RASA VIKRUTI WITH RESPECT TO TRIDOSHA AND AGNI

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ABSTRACT
The normal structure and function of the seven dhatus depend upon the balanced state of three doshas and agni. When the balance of three doshas is disturbed, the impact is immediately felt on the condition of the seven body constituents (dhatus). Dhatus react to the disturbance of doshas. The vikruti of dhatus is in the form of kshaya (decrease) or vriddhi (increase). The health of rasa dhatus determines the health of remaining dhatus, upadhatu and mala, because rasa is the first dhatu to be formed after digestion. And the health of rasa dhatus depends upon the state of Agni. Agni is an important factor for the state of homeostasis of dosha dhatus and mala. Health is compromised if the functions of Agni are impeded. The condition of agni and dosha has to be taken into account while treating rasa kshaya and vriddhi. Understanding the relationship between dosha and dhatus and its excess and deficiency is helpful in diagnosis, prognosis and treatment of the diseases. Management of diseases involves providing food or medicine or regimen that strengthens the dhatus to resist the aggression of disturbing doshas. In the present paper the Rasa dhatus vikruti i.e. kshaya vriddhi are summarized and analyzed with reference to dosha and agni for its proper management.

KEYWORDS: Dhatu, vikruti, Rasadhat kshaya vriddhi, dosha, agni, dhatwagni, rasayana.

INTRODUCTION
Health (swasthya) in ayurveda is defined as the balance in the proportions and functions of body constituents (dhatus), three energies (doshas), transformation processes (agni) and excretory processes (mala). For normal physiology and health, all the basic elements in the body must be in a state of equilibrium and must work in coordination. Disease (Vyadhi, vikruti, Vikara or Vaishamya) is defined as the disturbance of this balance, caused by deficient, excessive or improper organization of seasons, mode of consciousness and object of sense.[2,3]

Rasa dhatus, the first tissue, and kapha dosha one of the three eminent bioenergies are closely related. There is mutual interdependent relationship (ashrayashrayi sambandha) between rasa dhatus and kapha dosha.[4] This relation is due to its panchbhoutik composition (jala mahabhuta pradhan), properties and functional similarities. Hence; their excess and depletion is directly proportional.[5,6]

AIMS AND OBJECTIVES
1. To understand the symptoms of Rasadhatu and Kapha dosha kshaya and vriddhi.
2. To study the role of agni in rasa vaishamya.
3. To rationalize the role of deepan, pachan and rasayana chikitsa in rasa vaishamya.

MATERIALS AND METHODS
2. Research articles on increase and decrease of Rasadhatu.

REVIEW AND DISCUSSION
The formation and health of the rasa dhatus depends on agni. If the agni is dysfunctional, formation of rasa dhatus and consecutive dhatus will be affected. Normal condition of agni is responsible for strength, health, longevity and vital breath.[7] The consumed ahara gets digested under the action of jatharagni and bhutagni (digestive biochemical mechanisms) in annavaha Srotas (channel for transportation of food) and is differentiated into Sara (annarasal useful portion) and kitta bhaga (discardable portion). Under the action of rasadhatwagni and bhutagni in rasavaha srotas, annarasa is differentiated into sthulamsha (poshya or major) and sukshmamsha (poshakal minor). Sthulamsha nourishes the rasadhatu proper, whereas sukshmamsha further leads to the synthesis of raktadhatus under the action of raktu dhatwagni. Rasa upadhatu (stanya and artava) and mala (kapha) are formed in the metabolism of rasa dhatus.[7] The state of agni is root cause of altered dhatu poshana, resulting in the formation of altered properties in the formed Dhatu.[8]
**Quantity of rasa dhatu**

The normal quantity of *rasa dhatu* is said to be 9 *anjali* of the individual. An *anjali* is the measure by space created by joining both palms together like a cup. 1 *anjali* is equal to approximately 180 ml, so the quantity of *rasa dhatu* is approximately 1620 ml. This quantity is highly variable, depending on the food, water intake, physical activity, constitution and temperament of the person, age, sex, seasonal and diurnal variations, health and illness. Body functions continuously to maintain this quantity. 9 *anjali praman* is the parameter which suggests the normal balanced state -homeostasis of body fluids in which all the cell can function properly. Any increase or decrease may lead to symptoms that can be mild to severe depending upon the amount of increase or decrease of *rasa*. Even in the physiological condition, there is some discordance or *Kshaya Vriddhi* occurs naturally in these biological factors i.e. *Dosha*, *Dhatu*, *Mula*, which is not harmful because they do not produce any disease. Only when the *Kshaya Vriddhi* exceeds beyond the physiological limit, the disease is produced. The prakruti-constitutional temperament of the individual determines the quantity of *rasa dhatu* of the person. *Kapha* prakruti person would naturally have more *rasa dhatu*. In *kapha* prakruti person depletion of *rasa dhatu* (*rasa kshaya*) would be less likely and excess of *rasa dhatu* (*rasa vriddhi*) would be more likely to occur. *Vata* prakruti person on the other hand would naturally have lower amount of *rasa dhatu* and would be more susceptible to depletion. Person with a *pitta* prakruti tend to have a little more *rasa* than those with a *vata* nature, as *pitta dosha* naturally contains some water. However the quantity of *rasa dhatu* would be still maintained at 9 *anjali* of that person in normal condition.

