

A CONCEPTUAL REVIEW OF HARITA VARGA IN THE MODULATION OF RAKTA DHATU: AN AYURVEDIC PERSPECTIVE

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ABSTRACT

Rakta Dhātu, the second among the seven *Dhatus* described in Ayurveda, is responsible for *Jeevana* (existence), *Varna* (complexion) and *Dhatu Poshana* (nourishing tissues). *Harita Varga*, a distinct group of raw edible vegetables enumerated in the *Charaka Samhita*, predominantly possesses *Katu*, *Tikta Rasa* (pungent and bitter in taste), *Ushna Virya* (Hot potency), *Laghu*, *Ruksha*, *Tikshna Guna* (light, dry, sharp properties) and *Agni-Vayu Mahabhuta* dominance. This literary review-based study evaluates the impact of *Harita Varga* on *Rakta Dhātu* by applying classical principles such as *Agni–Ama Siddhanta* (theory of digestion and undigested metabolic waste causing toxicity), *Ashraya–Ashrayi Bhava* (principle of interdependent and symbiotic relationship between body's functional entities and structural components) or (*Pitta–Rakta* relationship), *Samanya–Vishesha Siddhanta* (principle of similarity and

dissimilarity), *Stroto Dushti* (pathological impairment of body's internal transport channels) and *Rakta Chikitsa Siddhanta* (principles in treatment of *Rakta*). Analysis suggests a dual and context-dependent effect. In *Mandagni* (weak digestive fire) and *Kapha–Ama* dominant states, controlled intake promotes *Agni Deepana*, *Ama Pachana* (stimulating digestive fire, digesting undigested toxin) and qualitative *Rakta Vriddhi*. Conversely, excessive use,

particularly in *Pitta Prakriti* or during *Sharad Ritu* (autumn) may precipitate *Rakta Dushti* or *Rakta Kshaya* through *Pitta* aggravation and *Vata*-induced *Rukshata*. Exceptions within the group further highlight the need for individualized, principle-based dietary application.

KEYWORDS: *Harit Varga*, *Ahara Varga*, *Rakta Dhatu*, Basic Principles, *Ayurved*.

INTRODUCTION

Harit Varga (group of vegetables consumed raw or uncooked) is considered as separate *Varga* by *Acharya Charak* only.^[1] This *Varga* includes 19 plants with either of their roots, stem, leaves, flowers, fruits, seeds or other parts recommended to be consumed raw. Influence of consumption of *Dravyas* in *Harit Varga* on *Rakta Dhatu* is studied applying basic principles of *Ayurved*. These principles include general pharmacodynamic profile of *Harit Varga* includes *Rasa*, *Guna*, *Virya*, *Vipaka*, *Prabhava* and *Karma* of individual *Dravyas* on *Rakta Dhatu*, concept of *Agni* and *Aam*, concept of *Mahabhuta* dominance, application of *Samanya- Vishesha* and *Ashraya-Ashrayi Bhava*, *Rakta Dhatu Kshaya Lakshana*, *Rakta Dhatu Vridhi Lakshana*, *Rakta Dushti*, impact of *Ritu* (season), comparative impact of *Dravyas*, *Rakta Vyadhi Chikitsa Sidhant*, *Stroto Dushti*, *Rakta Pradoshaj Vikara*, *Pitta* or *Rakta Nanatmaj Vikara* and *Apavada* (exceptions). The outcome is studied for effect on *Rakta Vriddhi*, *Rakta Kshaya* and *Rakta Dushti*.

MATERIAL AND METHODS

Study Design

The present study is a literary review–based comparative study.

Ayurvedic Sources: Classical Ayurvedic texts including *Charaka Samhita*, *Sushruta Samhita*, *Ashtang Hridaya* and various *Nighantu* along with their standard commentaries, were reviewed. Relevant verses and descriptions pertaining to *Rakta Dhatu* and *Harit Varga* (*Ahara Varga*) of *Acharya Charak* were extracted and analysed within the Ayurvedic conceptual framework.

