

ROLE OF HETU IN THE SAMPRAPTI MANIFESTATION W.S.R. TO RAKTAPITTA

¹*Dr. Nisha Raina, ²Dr. Nisha Gupta and ³Dr. Vidyadhish A. Kashikar¹(PG Scholar) Dept. Samhita Evam Maulika Siddhant College- National Institute of Ayurveda (Deemed to Be University), Jaipur, Rajasthan, 302002.²MD, PhD (Ayu) and Professor, Dept. Samhita Evam Maulika Siddhant.³Assistant Professor, MD (Ayu), Dept. Samhita Evam Maulika Siddhant.

*Corresponding Author: Dr. Nisha Raina

(PG Scholar) Dept. Samhita Evam Maulika Siddhant College- National Institute of Ayurveda (Deemed to Be University), Jaipur, Rajasthan, 302002.

Article Received on 22/09/2023

Article Revised on 13/10/2023

Article Accepted on 03/11/2023

ABSTRACT

Ayurvedic medicine is one of the world's oldest medical systems and remains one of India's traditional health care systems. *Acharya Charaka* has described *Raktapitta* as *Mahagada* and an acute dreadful disease, having more severity and quick acting like fire. The name itself suggests that the disease- *Raktapitta* is caused by vitiation of two body elements, namely *Rakta* and *Pitta* together due to their *Ashraya – Ashrayee* relationship. The main clinical sign observed is *Rakta dhatu* flows out of the body through any opening or outlet without any certain cause like injury. *Bruhatrayi* has explained the *Nidan panchaka* as well as *chikitsa* of *Raktapitta* briefly. *Ayurveda acharya* have kept *hetu* at the first place in *trisutra siddhanta* by virtue of its importance in clinical practice. The *prayojana* of *ayurveda* says that the health of a healthy person should be maintained and the diseased person should be treated well. Understanding the concept of *hetu*, can lead to healthy life of an individual by the avoidance of the causative factors (*nidana parivarjana*) and the cure of the diseased person by the proper and early diagnosis. Thus, it is need of time to critically study the broad concept of *hetu* and understand its exact role in the formation of *samprapti* so that *ayurveda* physicians can clinically know the points at which the *hetu* changes its direction and causes different *samprapti*.

KEYWORDS: *Hetu, Samprapti, Raktapitta.*

INTRODUCTION

Ayurveda, the eternal science of life was recalled by lord *brahma* (creator of this universe), which was then transferred to *devata* (God), then onwards to sages through two main schools of thoughts as *punarvasuatreya* school of physicians and *devodasa dhanvantari* school of surgeons. The matter of *ayurveda* is available in *veda* especially in *atharvaveda*, *upanishada*, *smriti*, epics like *ramayana* and *mahabharata*. The systemic development was noted during *samhita* period, during which *charaka* and *sushruta samhita* were written, then the trend was continued by *acharyavagbhatta* who wrote *ashtangahridayam* and *ashtangasangraham*. The *laghutryi* highlights the importance of subject specialization and added updated information to the field of *ayurveda*. In later part of 20th century, *ayurveda* developed with research and development by utilizing the scientific tools.

Due to modernization, the lifestyle of the people has changed drastically leading to several lifestyle disorders.

The various ailments prevailing today, is a direct or indirect result of an inappropriate relation of people with their environment.

Hetu or nidana is a causative factor, responsible for an outcome. Different *acharya* have discussed *nidana* in their own way which enriches the concept of *nidana*. Different classifications of *hetu* are available and each of them is useful in clinical practice. A disease can be classified into many types which can be justified by the quotation of *Acharya charaka*, each and every classification gives an important idea about the nature of the etiological factor. *Hetu* is a broad concept. *Hetu* of any pathology is not always a *dravya*. *Desha, kala, karma (kayaika, vachika & mansika), Sharirikaavastha*, Planetary movements (*nakshatra*) can become the *nidana* of many diseases or can drastically influence it.

Samprapti is a process of disease manifestation right from the contact with *nidana*, vitiation of *dosha* and continuing till the manifestation of symptoms. There is involvement of *tridosha, saptadhatu* and *srotasa kha-vaigunya* in producing disease. Thus *nidana, dosha* and

duṣhya are the three major factors for the *vyadhisamprapti*. The changes which take place in the body from initiation of the etiological factors to the manifestations of symptoms are collectively known as *samprapti* (pathogenesis). The vitiated *dosha* gets mixed up with the respective *duṣhya* causing *doṣa-duṣhya sammurcchna* and gets lodged at a defective site (*kha-vaigunya*) and produce a variety of diseases.

It is generally observed in the *ayurveda* texts that many common *hetu* are mentioned in different diseases which shows that along with *hetu*, there are some other factors also which effect the negative outcome. In this study, those associated factors responsible for *raktapitta* manifestation are explored.

AIM

To understand the role of *hetu* in *raktapitta samprapti* manifestation comprehensively.

OBJECTIVES

- ✓ To study the concept of *hetu* in all possible aspects.
- ✓ To study the concept of *samprapti* in general.
- ✓ To study the role of *hetu* in *raktapitta samprapti nirmana*

MATERIALS AND METHODS

To study the concept of *hetu* in *samprapti* manifestation, some *ayurvedic* texts were taken as source of data i.e.

Charaka Samhita, *Sushruta Samhita*, *Ashtangahridayam*, *Ashtangasangraham*, *Bhavaprakasha*, *Madhavanidana*, *Sharangadhara*, *Kashyapa Samhita*, *Bhela Samhita*, *Harita Samhita*, main commentaries of *bruhatrayi* and *laghutaryi* and other relevant material.

Methods: The following methodology is adopted to justify the title and to fulfill the aims and objectives.

- ❖ Enlisting the *hetu* of *raktapitta* from classical texts.
- ❖ Exploring different *samprapti* and *samprapti ghaṭaka* in *raktapitta*.
- ❖ Identifying similar *hetu* and similar *samprapti ghaṭaka* mentioned in other diseases.
- ❖ Explaining the specific role of these *hetu* in *raktapitta samprapti nirmana*.

HETU VIMARSHA

Definition of *hetu*

Acharya Charaka, describes *nidana* as the causative factors of the disease. According to *Acharya Madhavakara*, factors which manifest disease is called *nidana*. *Acarya Madhavakara* also adds that a factor which is capable of manifesting the development of disease either quickly or after a certain period is called *hetu*. Further *Acharya Vijayarakshita* has given a definition that “which gives complete knowledge about *vyadhi*” is known as *nidana*. Hence the word *nidana* is used in two different contexts one is etiological factors (*vyadhi- janaka*) and other one for diagnosis of diseases (*vyaadhi- bhodhaka*).

