of Dosha in turbid condition. Katurasa digests this accumulation by It is Aagneya nature.

Mala concept in Ayurveda is not related to Purisha-Mutra-Sweda only. It has a very broad meaning. Entities are termed as Mala according to Ayurveda when they are generated by their own way and they always tend to move outside the body and also cause harm to the body. Due to weak Agni the proper digestion is not possible which effects Sara-kittavibhajana. Sara or extract of quality or quantity is not produced. Kitta or waste part is being produced in abundance which is named as Mala which includes Dosha, Sweda-Mutra-Purisha, wastes in Karna -Nasa- Aasya and reproductive organs, Lomakoopa-Kesha-Shmashroo-Loma-Nakha etc.

Katurasa due to its Agnideepana, Pachana action helps for proper digestion. So that proper Aahararasa can be produced. It not only kindles Pachakagni but also Dhatwagni which are important to digest waste products or Malapachana.

13. Chakshu-virechana- The word ‘Chakshu’ denotes ‘Chakshurindriya’ which is responsible for the perception of sight and not the Eyeball or Eye
apparatus. The seat of this Chakshoorindriya is Mastiksha or Shira and Pranavayu governs its activities mainly. It is made up of TejaMahaabhoota mainly. So it is always advised to protect it from Kaphadosha which can damage or harm it due to Prithvi-Aapa dominance. So mainly Virechana or Teekshna Anjana are advised to be applied at the interval of 5 to 8 days in a month for protection from Kaphadosha as Kapha coats or covers it. The drugs used to prepare this Anjana are mainly having dominance of Katurasa. Katurasa helps to melt Kapha which covers Chakshurindriya. This concept or action is named as ‘Chakshu-virechana’. Not only that Katurasa is also responsible for the secretion from Netra or Eyeball when used.

14. Indriya-sphota-

Agneya nature of Katurasa destroys different Aavarana or coating due to Kapha on Indriya. It is termed as Indriya-sphotana.

TIKTA RASA

1. Panchabhautikutwa(37)

Tikta rasa is composed of Vayu and Aakasha Mahaabhoota.

2. Lakshana-(38)

Tiktarasa is perceived by following Lakshana-

1. Aasyavaishadya- It cleanses the mouth after consuming.
2. After consuming Tiktarasa another other tastes can not be perceived for some time. It inhibites the perception of other tastes for sometime after consumption.
3. It dries the mouth cavity.
4. Ultimately it brings back the normal taste in the mouth by removing the abnormal tastes caused by vitiated dosha.
3. **Guna**
- Veerya- Sheeta
- Vipaka-Katu
- Vinshati Guna - Laghu, Ruksha, Khara, Vishada.

4. **Doshakarma**-(39)

Tiktarasa alleviates Pitta-Kapha by its Laghu-Ruksha guna. It vitiates Vata by same Guna. It also generates and precipitates Vata.

5. **Prakruta Karma**-(40)

1. **Arochakaghna**-This action is also termed as Rochana. Aruchi is mentioned as Vyadhi as well as a Lakshana in texts. Arochaka is a Lakshana of Rasavaha srotas. So Langhana is the indicated for the treatment of it.

   Tikta rasa performs this Langhana action as it is composed of Vayu-Aakasha Mahaabhoota. It digests wastes in Rasadhatu i.e it performs Pachanakarma. Due to Laghu-Ruksha Guna, it removes the coating on Jihva. Thus though it is not palatable itself, it is useful in Aruchi.

2. **Krumighna**- Krumi are mainly originated in wet climate due to dominance of Madhurarasa. So Katu-Tikta-Kashaya Rasa are necessary to destroy such climate in the body. Being made up of Vayu-Aakasha Mahaabhoota, Tiktarasacan do this action. Katu Vipaka, Laghu-Ruksha Guna help for this action. It is called as Prakrutivighata.

3. **Deepana**- Vayu is important to kindle Pachakagni. Samana vayu is important to keep Pachakagni in equilibrium. Being composed of Vayu-Aakasha
Mahaabhoota, Tiktarasa performs this action. It removes the inhibitory facors to Agni by Kapha-Pitta due to its Pachana activity. Thus it stimulates Agni which is nothing but ‘Deepana’ action. Katurasa is also ‘Agnideepana’by its Aagneya attribute.

4. **Pachana**-Due to Vayu-Aakasha composition, Laghu-Ruksha guna it helps in the digestion of ‘Aama’.