**Relationship between dosha and dhatu vikruti**

*‘Dosha dusshaya sammurchana janito vyadhi’*- Combination of abnormal *dosha* and abnormal *dhatu* creates diseases. *Kapha* (deficiency) *vriddhi* (excess) are the types of *vaishamya* which can be understood as qualitative (*gunatata*), quantitative (*dravyatata*) and functional (*karmatata*) dysfunction (*vaishamya*) of body constituents, and resulting in disruption in their normal functioning and leading to redundant effects. The symptoms mentioned under the *kshaya* or *vriddhi* of a particular *dhatu* are not just the decrease or increase in the normal functions (karma *kshaya/vriddhi*) of that particular *dhatu*, but also decrease or increase in the properties (guna *kshaya /vriddhi*). *Vata Kshaya* symptoms (hypo functioning of *Vata Dosha*), are similar to *Kapha Vriddhi* symptoms (hyper functioning of *Kapha dosha*) and *vata vriddhi* symptoms are same as *kapha kshaya* symptoms. Similarly *rasa kshaya* symptoms are same as *kapha kshaya* symptoms and *rasa vriddhi* symptoms are similar to *kapha vriddhi* lakshanas. The hypo or hyper functioning of *Dosha* may be independent to each other or relative to each other.

**Relationship between Tridosh and Rasa dhatu vikruti**

*Vata dosha*: *Vata dosha* which is made up of air and ether, when increased causes *rasa kshaya*, dries the *rasa dhatu* through its ruksa guna and shoshana Karma and leads to manifestation of symptoms like karshya (leanness) karshya (darkness of skin) and twak parushya (dryness of skin, hair) indicating the decrease of *rasa dhatu*. In old age *rasa kshaya* symptoms are evident on the body in the form of dry, wrinkled, lusterless skin, sparse hair, loss of strength, loss of functions of sense organs, etc. That is because there is dominance of *vata dosha* and metabolic dysfunction (*Dhatuagni nash*) in old age. *Other doshas* also gradually undergo *kshaya* due to *rasa kshaya* and *vata vridhdi* during old age. *Prana*, *samana* and *vyana vayu* are responsible for the circulation of *rasa dhatu*. In pathology the functions related to the circulation are affected.

*Pitta dosha*: *Pitta dosha* when increased causes excessive thirst which is a symptom of *rasa kshaya*. Increased *pitta* has fire element dominance and *ushna*, *tikshna* properties that causes burning and *kshapana* of *rasa dhatu*. And decreased *pitta dosha* causes mandagni or *agni sada* which is mentioned in *kapha* and *rasa vridhdi* symptom. *Pachak pitta* is responsible for synthesis of *rasa dhatu* and functions related to synthesis are affected in pathological conditions.

*Kapha dosha*: Due to mutual dependant relationship between *kapha dosha* and *rasa dhatu* their increase and decrease is directly proportional. In childhood there is *kapha* dominance and the preenan karma of *rasa* is exhibited very well. *Rasa* is the site for action of *kapha*. So the manifested signs and symptoms of *kapha kshaya* and *rasa kshaya* are similar and the signs and symptoms of *kapha vridhdi* are similar to *rasa vridhdi*. *Avalambak* and *tarpak kapha*, are responsible for strength and regulation of heart and these are affected in pathology.