Synonyms of *hetu*

SAMHITA	SYNONYMS OF HETU
<i>Charaka</i>	<i>Nidana, Nimitta, Ayatna, Karta, Karana, Pratyaya and Samutthana</i>)R.H.Singh, 2019)
<i>Charaka (Chakrapani commentary)</i>	<i>Yoni, Moola, Mukha, Prakriti.</i>
<i>Ashtangasangraha</i>	<i>Yoni and Moolam.</i>

Classification of *hetu*

Sr.No.	SAMHITA	CLASSIFICATION OF HETU
1	<i>Madhava Nidanam</i>	Two Types a) <i>Uttapadaka hetu</i> and <i>Vyanjaka hetu</i> . b) <i>Bahya hetu</i> and <i>Abhyantra hetu</i> . c) <i>Anubandhya hetu</i> and <i>Anubandha hetu</i> . d) <i>Prakrita</i> and <i>Vaikruta hetu</i> . Three Types a) <i>Asatmyendriyarthasamyoga, Prajnaparadha, Parinama</i> . b) <i>Dosha hetu, Vyadhi hetu</i> and <i>Ubhya hetu</i> . Four Types a) <i>Sannikrishta hetu, Viprakrishta hetu, Vyabhichari hetu</i> and <i>Pradhanika hetu</i> .
2	<i>Charaka Samhita</i>	Three Types a) <i>Asatmyendriyarthasamyoga, Prajnaparadha, Parinama</i> . b) <i>Atiyoga, ayoga</i> and <i>mithya yoga</i> of <i>Artha, Karma</i> and <i>Kaala</i> .
3	<i>Sushruta Samhita (Gayadasa)</i>	Four Types <i>Sannikrishta, Viprakrishta, Adharma</i> and <i>Prag-uttapatti</i>

SAMPRAPTI VIMARSHA**Definition of samprapti**

Process of understanding the development of disease by vitiated *doshas* which are constantly circulating inside the body is called as *Samprapti*, its synonyms are *Jaati* and *Aagati*. Factors which finally determines the manifestation of the disease is called *samprapti*. According to *Acharya Vijayrakshita*, all the activities of *doshas* responsible for the disease manifestation is called as *Samprapti*.

SYNONYMS OF SAMPRAPTI

SAMHITA	SYNONYMS
Charaka Samhita	1. Jaati 2. Aagati
Ashtangahridayam	1. Jaati 2. Aagati
Ashtangsamgraham	1. Jaati 2. Aagati 3. Nivrithi 4. Nishpatti

Classification of Samprapti

Types	Charaka	Vagbhata	Madhava
1. Samkhya	+	+	+
2. Pradhanya	+	+	+
3. Vidhi	+	-	-
4. Vikalpa	+	+	+
5. Bala	+	+	+
6. Kala	+	+	+

RAKTAPITTA HETU ENLISTING AS PER DIFFERENT CLASSICAL TEXTS**Charaka Samhita**

Pitta gets aggravated and *Rakta* exceeds its normal quantity when a person consumes a diet or food mostly containing grains such as *Yavaka* (*Zoocriton distichum*), *Uddaalaka* (*Kodo millet/ Paspalum scrobiculatum*), *uddaalaka* is also a type of *madhu* (honey) explained in *dhanawantari nighantu*^[1], *Koradusha* (*Paspalum frumentaceum*), in excess quantities, with other food items that are *bhrisha ushna* (excessively hot) and *bhrisha tikshna* (excessively sharp) along with foods like- *Nishpaava* (*Dolichos lablab* Linn.), *Masha* (black gram/*Phaseolus mungo*), *Kulattha* (*horse gram/Dolichos biflorus*), *Kshaara* (alkali), *Dadhi* (curd), *Dadhi manda* (curd water), *Udashvita/Ardha jal takra* (a mixture of water and butter milk in equal quantity), *Katvara/nirjala/amla takra* (sour buttermilk), *Amla Kanjika* (fermentation of rice and millet); Consumption of flesh of following animals i.e. *Vaarah* (pig), *Maahisha* (buffalo), *Aavika* (sheep), *Matasya* (fish), *Gavya* (cow); Consumption of Vegetables of following i.e. *Pinnyaka* (oil cake), *Pindalu* (a tuber), *Shushka shaaka* (dry vegetable), *Mulaka* (radish), *Sarshapa* (mustard), *Lashuna* (garlic), *Karanja* (fruits of Indian beech tree/*Pongamia Glabra*), *Shigru* (drumsticks/*Moringa oleifera*), *Madhu shigru* (sweet variety of shigru), *Khadayusha* (herbs cooked with butter milk), *Bhustruna*

(lemongrass), *Sumukha* (*Ocimum gratissimum* L.), *Surasa* (*Ocimum sanctum*), *Kutheraka* (*Ocimum basilicum*), *Gandeera* (*Euphorbia antiquarum*), *Kalamalaka* (*basil Ocimum tenuiflorum*), *Parnasa* (*Ocimum basilicum*), *Kshavaka* (*Brassica nigra*), *Phanijhaka* (*Origanum majorana*); Consumption of fermented beverages i.e. *Sura* (prepared by fermenting a mixture of water, flour of rice, jaggery resembling the beer of the present day), *Sauvira* (prepared using de-husked barley either raw or cooked by adding 8 times of water and then fermented), *Tushodaka* (prepared by the coarse powder of yava along with its husks), *Maireya* (refermentation of sura and asava [fermented infusion]), *Medaka* (spirituous liquor used for distillation), *Madhulaka* (arka distilled from the blossoms of the honey tree or any intoxicating drink, [*Madhuca longifolia* -Bot.]), *Shukta* (vinegar/ prepared by adding rhizomes, roots and fruits along with fat and salt in water), sour preparations of *kuvala* (*Zizyphus sativa*), *Badara* (*Zizyphus jujuba*), Consumption of *pishtanna* (cake or pastries or food prepared from fine flour) after having meals; *Ushna abhitapto vaatimaatramaatovelam vaamama payaah pibati* (Frequent or excess consumption of raw milk, especially after being afflicted by intense heat, or when recovering from a heat-stroke; Eating *Rohinika* vegetable (*Picroniza Kurroa Royle* Ex Benth) with milk; Meat of *Kanakapota* (a type of small pigeon) cooked with *Sarshapa tail* (mustard oil) and *Kshar* (alkali); Consumption of milk with sour beverages, or food cooked with *Kulattha* (horse gram), *Pinnyaaka* (oil cake), fruits of *Jambu* (*Syzygium cumini*) and *Lakucha* (*Artocarpus lakoocha*) after being afflicted with intense heat. With such food articles, a person's *Pitta dosha* is vitiated. Diet and activities that are^[2] *Ushna* (hot), *Tikshna* (sharp), *Amla* (sour), *Katu* (spicy/pungent), *Lavana* (salty), *Gharma* (exposure to the sun), *Vidaaha* (improper digestion leading to burning sensation of food or nature of food itself is *Vidahi*).

Sushruta samhita-Rasa vitiation by daily indulgence in *Krodha* (anger), *Shoka* (grief), *Bhaya* (fear), *Aayaas* (exertion), *Virudhanna* (unwholesome food), *Aatapa* (sun-heat), *Anala* (fire), *Katu* (pungent), *Amla* (sour), *Lavana* (salty), *Kshaara* (alkaline), *Teekshna* (penetrating/ irritant), *Ushna* (hot), *Ati-vidahi* (highly burning) food aggravates *Pitta*.

Madhava nidana and Bhavaprakasha- Excessive exposure to the following factors lead to *raktapitta* i.e. *gharma* (exposure to sunlight), *vyayama* (physical exercise), *shoka* (grief), *adhva* (walking long distances), *vyavaya* (sexual indulgence); Food articles leading to *Raktapitta* are with *teekshna* (penetrating), *ushna* (hot), *kshaara* (alkaline), *lavana* (salty), *amla* (sour), *katu* (spicy) taste.