5. **Lekhana**-The action in which excessive Dosha especially Kapha-Pitta and Mala are expelled or absorbed from the body is named as ‘Lekhana’. Thus this action belongs to Langhana category. By all attributes Tiktarasa does this work. Excessive Meda-Mansa Dhatu are mainly scrapped by this action.

6 **Upashoshana**-Due to the dominance of Vayu-Aakasha Mahaabhoota, Laghu-Ruksha Guna, Katu Vipaka Tiktarasa absorbs different fluid and unctuous parts in the body. Kleda-Meda-Vesa-Majja-Lasika-Pooya-Sweda-Mootra-Pitta-Shleshma are various types of Aapa Mahaabhoota in the body. Thus these all are absorbed by Tiktarasa. This absorption, in excess causes dryness in the body which leads to generation of Vayu.

7 **Stanyashodhana** - Stanya (breast milk) is a Upadhatu of Rasadhatu. So different Hetu or causes making Rasadhatu abnormal also vitiate Stanya. Tiktarasa is indicated in Kapha-Pitta stanyadushti.

8 **Sthirikarana** - Sthairya is retated to the Kaphadosha in normal state. Sthirata is firmness, steadiness ,stabilty or strength of the body or Saptadhatu.Kaphadosha is related to this attributes as it has ‘Pruthvi’ component in its formation.When this Kapha is vitiated by Dravatwa due to Atiyoga of Madhura – Amla - Lavana rasa the whole body becomes lax, flaccid or loose which can lead to Kaphapradhana vyadhi. Tiktarasa is Laghu-Ruksha and it is composed of Vayu-Aakasha Mahaabhoota.So it absorbs excessive Dravatwa due to
vitiated Kapha in the body to lessen laxity. It is nothing but ‘Sthirikarana’ action. Rasa-Meda-Mansa dhatu are main places of Kapha. So it removes laxity in those Dhatu making them firm, stable and to improve their tone.

9 Jwaraghna-Jwara is a Lakshana of Rasavaha srotas. Langhana is the best Chikitsa of Rasavaha srotas. Tikta rasa, due to the dominance of Vayu-AakashaMahaabhoota belongs to the Langhaneeya group. It is having Sheeta veerya which pacifies Pitta -main factor in the pathogenesis of Jwara. It is used in the Samavastha of Jwara as it is Pachana and Deepana.

10 Moorcchaprasamana-Moorccha is the sensation of fainting. It is related to the Rasa-Rakta-Sandynavha srotas. In the treatment of Mada-Moorccha, Tikta rasa is indicated.

11 Dahaprasamana - Daha or burning sensation is due to vitiated Ushnaguna of Pitta. So in this, Sheeta veerya is indicated. Tiktarasa is having Sheetaveerya.

12 Kushthaprasamana-K ushtha is due to the laxity of Dhatu induced by Drava attribute in the body mainly in the Twak-Mansa-Shonita-Lasika. Tiktarasa being composed of Vayu-Aakasha Mahaabhoota, by Laghu-Ruksha guna reduces this laxity to cure Kushtha.

13Vishaghna-It pacifies Visha of Kaphapitta origin especially of Garavisha origin.

KASHAYA

1.Panchabhatikatwa-(41)

It is made up of Pruthvi-Vayu Mahaabhoota.
2. **Lakshana**-(42)

1. **Vaishadya**- It cleans the mouth cavity.

2. **Jihvastambha**- It creates the feeling of heaviness in tongue. Obstructs the activities or movements of tongue.

3. **Kanthastrota-vibandha**- It creates the feeling of obstruction and difficulty in swallowing in *Kantha* region.

4. **Strotovibandha**- It also obstructs various *Srotas* or channels in the body.

5. **Vaktrashosha**- It creates dryness in the mouth.

3. **Guna** -
   *Veerya* - *Sheeta*
   *Vipaka* - *Katu*

   **Vinshati Guna** - *Laghu, Ruksha, Khara, Vishada.*

4. **Doshakarma**-(43)

   Alleviates or annihilates *Pitta-Kapha*. Generates and aggrevates *Vata*.

5. **Prakrutha Karma**-(44)

   1. **Sanshamana**- It is the pacification of *Dosha* inside the body without *Samshodhana*.
   
   2. **Sangrahee-Stambhana**- This word is derived from the *Dhatu*‘Grah’ the meaning of which is ‘to collect’. In *Sharangadhar Samhita* the description of this action is
mentioned. Two different words are used to denote this action of collection—Grahi and Sthambana. Actually these are two different types of action. In both actions, the end result is the same that is the stoppage of some entity in motion. But a lot of difference is present in the mode of action of two types. Deepana-Pachana-Ushna Dravya are mainly used in Sama-avastha where the digestion of Aama is the first step. This action is called as ‘Grahi’. Dravya which are having dominance of Katu or Tikta rasa are mainly responsible for this action. While Ruksha-Kashaya-Sheeta—Laghu Dravya are responsible for ‘Stambhana’ action which are used in Nirama-avastha where immediate stoppage of movement necessary. Kashaya rasa does this action mainly.