**Relationship between kapha dosha kshaya and rasa dhatu kshaya**

Vagbhatt mentioned distinct symptoms of *rasa kshaya* but while mentioning *rasa vriddhi* lakshanas he mentioned ‘rasopi shleshmashava’ When a body constituent is deficient, it is unable to carry out its normal basic functions. Normal basic function of *rasa dhatu* is preenan (providing nourishment) and in *rasa kshaya* this function is not carried out properly. The symptoms of *rasa kshaya* depict the loss of preenan function on body and mind. Normal basic function of *kapha dosha* is sandhi sanshlesha (adherence, compactness of any union), Snehana (lubrication, elasticity, flexibility) ropam (regeneration), puran (filling), bala (strength, immunity), sthairyaa (stability, firmness), udaka karmanugraha (formation and maintenance of body fluids), kshamadi (forgiveness). The symptoms of *kapha kshaya* depict the loss of normal basic functions locally, as *shleshmashaya* shunyata
(empiness in chest, head and joints), shlatexa sandhita (flaccidity of joints) and hrudravada (rapid throbbing of the heart). These symptoms express the deficiency of kapha on specific sites of kapha while deficiency of rasa is expressed on whole body and mind in general. Table I illustrates the Symptoms of kapha kshaya and Rasa Kshaya according to Charak, Sushrut and Vagbhatt.

Table I: Kapha and Rasa kshaya lakshanas.

<table>
<thead>
<tr>
<th>Kapha Kshaya Lakshanas</th>
<th>Rasa Kshaya Lakshanas</th>
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<tbody>
<tr>
<td><strong>Ashtang</strong></td>
<td><strong>Raukshya</strong> (dryness), shrama (exhaustion), shosha (Emaciation, dryness of mouth, throat), Glani (debility, weakness, fatigue of sense organs, giddiness) <strong>shabdaasahishuntva</strong> (Sound, noise, speech Intolerance)</td>
</tr>
<tr>
<td>Kapha kshaya lakshanas mentioned by Sushruta include Rukshata (dryness), Antardaha (heat in gastrointestinal tract), Amasayottara slesmashaya shunyatavta (emptiness in chest, throat, head, joints) Trishna (thirst), Daurbalya (weakness), Priajagara (wakefulness, insomnia).</td>
<td><strong>Hrutpida</strong> (Pain in heart region), <strong>Kamp</strong> (Palpitation in heart, tremors), <strong>shunyata</strong> (Feeling of emptiness), Trishna (thirst, polydipsia),</td>
</tr>
<tr>
<td><strong>Sushrut</strong></td>
<td><strong>Ghattate, hradayamdravati</strong>, Tamya Srama (Feeling of tightness and giddiness after mild exertion Fainting or drowsiness Restlessness, cardiac pressure Fainting or drowsiness) <strong>Shabdaasahishuntva</strong> (Sound, noise Intolerance)</td>
</tr>
<tr>
<td>Kapha kshaya lakshanas mentioned only in Ashtang Sangraha are Udveshtana (contractions, cramps), Anidra (insomnia), Angamarda (body ache), Pariplosha (burning sensation), Toda (pricking pain), Dava (burning pain), Daha (burning sensation), Sphotana (bursting), Vepana (tremors) and Dhumayana (smoke sensation).</td>
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<tr>
<td><strong>Ashtang sangraha/Charak</strong></td>
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Relationship between kapha vriddhi and rasa vriddhi

There is no mention of rasa vriddhi lakshanas in Charak Samhita. However, detailed description of dosha vriddhi is expounded. In the chapter 17 of sutra shhan Charak mentions that doshas have three states or pathways; kshaya, sthan, vriddhi. Sthah is the normal physiological state while kshaya vriddhi are the pathological states. Vriddhi state can be svasthan vriddhi (chaya) or margagamita (prakopa). There are 62 types of permutations and combinations of doshas that are pathological. Charak elaborated 18 types of kshaya; 3 kshaya of doshas, 7 kshaya of dhatus, 7 kshaya of their respective dhatumanas and 1 oja kshaya. But Charak did not mention the vriddhi of sapta dhatu, sapta mala and oja. In 62 types of combinations; dosha vriddhi is of 25 types, 25 types of ksheen dosha and 12 types of miscellaneous combinations. Charak says that one should know the state of dosha by the symptoms. Vriddha (increased) doshas exhibit symptoms according to their strength, ksheen (decreased) doshas abandon their characteristics and Sama (balanced) dosha do their work properly.

Vagbhatt mentioned ‘rasopi shleshnavat’ for rasa vriddhi symptoms. The symptoms of rasa vriddhi should be understood according to kapha vriddhi due to the ashrayashrayi sambandha (mutual interdependent relationship) between Kapha dosha and Rasa dhatu. Rasa dhatu is ashray sthan of kapha dosha. Vriddhi lakshan of kapha, are not local (sthan specific) but general. Due to Kapha vriddhi there is agnisadan that is lowering of digestive strength. Kapha dosha samaan ahar vihar increases sheet and guru guna of kapha and decreases laghu, ushna, tikshna guna of Pitta dosha. Therefore jathar agni becomes manda (low) and results into aamajirna and mand (low) rasadhatwagni results into rasa vriddhi. Sushrut mentioned nausea and ptylism, due to increase in drava guna of rasa as the symptoms of rasa vriddhi. Slathangatva (flabbiness) the symptom of kapha vriddhi is due to increase in medo dhatu which also has ashravyashrayi sambandha with kapha. The symptoms that are related to rasa and its mooja sthan hridaya are described in rasa vriddhi lakshanas along with its effects on lungs. Swasa and kaasa are caused due to obstruction of airways. Ati nidra is caused due to increase in guru and manda guna of kapha and increase of tamo guna.
### Table II: Kapha and Rasa Vriddhi Lakhanas.\(^{[33]}\)