Bhela Samhita- *Atiamlalavana aahaara-* excessive intake of sour/acidic and salty food, *satataatapa sevana-* continuous exposure to sunlight, *upavaasa-* fasting, *bhrama-* confusion/too much roaming about and

or having circular motion, *traasa-* by getting frightened, *virudha-* incompatible diet/certain diet and its combinations, which interrupts the metabolism and have the opposite property to the tissue, *adhyashanaadi-* eating before digestion of previous food, *tilapinnyakashakaanaam-* by taking vegetables of tila and pinnyaka (oil cake i.e. what remains after the oil is ground out), *pishtha-* preparations of flours, *pittalaanaam sarveshaam-* all the types of foods that promote pitta, *matsyaadinaam ch sevanaat-* intake of fish etc.

Harita Samhita- Due to the intake of following factors, pitta gets aggravated alongwith blood inside the body i.e. *Atigharmataya* (intense sunlight), *tikshnohnakatusevanaat* (intake of penetrating, hot and spicy food), *kshaaramla sevanaat* (intake of alkaline and sour articles), *madhyapaanaadi sevanaat* (intake of alcohol), *ativayavaat* (excessive sexual indulgence), *sheetena shushkashaakaadi sevanaat* (intake of dried vegetables followed by cold *anupana* [drinks]).

SAMPRAPTI OF RAKTPITTA- On understanding the *samprapati* of *raktapitta* from *bruhattryi* and *laghutryi*, following conclusion can be drawn i.e. after the exposure to pitta aggravating factors, the pitta dosha gets aggravated in the *koshtha* and enters into the blood channels while circulating in the body. Due to *abhishyandi* and *guru* food articles, the blood channels gets obstructed. The pitta due to its *ushna* and *drava* elements, draws oozed out fluid from *dhatu* (body elements containing fluid content). Thus raising the quantity of blood. On account of similarity in the constitution of *rakta* and *pitta*, as the pitta vitiates so as the blood vitiates, causing *raktapitta* which commences forth in the upper as well as the in lower regions of the body.

Samprapti ghataka of raktapitta

Dosha	<i>Pitta pradhaana tridosha</i>
Dushya	<i>Rakta</i>
Srotasa	<i>Raktavah</i>
Srotodushti	<i>Sanga; vimaarga gamana</i>
Adhishthaana	<i>Pliha & yakrita</i>

IDENTIFYING SIMILAR HETU MENTIONED IN OTHER DISEASES

Sr.No.	Hetu of raktapitta	Related hetu of other diseases	References
1.	<i>Aatapa/Gharma</i>	<i>Kushtha</i> <i>Pittaja jvara</i> <i>Pittaja Kaasa</i> <i>Vaataja Atisaara</i> <i>Pittaja Atisaara</i> <i>Trishnaa</i> <i>Pitta Arsha (Aatapaprabhaasevanam)</i> <i>Hikkaa-Shvaasa</i> <i>Vaata Arsha</i> <i>Pittaja arsha</i> <i>Pitta shoola</i> <i>Kushtha</i>	<i>Ca.Ni.5/6</i> <i>Ca.Ni.1/22</i> <i>Ca.Ci.18/14</i> <i>Ca.Ci.19/5</i> <i>Ca.Ci.19/6</i> <i>Ca.Ci.22/5</i> <i>Ma.Ni.5/5,6</i> <i>Ma.Ni.12/1,2</i> <i>Ma.Ni.5/3</i> <i>Bh.P.madh.k.5/4</i> <i>Bh.P.madh.k.30/11</i> <i>Bh.P.madh.k.54/3</i>
2.	<i>Aayaasa</i>	<i>Kushtha</i> <i>Pittaja jvara</i> <i>Vaataja Kaasa</i> <i>Trishnaa</i> <i>Urustambha</i> <i>Kshudrashvaasa</i> <i>Karnashveda</i> <i>Vaatavyaadhi(shrama)</i> <i>Urustambha</i> <i>Pitta shoola</i> <i>Hridroga(shrama)</i> <i>Kushtha (shrama)</i> <i>Khudraroga (shrama)</i>	<i>Ca.Ni.5/6</i> <i>Ca.Ni.1/22</i> <i>Ca.Ci.18/10</i> <i>Ca.Ci.22/4</i> <i>Ma.Ni.24/1</i> <i>Ma.Ni.12/37</i> <i>Su.U.21/9</i> <i>Bh.P.madh.k.24/1</i> <i>Bh.P.madh.k.25/1</i> <i>Bh.P.madh.k.30/11</i> <i>Bh.P.madh.k.34/1</i> <i>Bh.P.madh.k.54/3</i> <i>Bh.P.madh.k.61/1</i>
3.	<i>Adhva</i>	<i>Hikkaa- Shvaasa</i> <i>Asrigdhara</i> <i>Vridhi</i> <i>Hikkaa- Shvaasa</i> <i>Vaata Grahani (atyadhva)</i> <i>Kshataja Kaasa (atyadhva)</i> <i>Vaatavyaadhi (atyadhva)</i> <i>Mudagarbha</i> <i>Hikkaa</i>	<i>Ca.Ci.17/11</i> <i>Ma.Ni.61/1</i> <i>Ma.Ni.37/7,8</i> <i>Ma.Ni.12/1,2</i> <i>Ma.Ni.3/5</i> <i>Ma.Ni.11/8</i> <i>Ma.Ni.22/1-3</i> <i>Su.Ni.8/3</i> <i>Bh.P.madh.k.13/2</i>