AIMS AND OBJECTIVES

1. To analyse the role of *Harit Varga* in *Rakta Vriddhi*, *Rakta Kshaya*, *Rakta Dushti* and *Rakta Pradoshaj Vikara*.
2. To understand the *Dosha*-dependent action of *Harit Varga* on *Rakta Dhatu*.
3. To evaluate the dual nature (beneficial vs vitiating) effect of *Harit Varga* on *Rakta* in different pathological states.

4. To identify exceptions (*Apavada*) within *Harit Varga* that deviate from the general pharmacodynamic pattern.

Table containing *Rasa, Guna, Virya, Vipaka* and *Prabhava* of *Harit Varga Dravya*.^[2]

Name/ Botanical Name/ English Name	Rasa	Guna	Virya	Vipaka	Prabhava	Karma
<i>Adrak/ Zingiber officinale</i> (Ginger)	<i>Katu</i>	<i>Laghu Snigdha</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Vata-Kapha Shamak</i>	<i>Agnivardhak, Viryavardhak, Ruchikar, Svas-kaas, Swedjanaan</i>
<i>Jambeer/ Citrus limon</i> (Lemon)	<i>Katu Tikta</i>	<i>Laghu Tikshna</i>	<i>Sheet</i>	<i>Katu</i>	<i>Vata-Kapha Shamak</i>	<i>Agnidipak, Ruchikar, krimighna, Sugandhayukta, Raktvikar</i>
<i>Muli/ Raphanus sativus</i> (Radish)	<i>Katu Tikta</i>	<i>Laghu Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-Kapha Shamak Sarvdosha Nashak (Sushrut)</i>	<i>Krimi rogh nashak Agnidipan, Ruchikar</i>
<i>Tulsi/ Ocimum sanctum</i> (Holy basil)	<i>Katu Tikta</i>	<i>Laghu Ruksha</i>	<i>Ushna Tikshna (Sushrut)</i>	<i>Katu</i>	<i>Vata-Kapha Shamak</i>	<i>Agnideepak, Kriminashak, Swas-kaas, Dama, Parshavshul</i>
<i>Ajwain/ Trachyspermum ammi</i> (Carom seeds)	<i>Katu Tikta</i>	<i>Laghu Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Pitta Karak (charak) Vata-Kapha Nashak</i>	<i>Hridaya hitkari, Anaah, Gulma, Palihavridhi, Krimighna, Pachan, Ruchikar</i>
<i>Arajak/ Ocimum gratissimum</i> (Clove basil)	<i>Katu</i>	<i>Laghu Ruksha Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Pitta Karak (Charak) Kapha Nashak (Sushrut)</i>	<i>Ruchikarak, Hridaya hitkari, Agnideepak</i>
<i>Sarhijan/ Moring oleifera</i> (Drumstick tree)	<i>Katu Tikhta</i>	<i>Laghu Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Pitta Karak (Charak) Vata-Kapha Nashak (Sushrut)</i>	<i>Hridayahitkaar</i>
<i>Sauf/ Foeniculum Vulgare</i> (Fennel seeds)	<i>Madhur Katu</i>	<i>Laghu Snigdha</i>	<i>Ushna</i>	<i>Madhur</i>	<i>Pittakar Kapha Shamak</i>	<i>Hridya hitkaar, Mukh shudhi, Agnideepak Ruchikar</i>
<i>Mrishtak / Brassica nigra</i> (Black mustard)	<i>Katu</i>	<i>Laghu Tikshna (ऋ)</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-Kapha Nashak Pittakar</i>	<i>Agnideepak, Hridayahitkaar, Mukha priya</i>
<i>Gandir/ Coleus</i>	<i>Katu</i>	<i>Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-Kapha</i>	