3. Sandhanakara - The meaning of this word is joining. Kashayarasa is useful to join broken or torn parts together. Sheetaveerya helps in this action mainly. It stops the bleeding from that Vrana or wound and thus shows its Vranasandhana action. The Rooksha, Vishada, Khara guna control the fluidity and laxity at the wound and a dry wound gets healed faster and better.

4. Ropana - This activity is also related to Vrana. Ropana action is performed on Shuddha or on Vrana which is not vitiated by Dosha.

5. Shoshana - Kashaya Rasa comprises of Pruthvi-Vayu Mahaabhoota. Both are Ruksha-Khara-Vishada in nature. So Kashaya rasa absorbs Snigdhatwa and fluid part-Dravatwa in the body. It also absorbs excessive discharge—Kleda from Vrana.

6. Raktaprashamana - Raktadhatu is having different attributes of Panchamahaabhoota according to Sushruta. Rakta is considered as a main abode of Pitta. So aggrevated Pitta can vitiate Rakta easily. All causes of Pittaprapopa lead to Raktadushti also. So in the condition of vitiated Rakta by Pitta, Drava-Ushna-Teekshna-Sasneha Guna are increased. Due to excessivve Dravatwa, Rakta becomes excessive by volume substantially also to show’Sirapoornatwa’ which can manifest finally as ‘Raktapitta’.
By *Ruksha-Laghu* guna *Kashayarasa* absorbs this excessive *Dravatwa*. *Sheetaguna* pacifies *Ushnaguna*. This purification can be termed as ‘*Raktaprasadana*’ action of *Kashayarasa*.

6. **Sharirkleda**-Upayokta-It absorbs *Kleda* i.e fluid waste products in the body by *Ruksha-Laghu* guna.

7. **Lekhana**-Being comprised of *Ruksha-Laghu-Khara-Vishada* guna, *Katu vipaka* it is *Lekhana* in nature. It scrapes excessive *Dhatu* in the body.

8. **Twakprasadana**-By purifying *Rakta*, it also performs *Twakprasadana* action as *Varna* is dependent on *Rakta*. *Kashayarasa* is useful when *Rakta* is vitiated by *Kaphapittadosha*.

**RASA-DWANDWA AND VIRUDHA**

*Rasa-dwandwa* –

*Sushruta* quates the concept of *Rasdwandwa* in *Sutrasthana*, *Adhyaya* 20. (1)

Each *Rasa* has opposite *Guna* compared to other specific *Rasa* by *Veerya* or *Vipaka* etc. This concept is useful to choose appropriate *Dravya* of specific *Rasa* to treat or overcome ill effects created by opposite *Rasa*.

1. **Madhura-Amla** and **Madhura-Lavana rasa** are *Viruddha* by *Rasa* and *Veerya*.
2. **Madhura-Katu** are *Viruddha* by all means.
3. **Madhura-Kashaya** and **Madhura-Tikta** by *Rasa* and *Vipaka*.
4. **Amla-Lavana** by *Rasa*.
5. **Amla-Katu** by *Rasa* and *Vipaka*.
6. **Amla-Tikta** and **Amla-Kashaya** by all means.
7. **Lavana-Katu** by *Rasa* and *Vipaka*.
8. **Lavana-Tikta** and **Lavana-Kashaya** by all means.
9. **Katu-Tikta,Katu-Kashaya** by *Rasa* and *Veerya*.
10. Tikta-Kashaya by Rasa.

This concept is useful in Chikitsa as well as to prepare new Formulations. In Atiyoga of Madhurarasa, Katurasa is indicated while Atiyoga of Amla and Lavana are treated by Tikta and Kashayarasa respectively as mentioned in Samhita. This Rasadwandwa is a key to treat various Lakshana of Atiyoga of specific Rasa.

Viruddha -

Viruddhakalpana is important to avoid ADR or Adverse Drug Reactions in Ayurveda especially for preparing new formulations.

Aahara, being a Trayopastambha plays very important role in maintaining life. Without Aahara no one can exists.