4.	Adhyashanaadi	<i>Kushtha</i> <i>Grahani</i> <i>Visarpa</i> <i>Mutrakriccha</i> <i>Urustambha</i> <i>Vaatashonita</i> <i>Asrigdhara</i> <i>Kushtha</i> <i>Atisaara</i> <i>Mutrakriccha</i> <i>Vaatarakta</i> <i>Vaatashoola</i> <i>Arsha</i> <i>Ashmari</i> <i>Udara</i> <i>Atisaara</i> <i>Vaatarakta</i> <i>Vaata shoola</i> <i>Gulma</i> <i>Hridroga</i> <i>Mutrakrichha</i> <i>Kushtha</i> <i>Masurikaa</i>	<i>Ca.Ni.5/6</i> <i>Ca.Ci.15/42</i> <i>Ca.Ci.21/20</i> <i>Ca.Ci.26/32</i> <i>Ca.Ci.27/8</i> <i>Ca.Ci.29/7</i> <i>Ma.Ni.61/1</i> <i>Ma.Ni.49/1-4</i> <i>Ma.Ni.2/1-3</i> <i>Ma.Ni.30/1</i> <i>Ma.Ni.23/1,2</i> <i>Ma.Ni.26/2,3</i> <i>Su.Ni.2/4</i> <i>Su.Ni.3/11</i> <i>Su.Ni.7/5</i> <i>Bh.P.madh.k.2/1</i> <i>Bh.P.madh.k.29/3</i> <i>Bh.P.madh.k.30/2</i> <i>Bh.P.madh.k.32/1</i> <i>Bh.P.madh.k.34/1</i> <i>Bh.P.madh.k.35/1</i> <i>Bh.P.madh.k.54/3</i> <i>Bh.P.madh.k.60/1</i>
5.	Amla	<i>Pittaja jvara</i> <i>Udara</i> <i>Pittaja Kaasa</i> <i>Pittaja Atisaara</i> <i>Visarpa</i> <i>Trishnaa</i> <i>Vaatashonita</i> <i>Prameha</i> <i>Krimiroga (Amlanityataa)</i> <i>Amlapittam</i> <i>Pitta Grahani</i> <i>Vaatarakta</i> <i>Pitta Unmaada</i> <i>Paandu</i> <i>Pitta Gulma</i> <i>Pitta Arsha</i> <i>Visarpa</i> <i>Netra roga</i> <i>Pittaja arsha</i> <i>Paandu</i> <i>Amlapitta</i> <i>Vaatarakta</i> <i>Pitta shoola</i> <i>Hridroga</i> <i>Shotha</i> <i>Kushtha</i> <i>Visarpa</i> <i>Masurikaa</i>	<i>Ca.Ni.1/22</i> <i>Ca.Ci.13/12</i> <i>Ca.Ci.18/14</i> <i>Ca.Ci.19/6</i> <i>Ca.Ci.21/16</i> <i>Ca.Ci.22/4</i> <i>Ca.Ci.29/5</i> <i>AH.Ni.10/2</i> <i>Ma.Ni.7/4</i> <i>Ma.Ni.51/1</i> <i>Ma.Ni.3/11</i> <i>Ma.Ni.23/1,2</i> <i>Ma.Ni.20/9</i> <i>Ma.Ni.8/2</i> <i>Ma.Ni.28/9</i> <i>Ma.Ni.5/5,6</i> <i>Ma.Ni.52/1</i> <i>Su.U.1/27</i> <i>Bh.P.madh.k.5/4</i> <i>Bh.P.madh.k.8/2</i> <i>Bh.P.madh.k.10/1</i> <i>Bh.P.madh.k.29/1</i> <i>Bh.P.madh.k.30/11</i> <i>Bh.P.madh.k.34/1</i> <i>Bh.P.madh.k.42/1</i> <i>Bh.P.madh.k.54/4</i> <i>Bh.P.madh.k.56/1</i> <i>Bh.P.madh.k.60/1</i>
6.	Amla Kaanjika	<i>Vaatashonita (Aaranaala)</i> <i>Netra roga (Aaranaala)</i>	<i>Ca.Ci.29/6</i> <i>Su.U.1/27</i>
7.	Anala	<i>Pittaja jvara</i> <i>Pittaja Kaasa</i> <i>Pittaja Atisaara</i> <i>Visarpa</i> <i>Pittashoola</i> <i>Pittaarsha (Agniprabhaa sevanam)</i> <i>Pittaja arsha</i>	<i>Ca.Ni.1/22</i> <i>Ca.Ci.18/14</i> <i>Ca.Ci.19/6</i> <i>Ca. Ci. 21/21</i> <i>Ma.Ni.26/6</i> <i>Ma.Ni.5/5,6</i> <i>Bh.P.madh.k.5/4</i>

		<i>Pitta shoola</i> <i>Kushtha</i>	<i>Bh.P.madh.k.30/11</i> <i>Bh.P.madh.k.54/2</i>
8.	<i>Ati-vyavaaya/vyavaaya</i>	<i>Gulma</i> <i>Kushtha</i> <i>Shosha(kshayajanya)</i> <i>Arsha</i> <i>Hikkaa- Shvaasa</i> <i>Kshataja Kaasa</i> <i>Vaataja Atisaara</i> <i>Vaatavyaadhi</i> <i>Asrigdara</i> <i>Netra roga</i> <i>Vaata Grahani</i> <i>Arsha</i> <i>Kushtha</i> <i>Mudagarbha (Graamyadharna)</i> <i>Upadamsha</i> <i>Netra roga</i> <i>Pratishyaaya (naariprasanga)</i> <i>Vaataja arsha</i> <i>Paandu</i> <i>Vaata shoola</i> <i>Kaarshya(ratinityam)</i> <i>Kushtha</i>	<i>Ca.Ni.3/6</i> <i>Ca.Ni.5/6</i> <i>Ca. Ni.6/8</i> <i>Ca.Ci.14/9</i> <i>Ca.Ci.17/11</i> <i>Ca.Ci.18/20</i> <i>Ca.Ci.19/5</i> <i>Ca.Ci.28/15</i> <i>Ma.Ni.61/1</i> <i>Ma.Ni.59/1-3</i> <i>Ma.Ni.3/5</i> <i>Su.Ni.2/4</i> <i>Su.Ni.5/3</i> <i>Su.Ni.8/3</i> <i>Su.Ni.12/7</i> <i>Su.U.1/26</i> <i>Su.U.24/3</i> <i>Bh.P.madh.k.5/2</i> <i>Bh.P.madh.k.8/2</i> <i>Bh.P.madh.k.30/2</i> <i>Bh.P.madh.k.40/2</i> <i>Bh.P.madh.k.54/5</i>
9.	<i>Ati-vidaahi/vidaahi</i>	<i>Kushtha</i> <i>Udara</i> <i>Arsha</i> <i>Hikkaa- Shvaasa</i> <i>Pittaja Kaasa</i> <i>Visarpa</i> <i>Vidradhi</i> <i>Vaataashonita</i> <i>Pittashoolam</i> <i>Pitta Gulma</i> <i>Amlapittam</i> <i>Pitta Grahani</i> <i>Pittaja arsha</i> <i>Amlapitta</i> <i>Hikkaa</i> <i>Pitta shoola</i> <i>Plihaaroga</i>	<i>Ca.Ni.5/6</i> <i>Ca.Ci.13/12</i> <i>Ca.Ci.14/9</i> <i>Ca.Ci.17/15</i> <i>Ca.Ci.18/14</i> <i>Ca.Ci.21/17</i> <i>AH.Ni.11/1</i> <i>AH.Ni.16/1</i> <i>Ma.Ni.26/6</i> <i>Ma.Ni.28/9</i> <i>Ma.Ni.51/1</i> <i>Ma.Ni.3/11</i> <i>Bh.P.madh.k.5/5</i> <i>Bh.P.madh.k.10/1</i> <i>Bh.P.madh.k.13/1</i> <i>Bh.P.madh.k.30/11</i> <i>Bh.P.madh.k.33/2</i>
10.	<i>Badara</i>	-	-
11.	<i>Bhaya</i>	<i>Kushtha</i> <i>Shosha(kshayajanya)</i> <i>Unmaada</i> <i>Apasamaara</i> <i>Paandu</i> <i>Chardi</i> <i>Trishnaa</i> <i>Ajirnam</i> <i>Atisaara</i> <i>Atisaara</i> <i>Arocaka</i> <i>Chardi</i> <i>Trishnaa</i> <i>Unmaada</i> <i>Vaatavyaadhi</i> <i>Kaarshya</i> <i>Kushtha</i>	<i>Ca.Ni.5/6</i> <i>Ca. Ni.6/8</i> <i>Ca.Ni.7/4</i> <i>Ca.Ni.8/4</i> <i>Ca.Ci.16/9</i> <i>Ca.Ci.20/7</i> <i>Ca.Ci.22/4</i> <i>Ma.Ni.6/7</i> <i>Ma.Ni.2/1-3</i> <i>Bh.P.madh.k.2/2</i> <i>Bh.P.madh.k.16/1</i> <i>Bh.P.madh.k.17/2</i> <i>Bh.P.madh.k.18/1</i> <i>Bh.P.madh.k.22/3</i> <i>Bh.P.madh.k.24/1</i> <i>Bh.P.madh.k.40/2</i> <i>Bh.P.madh.k.54/3</i>