Farskahlī (Indian coleus)		<i>Ruksha</i>			<i>Nashak</i>	
<i>Jal pippali/ Phyla nodiflora</i> (Frog fruit)	<i>Katu</i>	<i>Tikshna Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-Kapha Nashak</i>	<i>Swas-kaas hara, Aamnashak, Mukhashudhi, Hridayahitkaar, Shodkaar</i>
<i>Tumbaru/ Zanthorylum armatum</i> (Nepal pepper)	<i>Katu</i>	<i>Ruksh, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-Kapha Nashak</i>	<i>Agnideepak, Shulhara, Krimighna, Udaarrog, Adhyamaan</i>
<i>Sringbarika/ Zingiber officinale</i>	<i>Katu</i>	<i>Ruksh Laghu Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha-Vata Nashak</i>	<i>Ruchikar, Agnideepak, Swas-kaas hara</i>
<i>Bhustran/ Cymbopogon citratus</i> (Lemongrass)	<i>Katu</i>	<i>Ushna Ruksh</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-Kapha Shamak</i>	<i>Mukhashodhak, Shulnasak (vastishula)</i>
<i>Dhaniya/ Coriandrum sativum</i> (Coriander)	<i>Katu (Charak), Madhur (Dhanvantri Nighantu)</i>	<i>Snigdha (Dhanvantri Nighantu)</i>	<i>Sheet</i>	<i>Madhura</i>	<i>Tridosha Karak</i>	<i>Mukha Shodhan, Ruchikar, Kasa, Pipasa, Vaman (Dhanvantri Nighantu)</i>
<i>Aajgandha/ Carum carvi</i> (Black cumin)	<i>Katu</i>	<i>Laghu Tikshna Ushna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Tridosh Prakopak Vata Shamak (Dhanvantri Nighantu)</i>	<i>Rachikar, Mukhashodhak, Jvar vinashak, Agnideepak, Shulnasak</i>
<i>Gajar/ Daucus carota</i> (Carrot)	<i>Madhura</i>	<i>Laghu</i>	<i>Ushna</i>	<i>Katu(ॐ)</i>	<i>Vata-Kaphahar</i>	<i>Ruchikarak, Hridayahitkaar, Maal bandhak, Vidahi, Arsharog(Charak)</i>
<i>Piyaaz/ Allium cepa</i> (Onion)	<i>Madhura</i>	<i>Guru Tikshna Snigdha</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Pitta Karak Vatahar (Sushrut) Kapha Vardhak</i>	<i>Ruchikar, Agnideepak, Shukra Vardhak, Balvardhak</i>
<i>Lehsuna/ Allium sativum</i> (Garlic)	<i>Katu, Madhura (Sushrut)</i>	<i>Guru Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-Kapha Nashak</i>	<i>Shukra Vardhak, Krimirog, Hridaya Roga, Kustha Roga</i>

Effect of *Harit Varga* on *Rakta Dhatu*

1. Application of *Nidanaparivarjana Sidhanta*

Intake of Unwholesome, *Ushana* (hot), *Tikshana* (sharp) and food in large quantity exceeding *Lavana* (salty), *Kshara* (alkaline), *Amla* (acidic) and *Kashaya* (pungent) food, all *Harit Varga* (green eatables/ raw vegetables) in excess and *Diwaswapna* after consuming *Drava*, *Snigdha* and *Guru* food causes *Rakta Dushti*.^[3] Hence, limited consumption of food having above properties in *Harita Varga* such as *Ardrak*, *Muli*, *Tulsi*, *Ajwain*, *Rai*, *Gajar*, fresh ginger, lemon grass, *Sahijan*, *Lahsun*, *Ajgandha* etc.

Raktavaha Stroto Dushti

Consumption of food which are *Vidahi* (acidic), *Snigdha* (unctuous), *Ushna* (hot) and *Drava* (liquid). Excessive *Atapa* (sunlight) and *Vayu* (air) vitiates *Rakta Vaha Strotas*.^[4] *Dravya* in *Harit Varga* possesses mostly same properties, hence, vitiates or obstructs *Rakta Vaha* channels. Here, *Atipravriti Strotodushti* by *Ushna*, *Drava Guna* by increasing *Rakta* volume causing *Raktapitta* or *Raktapradara* like diseases is observed followed by *Sanga* type *Strotodushti* due to *Sheet*, *Snigdha* and *Kapha* dominance. Rarely, *Vata-Kapha* dominance can cause *Sira Granthi* type *Strotodushti* causing vascular structural changes and vitiation of *Raktapitta* can be observed leading to bleeding through channels showing *Vimagamana Strotodushti*.