Varna-Prasada-Souswarya-Jeevita-Pratibha-Sukha-Tushti-Pushti-Bala-Medha are various benefits of proper Aahara. While mentioning Aaharadravya their action on Dosha i.e Doshakarma is also mentioned to indicate specific action in specific disease, either causative or curative.

This Aahara should be consumed in proper way to get it’s good results, otherwise it can lead to Doshaparakopa. So one can get it’s benefits only when this Aahara is consumed with the help of ‘Aahara-vidhi-visheshayatana’.

Sanyoga is one of the ‘Aahara- vidhi- visheshayatana’. The combination of two or more Aaharadravya is called as ‘Sanyoga’ This combination may show different Gunakarma or effects on body than effects of individual Aaharadravya. The knowledge of this Sanyoga is very important as it shows direct effects on Dosha – Dhatu-Mala.

While preparing different food preparations is it always beneficial to follow some rules to avoid Viruddha-aahara. The concept and effects of this is mentioned in Charaka Sutrasthana 26.(2)

Aaharadravya, either individual or in combination due to which Dosha are
secreted or emitted inside the body but can not be expelled out are called as ‘Viruddha’. These Dosha are not beneficial to Dhatu in the body. Instead of getting assimilated in the body, they vitiate it by many ways. Actually these Dosha are present in such a state that they cannot be accepted by body or different Dhatu in the body.

Many examples of this Viruddha are mentioned in Samhita related to Aahara, methods of preparation of Aahara etc. Some examples has been used by people even in this era. Due to globalization, many food preparations have entered in Indian cuisine from other cultures in which lot of new food materials are being used which were not used in ancient India as these were not available or cultivated in India those days. But these are now being used as daily diet. As a part of regular diet, they must be showing their various effect on human body whether good or bad. So it is very important to know their individual Rasa-Veerya-Vipaka-Guna-Karma-Prabhava to consider them as a Hetu. Once the knowledge of these new food is established as a causative factor, the diagnosis and treatment of patients due to the misuse of these can be easy.

Though these food preparations are considered and used as healthy food in their original country or culture, they may or may not be healthy in Indian culture and lifestyle. Chinese food which is very famous worldwide now a days. It contains different types of Kshara. In Adhyaya 1 Vimanasthana one reference about Chinese food is mentioned.

Monosodium glutamate or Agino moto which is a salt or Kshara in nature is a main ingredient of Chinese food. So Chinese food in excess can cause Aandhya-Shandhya-Khalitya-Palitya etc. diseases according to Ayurvedic concepts and these should be treated accordingly.

Many types of Viruddhara has been mentioned in Samhita-


1. Deshaviruddha –

Jangal-Aanupa-Sadharana are 3 types of Desha. Jangal is having dominance of Vata. Aanupa shows Kapha dominance while Sadharana is having equal dominance of Tridosha. It is advised to take food of opposite attributes in that Desha or place to attain equilibrium of Dosha. So eating of Ruksha-Teekshana Aahara in Jangal or dry place or Snigdha-Sheeta in Aanupa or wet place causes imbalance of Dosha. So it is termed as Viruddha.

This Deshaviruddha causes Ag nidushti also which in turn causes Doshaprakopa.

2. Kalaviruddha-

Consumption of Sheeta-Ruksha Anna in Sheetakala or Ushna-Katu in Ushnakala is Kalaviruddha.

Vata is getting accumulated or attains ‘Chaya’ due the dominance of Ruksha-Sheeta guna in it’s own place in Greeshma. It enters ‘Prakopavastha’ due to Sheetaguna in Varsha.Kapha is accumulated or getting ‘Chayavastha’ due to the dominance of sheeta-Snigdhaguna in Shishira which enters ‘Prakopavastha’ due to the Ushnaguna in Vasanta. So the consumption of Sheeta Anna is not indicated in Sheetakala to avoid more accumulation of respective Dosha. Teekshna-Sheeta Anna in Varsha causes ‘Chaya’ of Pitta which in turn gets Prakopa due to Ushnaguna in Sharada. So consumption of Katu-Ushna Anna in Sharada or even in Greeshma Causes Pittaprakopa. These are Kalaviruddha.
3. **Agniviruddha**-

Intake of *Aahara* which is having similar qualities of *Agni* type comes under this heading. Consumption of *Gurvanna* in *Mandagni*, *Laghvanna* in *Teekshagni* or intake of *Aahara* at variance in *Vishamagni* are examples of this *Viruddha*. This 3 types are also called as *Grahanipradosha* as they causes many diseases.

4. **Matraviruddha**-

Intake of *Ghrita* and *Madhu* in equal quantity is named as *Matraviruddha*. Individually both are beneficial for the body but after consuming in equal quantity or *Matra* the combination becomes *Viruddha* which causes imbalance of *Dosha*.