12.	<i>Bhrama</i>	-	-
13.	<i>Bhustruna</i>	-	-
14.	<i>Dadhi</i>	<i>Prameha (mandaka dadhi)</i> <i>Kushtha</i> <i>Visarpa (mandaka dadhi)</i> <i>Vaataashonita</i> <i>Kaphaja Krimi</i> <i>Vaatarakta</i> <i>Kushtha</i> <i>Shotha</i> <i>Prameha</i> <i>Mukharoga</i> <i>Vaatarakta</i> <i>Pramehapidikaa</i> <i>Shotha</i> <i>Kushtha</i>	<i>Ca.Ni.4/5</i> <i>Ca.Ni.5/6</i> <i>Ca.Ci.21/18</i> <i>Ca.Ci.29/6</i> <i>Ma.Ni.7/5</i> <i>Ma.Ni.23/1,2</i> <i>Ma.Ni.49/1-4</i> <i>Ma.Ni.36/4,5</i> <i>Ma.Ni.33/1</i> <i>Ma.Ni.56/1</i> <i>Bh.P.madh.k.29/2</i> <i>Bh.P.madh.k.38/1</i> <i>Bh.P.madh.k.42/1</i> <i>Bh.P.madh.k.54/4</i>
15.	<i>Dadhi manda</i>	<i>Arsha</i>	<i>Ca.Ci.14/9</i>
16.	<i>Gandeera</i>	-	-
17.	<i>Jambu</i>	-	-
18.	<i>Kaalamalaka</i>	-	-
19.	<i>Kaanakapota</i>	-	-
20.	<i>Karanja</i>	-	-
21.	<i>Katu</i>	<i>Pittaja jvara</i> <i>Pittaja Kaasa</i> <i>Visarpa</i> <i>Trishnaa</i> <i>Vaataashonita</i> <i>Mudagarbha</i> <i>Pittaja arsha</i> <i>Vaatavyaadhi</i> <i>Vaatarakta</i> <i>Pitta shoola</i> <i>Visarpa</i> <i>Masurikaa</i>	<i>Ca.Ni.1/22</i> <i>Ca.Ci.18/14</i> <i>Ca.Ci.21/16</i> <i>Ca.Ci.22/4</i> <i>Ca.Ci.29/5</i> <i>Su.Ni.8/3</i> <i>Bh.P.madh.k.5/4</i> <i>Bh.P.madh.k.24/1</i> <i>Bh.P.madh.k.29/1</i> <i>Bh.P.madh.k.30/11</i> <i>Bh.P.madh.k.56/1</i> <i>Bh.P.madh.k.60/1</i>
22.	<i>Katvara</i>	-	-
23.	<i>Khadayusha</i>	-	-
24.	<i>Koradusha</i>	<i>Kushtha</i> <i>Vaataashoola</i> <i>Vaata shoola</i>	<i>Ca.Ni.5/6</i> <i>Ma.Ni.26/2,3</i> <i>Bh.P.madh.k.30/2</i>
25.	<i>Krodha</i>	<i>Pittaja jvara</i> <i>Shosha(kshayajanya)</i> <i>Unmaada</i> <i>Apasamaara</i> <i>Paandu</i> <i>Pittaja Kaasa</i> <i>Pittaja Atisaara</i> <i>Trishnaa</i> <i>Vaatavyaadhi</i> <i>Vaataashonita</i> <i>Pitta Gulma</i> <i>Pitta Arsha</i> <i>Pittaja arsha</i> <i>Arocaka</i> <i>Vaatarakta</i> <i>Pitta shoola</i> <i>Khudraroga</i>	<i>Ca.Ni.1/22</i> <i>Ca.Ni.6/8</i> <i>Ca.Ni.7/4</i> <i>Ca.Ni.8/4</i> <i>Ca.Ci.16/9</i> <i>Ca.Ci.18/14</i> <i>Ca.Ci.19/6</i> <i>Ca.Ci.22/4</i> <i>Ca.Ci.28/17</i> <i>Ca.Ci.29/7</i> <i>Ma.Ni.28/9 Ma.Ni.5/5,3</i> <i>Bh.P.madh.k.5/4</i> <i>Bh.P.madh.k.16/1</i> <i>Bh.P.madh.k.29/3</i> <i>Bh.P.madh.k.30/11</i> <i>Bh.P.madh.k.61/1</i>
26.	<i>Kshaara</i>	<i>Pittaja jvara</i> <i>Kshvathu</i> <i>Udara</i>	<i>Ca.Ni.1/22</i> <i>Ca.Ci.12/5</i> <i>Ca.Ci.13/12</i>

		Paandu Pittaja Kaasa Pittaja Atisaara Trishnaa Vaataashonita Mudagarbha Vaatarakta Pitta shoola Shotha Masurikaa	Ca.Ci.16/7 Ca.Ci.18/14 Ca.Ci.19/6 Ca.Ci.22/4 Ca.Ci.29/5 Su.Ni.8/3 Bh.P.madh.k.29/1 Bh.P.madh.k.30/11 Bh.P.madh.k.42/1 Bh.P.madh.k.60/1
27.	Kshavaka	-	-
28.	Kulattha	Visarpa Vaataashonita Vaatarakta Pittashoola (kulathayusha) Netra roga Vaatarakta Pitta shoola	Ca.Ci.21/19 Ca.Ci.29/6 Ma.Ni.23/1,2 Ma.Ni.26/6 Su.U.1/27 Bh.P.madh.k.29/2 Bh.P.madh.k.30/11
29.	Kutheraka	-	-
30.	Kuvala	-	-
31.	Lakucha	-	-
32.	Lashuna	Arsha Visarpa	Ca.Ci.14/9 Ca. Ci. 21/19
33.	Lavana	Pittaja jvara Udara Paandu Pittaja Atisaara Visarpa Trishnaa Vaataashonita Atisaara Pittaja arsha Paandu Chardi Vaatarakta Kushtha Visarpa Masurikaa	Ca.Ni.1/22 Ca.Ci.13/12 Ca.Ci.16/7 Ca.Ci.19/6 Ca.Ci.21/16 Ca.Ci.22/4 Ca.Ci.29/5 AH.Ni.10/2 Bh.P.madh.k.5/4 Bh.P.madh.k.8/2 Bh.P.madh.k.17/1 Bh.P.madh.k.29/1 Bh.P.madh.k.54/4 Bh.P.madh.k.56/1 Bh.P.madh.k.60/1
34.	Madhu shigru	-	-
35.	Madhulaka	-	-
36.	Madhyapaanaadi sevanaat	Gulma Prameha Arsha Vaataja Atisaara Visarpa Trishnaa Mutrakriccha Urustambha Atisaara Netra roga Atisaara Pitta Gulma Atisaara Pittaja arsha Paandu Mutrakriccha	Ca.Ni.3/6 Ca.Ni.4/5 Ca.Ci.14/9 Ca.Ci.19/5 Ca. Ci. 21/17 Ca.Ci.22/4 Ca.Ci.26/32 Ca.Ci.27/9 AH.Ni.8/2 Ma.Ni.59/1-3 Ma.Ni.2/1-3 Ma.Ni.28/9 Bh.P.madh.k.2/2 Bh.P.madh.k.5/4 Bh.P.madh.k.8/2 Bh.P.madh.k.35/1
37.	Maireya	-	-
38.	Maasha	Prameha Paandu	Ca.Ni.4/5 Ca.Ci.16/7