2. Application of concept of *Agni* and *Aam*, principle of *Ashraya-Ashrayi Bhava Sidhanta (Pitta- Rakta Sambandha)* and *Samanaya – Vishesh Siddhanta on Rakta*

Kayagni and *Jatharagni* or *Antaragni* or digestive fire, while situated stationary in its own place, distributes its shares to *Dhatu*. These 'fires' situated in *Dhatu* fluctuate in accordance with *Jatharagni*. These fluctuations either increase or decrease are the cause for either increase or decrease of *Dhatu*s. If *Agni* of former *Dhatu* is functioning properly, it contributes to the next *Dhatu* in exact proportion.^[5] Further. the process of breaking down, absorbing, and transforming food into *Dhatu*s, including *Rakta* (blood), is controlled by *Agni* (digestive/metabolic fire). A person with balanced digestive fire, or *Samagni*, has a healthy appetite and regular bowel movements, which are signs of a robust metabolism and tissue regeneration.^[6] In case of hypofunction of *Ushma/ Agni*, first *Dhatu* i.e. *Rasa* does not function properly. *Annarasa* undergoes *Dushtatva* (putrefaction) being retained in *Amashaya*. It is the state of *Rasa* which is called *Ama*. The impaired *Vatadi Dosha*, being mixed up with one another, leads to formation of *Ama Dosha*. Thus, *Dosha* which are vitiated by this *Ama*

and *Dushaya (Dhatu)* which are further vitiated by these *Dosha* are known as *Saama* (in association with *Ama Dosha*). These *Saama Dosha* should be prepared to reach to a state fit to expel out (in recommended *Ritu*), through *Pachana, Deepana, Sneha, Sweda*.^[7] Also, after *Raktamokshana*, the body is vulnerable to relapse of various other forms of blood-related diseases, so the *Agni* (digestive power) should be protected with care. On the other hand, people who have irregular bowel habits (*Vishama/Atiyoga/Alpachesta*) or *Mandagni* (weak digestion) may have poor recovery and impaired *Dhatu* formation.^[8]

The *Sthana* of *Vata* is *Asthi*, those of *Pitta* are *Rakta* and *Sveda* and of *Kapha* are *Rasa, Mansa, Meda, Majja* and *Sukra*. *Dravya* which increases or decreases as the case may be of the one lead i.e. *Doshas* and *Dhatu*s, causes increase or decrease of *Doshas* and *Dhatu*s which is the basis of principle of *Ashraay-Ashrayi*. The *Pitta* which is situated and functions from *Amashaya* named *Ranjaka Pitta* because of its capacity of imparting pigment to *Rasa Dhatu* is considered direct relation with *Rakta Dhatu* formation.^[9] The diseases caused by an increase in *Rakta Dhatu* are treated by purgation and bloodletting.^[10]

Sanchaya Prakopa Prasara of Pitta Dosha (season and diet)

The *Pitta Dosha* gets accumulated in body by the utilization or adoption of qualities like *Tikshana*, in association with *Sheetatva* (coldness). They spread over body (*Prakopa*), when same qualities are associated with *Ushnatva* (hotness). They come to a balance state (*Shamana*), with the utilization of *Manda* (dull) like qualities in association with *Sheetava* (coldness).^[11]

Sanchaya, Prakopa and Prashama for *Pitta* takes place in *Varsha* (rainy), *Sharad* (post monsoon) and *Hemant* (winters) respectively.

In *Varsha Ritu*, *Pitta Dosha*, which got affinity to *Amlata* (sourness), and *Amla* (sour) itself gets *Sanchaya* (accumulated) in a person of *Pitta* nature. But *Pitta Prakopa* (spread) in body due to *Sheetata* (coldness) in *Varsha Ritu*. Whereas, *Pitta Prakopa* occurs due to *Ushnata* (hotness of sun) in *Sharad Ritu*. Further, due to coldness in water, food and season *Pitta Shamana* (pacify) naturally occurs in *Hemant Ritu*.^[12] These above natural changes sometime occur quick and sometimes may not occur at all, which depends on quality of food intake acting in favour against *Dosha* respectively.^[13]

Rakta Vriddhi

Ushna Virya and *Agni Mahabhuta* of *Harita Varga* works on *Jathragni* and *Rakta Dhavagni* causing *Rakta Agni Vridhi* which in turn causes proper digestion (*Agnidipana*), *Ama Pachana* (digesting putrefied, undigested, unripened) and improves *Rasa Dhatu* formation. Quality *Rasa Dhatu* prepares better *Rakta (Dhatu Paripaka Krama)*.^[14] Mild *Pitta Vardhana* (controlled) supports *Rakta* as *Rakta* is *Pitta Ashraya* and mild *Pitta* stimulation helps in *Rakta Samvardhana*. Also, *Madhura Vipaka Dravyas* (e.g., *Piyaz, Gajar, Sauf* partial) support *Dhatu Poshana* which further promote qualitative *Rakta Vriddhi*.