5. **Satmyaviruddha**-

*Satmya* is a special concept in *Ayurveda*. It is nothing but the habit of some *Aahara* or *Vihara*. If any person is accustomed to *Katu-Ushna Aahara* but if he takes *Swadu-Sheeta Aahara* then it is named as *Satmyaviruddha*. It is also related to *Vihara* also.

6. **Doshaviruddha**-

Use of drugs, diets and regimen having similar qualities with *Dosha* but at variance with the habit of individual comes under the heading of *Doshaviruddha*. It directly vitiates *Dosha* which causes diseases.

7. **Sanskaraviruddha**-

It is related to the mode of preparation. Diets when prepared by a particular method or way they can show effects like *Visha* i.e poison. Peacock meat roasted on a castor spit is one of the example.
8. **Veeryaviruddha**-

Aaharadravya of Sheetaveerya if consumed in combination with those of Ushnaveerya is termed as *Veeryaviruddha*. Intake of Pavabhaji with or followed by Icecream or Milkshake is a very common example of this type.

9. **Koshthaviruddha**-

Administration of Mandaveerya or mild Virechanadravya or purgative in a small dose for a person of Krurakoshtha or administration of strong Bhedanadravya in large dose in Mrudukoshtha is termed as *Koshthaviruddha*. e.g use of Mrudvika in Udavarta or Snuhysheera in Mrudukoshta.

10. **Avasthaviruddha**-

Intake of Vataprakopaka Aahara by a person after Shrama-exhaustion, Vyavaya-sexual act or Vyayama-exercise or intake of Kaphaprakopaka Aahara by a person after Nidra-sleep or Aalasa-drowsiness are the examples of *Avasthavishesha*. Use of Katu-Tikta-Kashaya Dantadhavana after getting up in the morning is advisable. But *Madhura Dantadhavana* should not be used in the morning as it is *Kaphakala*.

11. **Kramaviruddha**-

If a person takes Aahara before emptying bowel and urinary bladder or non-consumption of Aahara after hunger, it is included in *Kramaviruddha*. This cause is common nowadays due to shift duties or irregular lifestyle.

12. **Pariharaviruddha**-

Intake of Ushnaveerya Dravya after having Varahamansa-Pork or Sheetaveerya Dravya after taking Ghrita is termed as *Kramaviruddha*. Any liquid part which is being consumed after food is named as Anupana. It must be having opposite guna to Aahara for proper digestion.

So after intake of Ghrita, Sheetajala is not advised.
So intake of Milkshake after curd-rice or intake of Alcohol after Dugdhavikruti like Bengali Sweets is contraindicated.

13. Pakaviruddha-
Preparation of food with the help of bad or rotten fuel and undercooking, overcooking or burning during the process of preparation is named as Pakaviruddha. Action of Agni to digest food is similar to the method of preparation of rice with the help of ignited fire. If that fire is or Agni is not well ignited the rice or Aahara can not be prepared properly.

14. Sanyogaviruddha-
This type is very important as many foods are prepared by combination of Viruddha Dravya which are having opposite qualities according Ayurveda. Sushruta has mentioned Rasa-Vipaka-Veerya viruddha.


So any combinations should be prepared by taking this Viruddha concept in consideration. Sweet and Sour soup in Chinese cuisine or Methi-malai mutter in Punjabi cuisine are considered as Rasaviruddha as the ingredients are having Madhura and Amla rasa which are opposite.

15. Rhidviruddha-
Aahara which is not liked by a person is termed as Rhidvirodhi.
**INTERRELATION OF RASA-DOSHA**

Though 3 Rasa generate or alleviate one Dosha, the mode of their actions is different.

1. **Vatadosha- Guna** according to Samhita are as follows-

   **Charaka** - Ruksha-Sheeta-Laghu-Sookshma-Chala-Vishada-Khara.
   Bahu-Sheeghra-Parusha (vi.8)

   **Sushruta** - Ruksha-Sheeta-Laghu-Khara-Aashukari-Muhushchari
   Avyakta-Vyaktakarma-Tiryyaggo-Dwigua-Rajohabula.

   **Vagbhata** - Ruksha-Laghu-Sheeta-Khara-Sookshma-Chala.

   Khara-Parusha-Vishada can be considered as further stages of Ruksha guna. Aashukari- Muhushchari -Tiryyaggo are related to Chalaguna. Madhura-Amla-Lavana rasa has exactly opposite attributes as they are used in the treatment. (1)

   **Madhurarasa**-
   Madhurarasa is Marutaghrna in nature. Vatadosha is getting vitiated by two different modes-Dhatukshaya (Nirupastambhita) and Margavarodha (Upastambhita).(2)

   In Sutrasthana, Adhyaya 12 Vatakalakaliya, Charaka has described the Samprapti or pathogenesis of Vatavyadhi. The mode of Nirupastambhit Vatavyadhi is described in it mainly.