		<i>Hikkaa- Shvaasa</i> <i>Visarpa</i> <i>Vaatashonita</i> <i>Netra roga</i> <i>Vaatarakta</i> <i>Kushtha</i>	<i>Ca.Ci.17/14</i> <i>Ca.Ci.21/19</i> <i>Ca.Ci.29/6</i> <i>Su.U.1/27</i> <i>Bh.P.madh.k.29/2</i> <i>Bh.P.madh.k.54/4</i>
39.	<i>Medaka</i>	-	-
40.	<i>Mulaka</i>	<i>Kushtha</i> <i>Vaatashonita</i> <i>Vaatarakta</i> <i>Kushtha</i>	<i>Ca.Ni.5/6</i> <i>Ca.Ci.29/5</i> <i>Bh.P.madh.k.29/1</i> <i>Bh.P.madh.k.54/4</i>
41.	<i>Nishpaava</i>	<i>Paandu</i> <i>Hikkaa- Shvaasa</i> <i>Vaatashonita</i> <i>Pittashoola</i> <i>Vaatarakta</i> <i>Vaatarakta</i> <i>Pitta shoola</i> <i>Masurikaa</i>	<i>Ca.Ci.16/7</i> <i>Ca.Ci.17/14</i> <i>Ca.Ci.29/6</i> <i>Ma.Ni.26/6</i> <i>Ma.Ni.23/1,2</i> <i>Bh.P.madh.k.29/2</i> <i>Bh.P.madh.k.30/11</i> <i>Bh.P.madh.k.60/1</i>
42.	<i>Parnaasa</i>	-	-
43.	<i>Payasa</i>	<i>Kaphaja prameha</i> <i>Kushtha</i> <i>Hikkaa-Shvaasa (Aamaksheera sevanaat)</i> <i>Prameha (Gorasam)</i> <i>Kaphaja Krimi (Ksheeram)</i> <i>Kushtha (Ksheerashanam)</i> <i>Kushtha</i> <i>Pramehapidikaa</i> <i>Kushtha</i>	<i>Ca.Ni.4/5</i> <i>Ca.Ni.5/6</i> <i>Ca.Ci.17/15</i> <i>AH.Ni.10/3</i> <i>Ma.Ni.7/5</i> <i>Ma.Ni.49/1-4</i> <i>Su.Ni.5/3</i> <i>Bh.P.madh.k.38/1</i> <i>Bh.P.madh.k.54/4</i>
44.	<i>Phanijhaka</i>	-	-
45.	<i>Pindaalu</i>	<i>Arsha</i>	<i>Ca.Ci.14/9</i>
46.	<i>Pinnyaaka</i>	<i>Arsha</i> <i>Paandu</i> <i>Hikkaa- Shvaasa</i> <i>Vaatashonita</i> <i>Vaatarakta</i> <i>Pitta shoola</i>	<i>Ca.Ci.14/9</i> <i>Ca.Ci.16/7</i> <i>Ca.Ci.17/14</i> <i>Ca.Ci.29/5</i> <i>Bh.P.madh.k.29/1</i> <i>Bh.P.madh.k.30/11</i>
47.	<i>Pishtanna</i>	<i>Kushtha</i> <i>Hikkaa- Shvaasa</i> <i>Visarpa</i> <i>Urustambha</i> <i>Kapha shoola</i>	<i>Ca.Ci.7/7</i> <i>Ca.Ci.17/15</i> <i>Ca. Ci. 21/19</i> <i>Ca.Ci.27/9</i> <i>Bh.P.madh.k.30/14</i>
48.	<i>Pittalaanaam sarveshaam</i>	<i>Kaamala (Pittalam)</i> <i>Trishnaa (Pittavivardhanam)</i> <i>Amlapitta (pittaprakopipaanaanna)</i>	<i>Ma.Ni.8/16</i> <i>Ma.Ni.16/1</i> <i>Bh.P.madh.k.10/1</i>
49.	<i>Rohinika</i>	-	-
50.	<i>Sarshapa</i>	-	-
51.	<i>Sauvira</i>	<i>Visarpa</i> <i>Vaatashonita</i> <i>Vaatarakta</i> <i>Pitta shoola</i>	<i>Ca.Ci.21/16</i> <i>Ca.Ci.29/6</i> <i>Bh.P.madh.k.29/2</i> <i>Bh.P.madh.k.30/11</i>
52.	<i>Shushkashaaka/Sheetena Shushkashaakaadi sevanaat</i>	<i>Arsha</i> <i>Trishnaa (shushka anna)</i> <i>Vaatashonita (shushka)</i> <i>Vidradhi (shushka)</i> <i>Urustambha (samshushka)</i> <i>Vaatarakta (Shaaka)</i> <i>Shotha (Shaaka nishvevanam)</i>	<i>Ca.Ci.14/9</i> <i>Ca.Ci.22/4</i> <i>Ca.Ci.29/5</i> <i>AH.Ni.11/1</i> <i>AH.Ni.15/47</i> <i>Ma.Ni.23/1,2</i> <i>Ma.Ni.36/4,5</i>

		<i>Purishaja Krimi</i> <i>Raktaja Krimi</i> <i>Vaatashoolam (Shushka shaaka)</i> <i>Udara</i> <i>Urustambha</i> <i>Vaatarakta (shaaka)</i> <i>Vaata shoola</i> <i>Shotha</i> <i>Masurikaa</i>	<i>Ma.Ni.7/5 Ma.Ni.7/5</i> <i>Ma.Ni.26/2,3</i> <i>Su.Ni.7/5</i> <i>Bh.P.madh.k.25/1</i> <i>Bh.P.madh.k.29/2</i> <i>Bh.P.madh.k.30/3</i> <i>Bh.P.madh.k.42/1</i> <i>Bh.P.madh.k.60/1</i>
53.	<i>Shigru</i>	-	-
54.	<i>Shoka</i>	<i>Vaataja jvara</i> <i>Gulma</i> <i>Shosha(kshayajanya)</i> <i>Unmaada</i> <i>Apasamaara</i> <i>Paandu</i> <i>Chardi</i> <i>Trishnaa</i> <i>Vaatavyaadhi</i> <i>Ajirnam</i> <i>Atisaara</i> <i>Asrigdara</i> <i>Vaata Arsha</i> <i>Mudagarbha</i> <i>Netra roga</i> <i>Atisaara</i> <i>Vaataja arsha</i> <i>Apasmaara</i> <i>Vaatavyaadhi</i> <i>Vaata shoola</i> <i>Kaarshya</i> <i>Khudraroga</i>	<i>Ca.Ni.1/19</i> <i>Ca.Ni.3/6</i> <i>Ca.Ni.6/8</i> <i>Ca.Ni.7/4</i> <i>Ca.Ni.8/4</i> <i>Ca.Ci.16/9</i> <i>Ca.Ci.20/7</i> <i>Ca.Ci.22/4</i> <i>Ca.Ci.28/16</i> <i>Ma.Ni.6/9</i> <i>Ma.Ni.2/1-3</i> <i>Ma.Ni.61/1</i> <i>Ma.Ni.5/3</i> <i>Su.Ni.8/3</i> <i>Su.U.1/26</i> <i>Bh.P.madh.k.2/2</i> <i>Bh.P.madh.k.5/3</i> <i>Bh.P.madh.k.22/3</i> <i>Bh.P.madh.k.24/1</i> <i>Bh.P.madh.k.30/3</i> <i>Bh.P.madh.k.40/1</i> <i>Bh.P.madh.k.61/1</i>
55.	<i>Shukta</i>	<i>Arsha</i> <i>Visarpa</i> <i>Vaatashonita</i> <i>Kaphaja Krimi</i> <i>Netra roga</i> <i>Vaatarakta</i>	<i>Ca.Ci.14/9</i> <i>Ca. Ci. 21/16</i> <i>Ca.Ci.29/6</i> <i>Ma.Ni.7/5</i> <i>Su.U.1/27</i> <i>Bh.P.madh.k.29/2</i>
56.	<i>Sumukha</i>	-	-
57.	<i>Suraa</i>	<i>Visarpa</i> <i>Vaatashonita</i> <i>Prameha</i> <i>Vaatarakta</i> <i>Pitta shoola</i>	<i>Ca.Ci.21/16</i> <i>Ca.Ci.29/6</i> <i>AH.Ni.10/3</i> <i>Bh.P.madh.k.29/2</i> <i>Bh.P.madh.k.30/11</i>
58.	<i>Surasa</i>	-	-
59.	<i>Tikshna</i>	<i>Kshvathu</i> <i>Pittaja Atisaara</i> <i>Chardi</i> <i>Mutrakriccha</i> <i>Pitta Arsha</i> <i>Paandu</i> <i>Pitta Gulma</i> <i>Aagantu Kshvathu</i> <i>Mutrakriccham (Tikshna oshadham)</i> <i>Pittaja arsha</i> <i>Paandu</i> <i>Pitta shoola</i> <i>Mutrakrichha (tikshna aushadha)</i> <i>Shotha</i>	<i>Ca.Ci.12/5</i> <i>Ca.Ci.19/6</i> <i>Ca.Ci.20/7</i> <i>Ca.Ci.26/32</i> <i>Ma.Ni.5/5,6</i> <i>Ma.Ni.8/2</i> <i>Ma.Ni.28/9</i> <i>Ma.Ni.58/6</i> <i>Ma.Ni.30/1</i> <i>Bh.P.madh.k.5/5</i> <i>Bh.P.madh.k.8/2</i> <i>Bh.P.madh.k.30/11</i> <i>Bh.P.madh.k.35/1</i> <i>Bh.P.madh.k.42/1</i>
60.	<i>Tila</i>	<i>Prameha</i>	<i>Ca.Ni.4/5</i>