Therefore, in *Mandagni* and *Rasa Dushti Janya Rakta Kshaya*, *Harit Varga* indirectly promotes *Rakta Vriddhi* through *Agni Deepana*. However, excess *Vridhi* of *Rakta* can cause symptoms like *Visarp, Pliha roga, Viddradhi, Kushtha, Vatarakta, Raktipitta, Gulma, Upkusha, Kamla, Vyanga, Agninasha, Murcha, Twacha-Netra-Mutra Rakta Varna*.^[15]

3. Application of Samanaya – Vishesha Siddhanta, Rasa–Dosha Sambandha, Dhatu Kshaya Lakshana and Ruksha, Laghu, Tikshna Guna impact on Rakta Kshaya and Rakta Dusti

Rakta Kshaya

Excess use of *Katu Rasa (Vayu + Agni)*, *Ruksha Guna, Tikshna Guna* and *Katu Vipaka* leads to *Rasa Kshaya* and subsequent *Rakta Kshaya*. Also, *Ruksha Guna* opposes *Rakta's Drava Guna*. Excess *Vata* aggravation cause *Dhatu Shoshana*. Chronic *Pitta* aggravation through above properties causes *Rakta Paka* and its qualitative depletion.

Thus, excessive use of *Harit Varga* in *Pitta Prakriti* or in already *Rakta Kshaya* persons and persons with *Raktapitta* tendency may cause *Rakta* depletion. *Rakta Dhatu Kashaya* causes symptoms like *Rukshta, Shrama, Shosha, Glani* and *Shabdasaahishnta*.^[16]

Rakta Dushti

Madhura Rasa add growth to all *Dhatu* including *Rakta*, but in excess it vitiates *Kapha*, decreases appetite and digestion. *Amla Rasa* stimulates *Agni*, but if used in excess causes aggravation of *Pitta*, vitiation of *Rakta* and decomposition of next *Dhatu-Mansa*. *Lavana Rasa* has *Pachana, Deepana* effect, clarifies channel of circulation, but in excess causes vitiation of *Pitta*, aggravation of *Rakta* and diseases like *Raktipitta, Amlapitta, Visarpa, Vatarakta* etc. *Katu Rasa* promotes digestion, breaks down blood clots and clears other obstructions in passages and alleviate *Kapha Dosha*, but in excess *Agni* and *Vayu* dominance

in it causes burning sensation, giddiness etc. *Tikta Rasa* promotes digestion and helps in depletion of *Kleda, Meda, Vasa* (fats), *Pitta* and *Kapha*, but in excess it depletes all *Rasa, Rakta Dhatu*. *Kashaya Rasa* pacify *Kapha, Rakta, Pitta*, but in excess it causes constriction of channels and vitiation of *Vata* and leads to *Vataja Disorders*.^[17]

Taratamyata of Rasa (Comparative Impact)

Harita Varga has *Dravyas* possessing only *Snigdha, Ushna, Tikshana Guna*. Whereas, *Snigdha, Ushna, Tikshana, Drava* and *Sara* these five *Guna* are required in *Dravya* to attain *Samya Avastha* of *Rakta Dhatu* for a healthy individual. Further, these five *Gun*as, when studied are equality divided under all six therapies viz. *Brihana, Rukshana, Snehana, Swedana, Stambhana* in *Charak*^[18] and under *Santarpana (Brihana)* and *Aptarpana (Langhana)* in *Ashtang Hridaya*. No particular or any group of *Chikitsa* can be selected for *Rakta Dushti*. Hence, *Langhana* (fasting), *Virechana* (medicated purgation) and *Raktmokshana* (bloodletting) as recommended should only be considered.