   Different causes of Vataprakopa are Ruksha-Laghu-Sheeta-Daruna-Khara-Vishada-Shushira attributes. Actually different Aaharadravya and different mode of Vihara which are having these attributes or qualities are responsible to vitiate Vatadosha. After continuous use of these causes the human body becomes similar
to these qualities like Roukshaya etc. as these all qualities belong to Vayu Mahaabhbota. Due to the continuous consumption of these causes different attributes of Aapa and Pruthvi Mahaabhbota like Snigdhatwa etc. start to diminish which forms or generates Avakasha or space. In such body or space Vatadosha is originated as it is formed by Aakasha as mentioned in Upanishat (3). So whenever Avakasha is generated in the body by the reduction of Pruthvi – Aapa Mahaabhbota, it is filled by Vayu only which leads to Nirupastambhita Vataprakopa. In this type Brunhana Chikitsa is indicated which is carried by Madhura or Amla Rasa. Madhura rasa is composed of Pruthvi-Aapa Mahaabhbota. These two Mahaabhbota are necessary for the formation of a solid structure as Pruthvi gives ‘Moortatwa’ and Aapa binds Pruthvi Paramanu together to form a structure. Any Avakasha is filled by Pruthvi-Aapa Mahaabhbota. Agni-Vayu-Aakasha Mahaabhbota do not have this capacity of filling as they have sparse structure. So in Nirupastambhita Samprapti, Madhura rasa is always indicated.

It is very clearly understood that in Nirupastahbhita samprapti the first line of treatment is ‘Snehana’ (4). Once the organ in the body which is ruined by Vata due to its Rukshatwa is treated by Sneha, Vata can not stay in that organ any more and the Samprapti is broken gradually.

Brunhana is mentioned in the general treatment of Vatavyadhi. Madhurarasa is having many qualities like Snigda-Guru-Manda guna (5) which are required for Brunhana. Due to Snigda-Guru guna it reduces Roukshya in the body or organ. It is Preenana-Tarpana. It fills the abnormal Avakasha to drive away Vata who is filling the abnormal space. Madhurarasa is indicated in this type of Samprapti.

Amlarasa

Amla rasa is also Brunhana. It is composed of Pruthvi and Agni Mahaabhbota. It is ‘Vatanulomana’, ‘Pavananigrahana’ and ‘Moodhavatanulomana’ according to Charaka, Sushruta and Vagbhata respectively. It is Snigdha-Ushna-Laghu. So it pacifies Ruksha-Sheeta guna of Vatadosha.
When any Vata type is working in its own place properly by its Guna or attributes and not in either Vruddha or Ksheena condition, it is responsible for the life span of 100 years without causing any disease. But when it leaves its own place or becomes abnormal by its attributes or Guna it causes many diseases. So it is very important to know whether the Vata type is causing diseases in its own place or in some other place before starting treatment. (6)

Madhura Rasa is indicated when Vata type is creating Lakshana in its own place due to abnormal Ruksha-Laghu-Khara etc. guna as the mode of Samprapti is Nirupastambhita in such cases.

Pratiloma is inverted or going in wrong or reverse direction. This concept is related to the direction of Vata as it is responsible for any movement in the body. When it is displaced from its normal direction it creates diseases which can be treated by opposite action i.e Anulomana e.g. Shwasa. (7) Pratiloma or inverted Pranavayu creates Shwasavega. (8) Anulomana means to bring displaced Vata from its own place or pathway to its normal place or pathway. Some commentators have mentioned meaning of this. (9) Anulomana Dravya helps to bring Vata in its normal Gati. Amla rasa is mentioned as Vatanulomana. So when Vata is displaced or becomes ‘Vimargastha’ Amla rasa can be used. In Udavarta, Apanavayu is displaced in upward direction to make Lakshana in Annavaha srotas etc. some Anulomana Dravya like Hingu etc. mixed with Amladravya are used which helps to make Apanavayu in Anulomagati. (10)

Kulattha is Amlavipaki in nature. So Kulattha-Peya is mentioned in Gulma-Tooni-Pratuni as food in which Vatanulomana is indicated. (11)

In Vataja-Hrudroga also Amlarasa is used in the form of Sauviraka, Mastu or Takra. (12)
Narayana choorna is mentioned in Udararoga, for Virechana. When Vata is ‘Anaddha’ or obstructed this choorna is given with Amla-anupana like Dadhimanda etc. (13)

Being Snigdha and Brunnana action Amlarasa can be used in Nirupastambhit Samprapti also.