		Arsha Paandu Hikkaa-Shvaasa Visarpa Atisaara Kushtha (tilashanam) Kapha shoola Kushtha	Ca.Ci.14/9 Ca.Ci.16/7 Ca.Ci.17/14 Ca.Ci.21/19 AH.Ni.8/2 Ma.Ni.49/1-4 Bh.P.madh.k.30/14 Bh.P.madh.k.54/4
61.	Traasa	Hridroga Shokaad Unmaada (Vitraasa)	Ca.Ci.26/77 Ma.Ni.20/14
62.	Tushodaka	-	-
63.	Udashvita	-	-
64.	Uddaalaka	Prameha Kushtha	Ca.Ni.4/5 Ca.Ni.5/6
65.	Upavaasa	Vaataja jvara Kshvathu Grahani Chardi Vaatagrahani (Anashana) Vaata Unmaada Mudagarbha Hikkaa (apatarpana) Vaatavyaadhi(anashana) Kaarshya (langhana) Shotha (abhakta) Kushtha (langhana)	Ca.Ni.1/19 Ca.Ci.12/5 Ca.Ci.15/42 Ca.Ci.20/7 Ma.Ni.3/5 Ma.Ni.20/7 Su.Ni.8/3 Bh.P.madh.k.13/2 Bh.P.madh.k.24/1 Bh.P.madh.k.40/1 Bh.P.madh.k.42/1 Bh.P.madh.k.54/2
66.	Ushna	Kushtha Kshvathu Udara Paandu Pittaja Kaasa Pittaja Atisaara Visarpa Vaatshonita Vidradhi Urustambha Pitta Arsha Vaatarakta Pitta Gulma Visarpa Atisaara Pittaja arsha Urustambha Vaatarakta Pitta shoola Hridroga Shotha Kushtha Visarpa	Ca.Ni.5/6 Ca.Ci.12/5 Ca.Ci.13/12 Ca.Ci.16/7 Ca.Ci.18/14 Ca.Ci.19/6 Ca.Ci.21/16 Ca.Ci.29/5 AH.Ni.11/1 AH.Ni.15/47 Ma.Ni.5/5,6 Ma.Ni.23/1,2 Ma.Ni.28/9 Ma.Ni.52/1 Bh.P.madh.k.2/1 Bh.P.madh.k.5/5 Bh.P.madh.k.25/1 Bh.P.madh.k.29/1 Bh.P.madh.k.30/11 Bh.P.madh.k.34/1 Bh.P.madh.k.42/1 Bh.P.madh.k.54/2 Bh.P.madh.k.56/1
67.	Ushnaabhitapto vaatimaatramaativilam vaamama payaah pibati	Kushtha(bhayashramasantaapopahatas ya-ca-sahsaa sheetodakamavatarataah)	Ca.Ni.5/6
68.	Vaarah, Maahisha, Aavika, Matasya, Gavya maamsa	Prameha Arsha Hikkaa-Shvaasa Visarpa Mutrakriccha Urustambha Vaataashonita Kushtha	Ca.Ni.4/5 Ca.Ci.14/9 Ca.Ci.17/15 Ca.Ci.21/19 Ca.Ci.26/32 Ca.Ci.27/8 Ca.Ci.29/5 Su.Ni.5/3

		Vaatarakta Vaata shoola Mutrakrichha(aanupamatsya) Pramehapidika(graamyaodakaaanupa)	Bh.P.madh.k.29/1 Bh.P.madh.k.30/14 Bh.P.madh.k.35/1 Bh.P.madh.k.38/1
69.	Virudhanna	Shosha(kshayajanya) Unmaada Kushtha Udara Arsha Paandu Visarpa Vaatashonita Vaatashonita Arsha Kushtha (Ahitaashana) Atisaara Amlapitta Murchaa Unmaada Aamavaata Vaatarakta Vaata shoola Shohta Kushtha Masurikaa	Ca.Ni.6/10 Ca.Ni.7/4 Ca.Ci.7/4 Ca.Ci.13/12 Ca.Ci.14/9 Ca.Ci.16/7 Ca.Ci.21/20 Ca.Ci.29/7 AH.Ni.16/1 Su.Ni.2/4 Su.Ni.5/3 Bh.P.madh.k.2/1 Bh.P.madh.k.10/1 Bh.P.madh.k.19/1 Bh.P.madh.k.22/3 Bh.P.madh.k.26/1 Bh.P.madh.k.29/3 Bh.P.madh.k.30/3 Bh.P.madh.k.42/1 Bh.P.madh.k.54/1 Bh.P.madh.k.60/1
70.	Vyayaama	Vaataja jvara Gulma Kushtha Shosha(saahasajanya) Hikkaa- Shvaasa Vaataja Atisaara Mutrakriccha Vaatavyaadhi Kushtha Vaataja arsha Kaasa Aamavaata Vaata shoola Mutrakrichha Kaarshya Kushtha	Ca.Ni.1/19 Ca.Ni.3/6 Ca.Ni.5/6 Ca.Ni.6/4 Ca.Ci.17/11 Ca.Ci.19/5 Ca.Ci.26/32 Ca.Ci.28/16 Su.Ni.5/3 Bh.P.madh.k.5/3 Bh.P.madh.k.12/1 Bh.P.madh.k.26/1 Bh.P.madh.k.30/2 Bh.P.madh.k.35/1 Bh.P.madh.k.40/2 Bh.P.madh.k.54/2
71.	Yavaka	Prameha Kushtha	Ca.Ni.4/5 Ca.Ni.5/6