<table>
<thead>
<tr>
<th>Kapha Vriddhi Lakhanas</th>
<th>Rasa Vriddhi Lakhanas</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sushruta Samhita</strong></td>
<td><strong>Praseka</strong> (Increased salivation, ptalism) aruchi (Anorexia), hrullas, akleda (Nausea) gaurav (Heaviness) alasya (Laziness, lassitude)</td>
</tr>
<tr>
<td>Ati nidra (sleepiness, drowsiness) Sthairya (immobility, stiffness) and Avasada (lassitude, decrease in body functions) Svasha (breathlessness) and Kaasa (cough), Tandra (dizziness) and Sandhivislesha (dissolution or disjunction of unions)</td>
<td></td>
</tr>
<tr>
<td><strong>Ashtanga Hridaya and Ashtanga Sangraha</strong></td>
<td><strong>Shlathangata</strong> (Flaccidity of joints and body) Kaasa (Cough) svasha (Breathlessness) Ati nidra (Sleepiness) Shaita (Sensitive to cold) Shwaiya (Pallor)</td>
</tr>
<tr>
<td>Agnisada (slow digestion and metabolism), Praseka (hyper salivation, nausea), Aalasya (laziness, lethargy), (heaviness), Shwaiya (pallor), Shaita (coldness, frigidity), Shlathangata (flabbiness), swasa, kaasa, atinidrata Svasha (breathlessness) and Kaasa (cough), Tandra (dizziness) and Sandhivislesha (dissolution or disjunction of unions) Shwala (stoutness or largeness, obesity) Angasada (body pain, decrease in body functions bodily exhaustion) Pidhana (covering or closing. Siroto pidhana can be understood as obstruction or congestion of the channels in the body), Murcha (fainting), Hrullasa (nausea).</td>
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Rasa kshay and vriddhi symptoms can be seen either generalized or localized. For e.g. in rajayakshma (tuberculosis), rasa kshaya is generalized; the symptoms of rasa kshya are visible on entire body while in case of balpakshvaad (poliomyelitis) or pakshavada (paralysis) it is localized; regional atrophy occurs on the affected part where there is obstructed or restricted supply of rasa. Rasa kshya and vriddhi symptoms can be acute or chronic. Acute rasa kshaya caused due to excessive physical labour or due to hot climate can be reversed instantly whereas chronic rasa kshaya takes longer to replenish. If kshaya or vriddhi of rasa dhautu is not soon brought into normal or equilibrium state then it produces rasajaa vikara or other complications of diseases. Rasa kshya and vriddhi symptoms are seen according to the degree of excess and depletion.

### Relationship of rasa dhautu vikrutti with agni

The quality of the rasa dhautu is dependent upon the health of agni. Rasa dhautu is produced from the digestion of food and liquid by jatharagni. Food and liquid are initially digested in the digestive system and turned into ahara rasa. This fluid is then further digested within the sleshma dhara kala by the dhautu agni of rasa (rasagni). The state of rasagni is dependent upon jatharagni—the main digestive fire. If jatharagni is healthy, rasagni will be healthy too. The health of rasagni determines the quality of rasa produced. When the rasagni is ideal, healthy rasa dhautu is produced along with healthy updhatu and mala kapha.\(^{[34]}\)

The substances and mechanisms involved in intermediate metabolism of rasa dhautu are comparable to rasa dhawagati. The synthesis of rasa dhautu and its entire business is carried out by rasa dhawagati.\(^{[35]}\) The formation of rasa dhautu (rasa dhautu utpatti) can be compared to the protein synthesis, rasa dhawagati can be correlated to the enzymes complexes of DNA and RNA and the poshaka rasaghatu is comparable to the substrate available in cytoplasm.\(^{[36]}\)

Jathatagni can be variable depending upon the role of doshas over it. It can be manda (low) due to kapha, tikshna (high) due to pitta, visshama (irregular) due to vata and sama (balanced) due to vatapittakahapra. These states of agni lead to different reactions and formation of different end products.\(^{[37]}\) So the state of agni is very much important to decide the transformation.