**Lavanarasa**

It is made up of Agni and JalaMahaabhoota which are completely opposite to each other in nature. So Lavanarasa can show different actions. It is Snigdha-Ushna-Nati Guru. It is Vatahara according to Charaka. It pacifies Ruksha-Sheeta-Laghu guna of Vatadosha respectively. It is not Brunnana in nature. It vitiates Pitta and Kapha if consumed in excess.

Vatadosha creates Roukshya-Parushya-Lagha in any organ due to its Ruksha-Khara-Parushaguna which leads to Dhatukshayajanya or Nirupastambhita Vataprakopa. It causes the obstruction to the normal Gati of Vata at that organ or site. It is nothing but the ‘Chayavastha’ of Vata. Madhurarasa being Snigdha helps to reduce this Roukshya. But it cannot re-establish its obstructed Gati. Amla-Lavanarasa can perform this action. Lavanarasa is Sara and Vikasi in nature which attributes help to promote the obstructed Gati of Vata.

Due to Agni-Jala composition it helps to clear different Srotas or channels in the body.

Ushnaveerya and Snigdhaaguna helps to make different organs ‘Mrudu’ or soft which also leads to pacifying of Ruksha-Parushaguna of Vata. So Sneha with Lavana is always indicated in Stambha-Graha due to vitiated Vata. (14) It makes different organs in the body ‘Mrudu’ or soft.
It is Pachana and Deepana in nature. So it can be used in Samavayu also. It helps to melt Kapha by its Ushnaveerya. So whenever Vata is getting obstructed by Kapha, Sneha and Lavana are used e.g. Shwasa vegavastha.

**Pittadosha and Madhura-Tikta-Kashayarasa**

Guna according to Samhita are as follows-

**Charaka** - Sasneha-Ushna-Teekshna-Drava-Sara-Katu.

**Sushruta** - Teekshna-Drava-Pooiti-Neel-Peeta-Ushna-Katu-Amla.

**Vagbhata** - Sasneha-Teekshna-Ushna-Laghu-Vistra-Sara-Drava.

These Rasa pacify Pittadosha. But the mode of action of each Rasa to pacify Pitta is different even if the end result is same i.e. Pittashamana.

**Madhurarasa** - It is composed of Prithvi-Aapa Mahaabhoota which are having opposite qualities than Agni. Madhurarasa is indicated when Pittadosha is vitiated by Ushna-Teeksha-Laghuguna. It can be proved with the help of some examples.

Jeernajwara is treated by Balya-Brunhana Dravya. Different Dhatu in the body loose their ‘Bala’ or strength due to continuous contact with Ushnaguna Pitta. (15)

Vatapitta Jwara is treated by ‘Sarpi’ which is Madhura in nature. (16)

In the Samprapti of ‘Bhasmaka’ different Dravya of Madhurarasa are indicated to pacify Pitta vitiated by Ushnaguna and also to make up Kaphakshaya. (17) Vitiated Ushna-Teekshnaguna of Pitta are pacified by Sheeta-Snigdha-Guruguna of Madhurarasa.
**Tikta-**

It comprises of *Vayu- Aakasha Mahaabhoota*. It is *Deepana-Pachana-Lekhana-Upashoshana and Ruksha-Laghu-Sheeta*. It is used when *Pitta* is vitiated by *Drava-Sara-Ushna-Sasnehaguna* mainly. Due to the dominance of *Aakasha-Vayu Mahaabhoota* it absorbs excessive *Dravatwa* of *Pitta* which is present in different constituents of *Sharira* like *Vasa-Majja* etc. Being *Deepana-Pachana* it can be used in *Samavastha* of *Pitta* also. *Pitta* acquires *Amlarasa* in *Vidagdhavastha* according to *Sushruta*. In this *Avastha*, *Tiktarasa* is indicated as it is totally opposite to *Amlarasa*.