EXPLORING SIMILAR *SAMPRAAPTI GHATAKA* MENTIONED IN OTHER DISEASES

1. VAATARAKTA-

DOSHA-Vaata, Pitta

DUSHYA-Rakta

SROTAS- Raktavaha

SROTODUSHTI-Sanga

ADHISHTHAANA- Tvaka, Maamsa, Antaraashraya

2. VISARPA-

DOSHA- Tridosha (pitta pradhaana)

DUSHYA-Rakta, Lasikaa, Tvaka

SROTAS- Raktavaha, Rasavaha, Maamsavaha

SROTODUSHTI-Sanga, Vimaargagamana

ADHISHTHAANA- Tvaka,

3. KAAMALAA-

DOSHA- Tridosha (pitta pradhaana)

DUSHYA-Rakta, Maamsa

SROTAS- Raktavaha

SROTODUSHTI- Sanga

ADHISHTHAANA- Koshtha and Shaakhaa

4. KUSHTHA-

DOSHA- Tridosha

DUSHYA- Tvaka, Rakta, Maamsa, Ambu

SROTAS-Rasavaha, raktavaha, maamsavaha, ambuvaha

SROTODUSHTI- Sanga, Vimaargagamana

ADHISHTHAANA- Rakta and uttarotara raktaadi dhaatu

5. PITTAJA ARSHA-

DOSHA- Pitta prdhaana tridosha
DUSHYA- Tvaka, Maamsa, Meda (AH.Ni.7/2)
 Rakta (Su.Ni.2/4)
SROTAS- Purishavaha (Su.Ni.2/4 dalhana)
SROTODUSHTI- Sanga
ADHISHTHAANA- Gudavali (C.Ci.14/9)

6. PITTAJA ATISAARA-

DOSHA- Pitta
DUSHYA- Apaam dhaatu (Rasa, jala, mutra, sveda, meda, rakta -Ma.Ni.3/4 madhukosha)
SROTASA- Purishavaha, Rasavaha, udakavaha, mutravaha, svedavaha, Medovaha, Raktavaha,
SROTODUSHTI- Atipravritti
ADHISHTHAANA- Purishaashya

7. PAANDU-

DOSHA- Pitta pradhaana tridosha
DUSHYA- Rakta, Tvaka, Maamsa
SROTASA- Raktavaha, Rasavaha, Maamsavaha
SROTODUSHTI- Sanga
ADHISHTHAANA- Tvakamaamsaantara

8. SHOTHA-

DOSHA- Vaata pradhaana tridosha
DUSHYA- Rasa, Rakta
SROTAS- Rasavaha, Raktavaha
SROTODUSHTI- Sanga, Vimaargagamana
ADHISHTHAANA- Tvakamaamsasamskryam (AH.Ni.13/2 1-22)

DISCUSSION

The role of hetu in the manifestation of *raktapitta samprapti* is discussed on account of the analysis of some diseases.

- *Raktapitta* and *Vatarakta*- Both the diseases are having similar involvement of pitta dosha, rakta dushya, raktavaha srotasa and sanga type of srotodushti.

There are some hetu also which are in common between these two diseases such as exposure to the sunlight or any heat source for long time, intake of substances which are very hot in potency, sour in taste and alkaline in nature. In spite of having this much similarity in between these two diseases, we have two separate pathogenesis or samprapti. On analysing both the diseases, certain factors are responsible for the presentation of a different *samprapti* other than *raktapitta* i.e.

- *Vatarakta* disease is having the specific *vaata* aggravating factors also along with *pittaja* factors i.e. the person who is used to travel a lot in the motor vehicles continuously, increases *vaata dosha* predominantly which is not in case of *raktapitta* being a *pitta* dominant disorder.
- And also due to more physical activity, *kha-vaigunya* occurs in the feet^[3], leading to the collection of vitiated blood there.

- *Raktapitta* and *Kushtha*- Both the diseases are having similar involvement of pitta dosha, rakta dushya, raktavaha srotasa and sanga and vimargagamana type of srotodushti.

There are some hetu also which are in common between these two diseases such as intake of mulaka, yavaka, uddalaka, kordusha, dadhi, kulatha, masha, substances which are sour in taste.

Thus, in spite of having similar *hetus*, *dushya*, *srotasa* and *srotodushti prakara* of *kushtha* to that of *raktapitta* disease, certain factors are responsible for the presentation of a different *samprapti* other than *raktapitta* i.e.

- Some peculiar factors which are not the cause of *raktapitta* and are enlisted as *kushtha nidaana* eg. exposure of heat and cold in wrong sequential order (*kha-vaigunya*), the suppression of vomiting urge, curse of elders and some sinful deeds done in the past, after satisfactorily eating food and drinks doing exercise and sexual activity.
- *Raktapitta* is *pittaja vyadahi* whereas *kushtha* involves *vaatadi tridosha* in its manifestation. (*dosha*)
- *Kushtha* also involves *maamsa dhaatu* as its *dushya* whose *dushti* cause is directly mentioned in the *kushtha nidaana* i.e. sleeping in the state of indigestion. (*dushya*)
- The aggravated *doshas* are in stationary state in case of *kushtha* whereas in case of *raktapitta*, they are in motion (*dosha gati*)
- Both of the diseases have different seats i.e. *Yakrita*, *plihaa*(*raktapitta*) and *Rakta* and *uttarotara raktaadi dhaatu*(*kushtha*). (*adhishthaana*)

CONCLUSION

Role of *hetu* is very important in the occurrence of a disease. *Hetu* enlisted by *Acharyas* in their classical texts are huge in number i.e. dietary, behavioural, mental factors etc. Sometimes it is seen that the factors mentioned as *hetu* in some diseases are not the cause of that disease until they are associated with some other factors. From the above mentioned diseases i.e. *vatarakta* and *kushtha*, factors which result into a separate *samprapti* in addition to the enlisted hetu are *kha-vaigunya*, *dushya*, *doshagati*, associated *hetu* for different *dosha* aggravation, *adhishthaana* etc. Thus, to make a proper diagnosis and treatment accordingly, it's very important to know each and every responsible factor thoroughly.

REFERENCES

1. Trikamji. Y., *Charaka Samhita* of *Agnivesha*, revised by *Charaka* and supplemented by *Dridbala* with *Ayurveda dipika* commentary by *chakrapanidatt*. Varanasi: *chaukhamba surabharati prakashan*, 2019.

2. Trikamji. Y., *Sushruta Samhita of Sushruta with commentaries Nibandh Samgraha by Dalhan and Nyaya Chandrika on Nidana sthana by Gayadasa. Varanasi: chaukhamba surabharati prakashan, 2018.*
3. Paradhkara H S Hari Sadashiva Shastri Paradhkara *Aṣṭangahṛdayam of Vagbhata, with Commentaries Sarvangasundara of Aruṇḍatta & Ayurvedarasayana of Hemadri. Varanasi: Chaukhamba Surabharati Prakashana, 2018.*
4. Tripathi B Brahmananda Tripathi *Madhavanidanam of Mahavakara with the Sanskrita Commentary Madhuksha by Vijayarakṣhita & Srikanthadatta. Varanasi: Chaukhamba Surabharati Prakashana, 2012.*
5. Pandit hari Prasad tripathi, *Harita Samhita. Varanasi: Chaukhamba krishnadas academy, 2009.*