Vaghbatta described two variables in the state of dhawagni; tikshnatava (high) and mandatava (low).\(^{[38]}\) He stated that the dhautu vridhdi (increase) occurs when its agni becomes manda and the dhautu kshaya (decrease) takes place if the agni is tikshna and in sama condition the proper metabolism takes place.\(^{[39]}\) The visshama avasthya (irregular nature) is due to the effect of vata on the Agni. Increased vata causes the Vishma Agni. This Vishmagagni is the cause for improper digestion and formation of intermediate end products.\(^{[40]}\)

### Table III: Effects of bhutagni and dhatwagni on annapanchan and dhatu parinaman.\(^{[41]}\)

<table>
<thead>
<tr>
<th>Agni</th>
<th>Jatharagni (annapachan)</th>
<th>Dhatwagni (dhatu parinaman)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sama (balanced)</td>
<td>Jeerna</td>
<td>Sama dhatu</td>
</tr>
<tr>
<td>Manda (low due to kapha)</td>
<td>Amajeerna</td>
<td>Dhatu vridhdi</td>
</tr>
<tr>
<td>Tikshna (high due to pitta)</td>
<td>Vidaqdhajeerna</td>
<td>Dhatukshaya</td>
</tr>
<tr>
<td>Visham (erratic due to vata)</td>
<td>Vishtabdha jeerna</td>
<td>Dhatuvikruti</td>
</tr>
</tbody>
</table>

### Management of rasa vikruti

The knowledge of features of normalcy or abnormalcy of Dosha and dhatu is very important for its management.\(^{[42]}\) The general principles regarding the management of vikruti is i) the depleted factors should be increased, ii) the increased factors should be decreased or removed, iii) the vitiated (kapita) factors should be suppressed, and iv) Sama factors should be

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maintained. The principle of Samanya-Vishesha explains that the similar (Samanya) factors are responsible for increase and opposite factors (Vishesha) are responsible for the diminution. So for treating rasa and kapha vridhdi, vishesha (opposite) factors are employed while samanya (similar) factors are utilized in case of rasa and kapha kshaya. These principles act through the receptor mechanism, the samanya factors supplements the dhatu through agonist action while Vishesha factors diminish the dhatu by antagonizing their action. To manage rasa vikruti all the aspects of dosha, agni and properties of rasa should be taken into consideration.

In rasa kshaya enhancement of rasa dhatu is done by snigdha, madhura, amla, lavan rasa, drava, sree, Santarpama and rasayana chikitsa. Rasayanas like hariyaki, amla, guduchi, shahtavari, shilajit and chyuvanprash are ideally best to build rasa. Rasayana Chikitsa nourishes and strengthens all the seven dhatus. The specific actions of rasayana drugs on the Poshaka Rasa level (nutrient supplement), Agni level (metabolic appreciation) and Srotas level (tissue nourishment) are well proven. In Kaptha kshaya treatment it is advised to first address the vridhha dosha.

Management of kapha vridhdi and rasa vridhdi: Ahar: food that is easily digestible (laghua), dry (raksha), pungent (katu), bitter (iktka), salty (lavan) in small quantity. Vihar: increase in physical activity, exercise, and less sleep. Therapeutics: langhan, vaman, trifala, trikatu, guggul, honey, warm water as anupana. Impaired jatharagni and impaired rasa dhatu agni, can be elevated by langhan, deepan (kindling agni), pachan (breaking down burning toxins) by ginger, cumin, black pepper, pepper longum, and chitrakagnitundi vati, aamanchak, chitrakadi vati, etc.

CONCLUSION

Lot of associations and interactions exist between bodily factors like dosha, dhatu, mala and agni. Changes and adjustments are continuously being made in the body to keep it normal. When the doshas are disturbed, they in turn disturb the dhatus. When the power of disturbing doshas is greater, and the dhatus are weaker, the reaction or resistance offered by the dhatus become insignificant and the disease develop. When the strength of dhatus is overpowering, the disturbance of doshas become inconsequential and the health is restored. The state of all the preceding dhatus depend on the state of rasa dhatu. Rasa Dhatu may have pluripotent cell differentiating lineage responsible for the development of all Saptata Dhatu. Thus, each Dhatu carry the potency to regenerate further Dhatu. If the rasa Dhatu is of poor quality or quantity, the subsequent dhatus will be poor. Hence, it is imperative to maintain balanced state of rasa dhatu for optimum health. And the balanced state of rasa dhatu can be achieved by protecting the normalcy of agni. Further studies need to be carried out to study the complex processes involved in the kshaya and vridhdi of dosha and dhatu in the light of modern science and technology.

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