In *Arshachikitsa*, *Charaka* has mentioned general rule for *Saraktarsha* which is related to *Pittadosha*. It is advised to use *Tiktarasa* for *Agnideepana*, *Raktasangrahana* and *Doshapachana*. (18) *Darvyadi Ghrita* containing *Tiktarasa Dravya* mainly is very effective in this condition. (19)

For *Pittaja Kasa* when *Kaphanishtivana* is *Tanu* or thin in consistency *Trivruta* with *Madhurarasa* is used while in *Ghanakapha Avastha*, *Trivruta* is used with *Tiktatasa* as *Ghanakapha* is due to vitiated *Sandraguna* of *Kapha* and being composed of *Vayu-Aakasha Mahaabhoota*, *Tiktarasa* helps to pacify it. (20)

*Tiktarasa* is useful in *Pittakushtha* as it shows *Daha-Raga-Parirsrava-Pak-Kleda*. So *Tiktarasasiddha Ghrita* are very useful in *Pittakushtta*. (21)

**Kashayarasa** -

It is composed of *Pruthvi-Vayu Mahaabhoota*. It is *Sangrahi-SThambhana-Shoshana-Sandhanakar-Ropana-Peedana* and *Ruksha-Alaghu-Sheeta*. It absorbs excessive *Dravatwa* of *Pittadosha*. It heals ‘*Vrana*’ caused by vitiated *Ushna-Teekshnaguna* of *Pitta* and acts as ‘*Sandhanakara and Ropana*’. It reduces vitiated *Saraguna* of *Pitta* by its *Sangrahi* or *Sthambhana* action. It does not have *Agnideepana* action. Therefore it is not useful in the *Samavastha* of *Pitta* due to the same actions. *Kashayarasa* is indicated in *Nirmapitta* while *Tiktarasa* is useful in *Samapitta*. *Kashayarasa* is not useful in *Vidagdhavastha* of *Pittadosha*.
Kaphadosha and Katu-Tikta-Kashayarasa.

Guna according to Samhita are as follows-
Charaka- Guru-Sheeta-Mрудu-Sнигдha-Madhurа-Sthira-Picchila.

Sushruta-Guru-Sнигdha-Picchila-Sheeta-Madhurа/Lавана.


Katu-

Laghuguna-Ushana-Teekshna-Ruksha guna of Katurasa pacifies Guru-Sheeta-Mрудu-Sнигdha guna of Kaphadosha respectively. All attributes of Katurasa are totally opposite to Kapha. Kaphadosha being composed of Prithvi-Aapa Mahaabhoota tries to fill different Avakashavishesha in the body. Katurasa is Aagneya in nature and composed of Vayu-Agni Mahaabhoota. It helps to melt accumulated Kaphadsha at different organs or Avakasha and thus to clear it. Agnideepana and Pachana qualities of Katurasa helps to digest Aama. Therefore it is used in Samakapha. Katuvipaka also pacifies Kapha. Ushnaveerya is also important for this work. So by all means it is Kaphaghna. It is useful in Kaphavruta Vata as well as in Upasthambhita Vatavayadi mainly. e.g. In Kaphaja Pandu, use of Katu-Tikta Rasa is advised.(22)

In Ruddhapatha Kamala which is initiated due to the obstruction by Kapha the general treatment is advised with the help of Katurasa to remove obstruction.(23)
**Tiktarasa-**

*Kaphadosha* is composed by *Pruthvi-Aapa Mahaabhoota*. So when vitiated it obstructs various *Strotas* in the body. Being composed of *Vayu-Aakasha Mahaabhoota*, *Tiktarasa* helps to maintain the normal *Avakasha* in *Strotas*. It is *Agnideepana - Pachana* and *Ruksha-Laghu* in nature. Therefore it digests and absorbs *Aama* or *Kleda* or abnormal fluid part as well as *Kaphadosha* with excessive *Dravatwa*. So it is useful in *Samakapha* as well as *Niramakapha* when it is vitiated by *Snigdha-Guru-Picchila guna*. e.g. *Leha* are advised in *Ghanakapha Kasa*. (24)

*Tiktarasa* is *Stanyashodhana*. *Stanya* is an *Upadhatu* of *Rasa* while *Mala* of *Rasadhatu* is *Kaphadosha*. Therefore *Stanya* is similar to *Kapha*. Many *Dravya* in *Stanyashodhana Mahakashaya* are *Tikta*. (25)

**Kashayarasa**

It is composed of *Pruthvi - Vayu Mahaabhoota*. Like *Tiktarasa* it is also useful to absorb different fluid parts but in *Niramavastha* as it is *Sthambhana* in nature. It stops different movements. It is not advised to stop *Aama* as it may lead to different diseases.

So it is useful to treat *Nirama Kaphadosha* vitiated by *Drava-Snidha-Picchila Guna*. 