Thus, *Upshaya* mentioned by *Acharya Charaka*, in *Vidhishoniteeya* chapter that, diseases which are not subsiding even after doing *Sheeta* (cold), *Ushna* (hot), *Snigdha* (oily) or *Ruksha* (un-unctuous) are to be considered under *Raktajavikara* stands correct.^[19] However, various *Harit Varga Dravya* can be used to pacify *Doshaj Rakta Dushti* explained below.

According to principles of *Rasa–Dosha Sambandha (Ashraya-Ashrayi)*, *Taratamyata* of *Rasa* and *Rakta Chikitsa Siddhanta*, *Katu Rasa* causes *Strotoshodhana* and *Amapachana* and *Tikta Rasa* helps in *Rakta Shodhana* (as in *Tulsi, Muli*). *Rasa Poshana* effect through *Madhura Anurasa* (example *Gajar, Pyaaz, Saunf* and *Dhaniya*).

In *Kapha- Meda – Ama Janya Rakta Dushti*, these *Ushna, Tikta, Katu* and *Tikshana* properties causes *Strotoshodhana, Rakta Shodhana, Kapha Shamana* and *Ama Nirharana* respectively, hence useful in *Kushtha, Kandu, Vicharchika, Krimi* and *Kapha- Rakta Samsarga Vyadhi*.

But, excess use of *Harit Varga* having *Ushna, Tikshana* and *Katu* causes *Pitta Prakopa* leading to *Rakta Dushti*. This *Pitta Prakopa* through excessive intake of *Harita Varga* possessing *Ushna* and *Katu Rasa (Ajraaka, Rai, Ajwain, Lehsun, Gandir, Jalpippali, Tumburu, Ajgandha)* vitiates *Rakta Dhatu (Ashraya- Ashrayi Bhava)* and leads to *Raktapitta, Daha, Visarpa* and *Twak Roga*. Thus, there is *Dosha* dependent action of *Harit Varga*.

Vataja Rakta Dushti: Characteristics are *Shyava varna, Rukshata, Tanu*. Here, *Harit Varga* possessing *Ruksha* and *Laghu Guna* further vitiates *Vata* and worsens *Vataja Rakta Dushti*. Exceptions are *Snigdha Dravyas (Payaaz, Saunf partial)*.

Pittaja Rakta Dushti: Characteristics are *Daha, Raga* and *Raktapitta*. Here, *Harit Varga* possessing *Ushna, Katu* and *Tikshna Guna* vitiates *Pitta* through *Ashraya- Ashrayi Bhava* and causes *Rakta Dushti*. Exception are *Sheet virya Dravya (Dhaniya)*.

Kaphaja Rakta Dushti: Characteristics are *Gaurav, Picchila* and *Sthirata*. Here, *Harit Varga* has *Katu Rasa* causing *Kapha Shamana*, *Tikta Rasa* causing *Rakta Shodhana*, *Ushna Guna* favouring *Srotoshodhana* and *Tikshna Guna* causing *Ama Pachana*. Thus, *Harit Varga* is best suited for *Kapha-Rakta Dushti*.^[20]

4. Application of *Prakriti Samsamavayajanya* and *Vikriti Vishamsamveta Siddhanta* on *Rakta Pradoshaj Vikara*

Prakriti Samsamvayajanya – that is changes in accordance with actions of *Dosha* and *Vikritivishamsamveta* – changes which are not in accordance with the action of *Dosha*. Here, use of *Harit Varga* mostly possessing properties *Katu- Tikta Rasa, Ushna Virya-Tikshana-Ruksha, Laghu Guna, Katu Vipaka* vitiates *Vata* and *Pitta Dosha* affecting *Rakta Dhatu* following *Prakriti Samsamavayajanya Sidhhant*. Few exceptions like *Piyaa, Dhaniya, Saunf* possessing *Madhura Rasa, Guru-Guna, Madhura Vipaka* follows *Vikritivisham Samveta Sidhhant* pacifies *Vata-Pitta Dosha*.^[21] This may cause forty type of *Pitta Nanatmaja Vikara* as in *Charak* or ten types of *Rakta Nanatmaj Vikara* mentioned by *Acharya Sharangdhara*.

5. Application of *Samanaya Vishesh Sidhant* on *Mahabhuta*

Harit Varga Dravya possesses *Agni* and *Vayu* dominance, whereas, *Rakta Dhatu* is *Panchbhautik* in nature as it has *Vistrata* (typical odour) due to *Prithvi Mahabhuta*, *Dravta* (its fluid nature) due to *Apa Mahabhuta*, *Raag* (red colour) due to *Teja Mahabhuta*, *Spandana* (its flow gets palpated) due to *Vayu Mahabhuta* and is *Laghuta* (lightness) due to *Akash Mahabhuta*.^[22] However, *Rakta Dhatu* is *Agni* and *Jala* dominant. Here, both being *Agni Samanaya*, *Harit Varga* generally is *Rakta Vardhana* initially. (*Samanya*). But on long term regular intake or excessive use of *Harit Varga*, *Vayu Mahabhuta* in *Harit Varga* opposes *Dravatava* of *Rakta Dhatu* causing *Rakta Kshaya*. (*Vishesha*). Also, excess use of *Harit Varga*, excess *Agni* vitiates *Pitta* causing *Rakta Dushti*.

6. Application of *Rakta Chikitsa Siddhanta (Raktmokshana) and Pitta Dosha Chikitsa Siddhanta*

Classical dietetic management in *Rakta Dhatu Chikitsa* during *Raktmokshana* (bloodletting) includes intake of food and drink which are neither very *Ushna* (hot) nor very *Sheeta* (cold) and are *Laghu* (light) and *Deepniya* (digestive stimulants) to stimulate power of digestion.^[23] *Pitta Dosha* being *Ashraya* of *Rakta Dhatu*, should take food and drugs which are *Tikta*, *Madhura*, *Kashaya*, *Sheeta*, consuming milk and procedures like *Raktamokshana*, *Langhana* and *Virechana*.^[24,25] Whereas, *Harit Varga* mostly has *Ushna* and *Katu* properties. Thus, intake of *Harit Varga* may be useful in *Kapha-Rakta Dushti* but is contraindicated in *Pitta-Rakta Dushti*.

7. Application of *Raktapitta Chikitsa Siddhanta for Rakta Dosha*

Vatajanya Raktapitta symptoms includes *Rakta Shayava* in color, *Sfane* (frothy), *Tanu* (thin) and *Ruksha*. *Pittajanya Raktapitta* symptoms includes *Rakta* color like *Kashaya*, *Krishna* (Blackish), like *Gomutra* (cow urine), mixed color, like *Anjana* (collyrium). *Kaphajanya Raktapitta* symptoms include *Sandra* (thick), *Spandu* (yellow), *Sneha-Picchila* (slimy) *Rakta*.^[26]

Urdhav Raktapitta is related with *Kapha* and *Adho Raktapitta* is having *Vata Dosha*. *Chikitsa* includes *Langhana* at first, followed by *Tarpana* (nourishment) in *Urdhav Raktapitta* and *Peya* (Gruels) in *Adho Raktapitta*. Also, *Yusha* and *Shaka* in *Kapha* related *Urdhava Raktapitta* and *Mansrasa* in *Vata* related *Adho Raktapitta*.^[27]

8. Exceptions (*Apavada*)

Some *Dravyas* besides being part of *Harita Varga*, behaves different as *Dhaniya* (due to *Sheet Virya*) acts as *Pitta Shamak* and *Rakta Prasadana*, *Sauf* (possessing *Madhura Vipaka*) has less *Rakta Kashaya* tendency, *Piyaz* (being *Snigdha* and has *Madhura Vipaka*) acts *Rakta Vardhak* in controlled dose. *Gajar* (possessing *Madhura Rasa*) is *Dhatu Poshka* and supports *Rakta Dhatu* formation. Thus, not all *Harit Varga Dravyas* behave identically. Except *Sunthi*, *Pippali*, *Lahsun*, all *Katu Dravya* *Avrishya* and *Vatakaraka*.^[28]

DISCUSSION

Harita Varga Dravya exert a *Dosha*, *Agni* and *Prakriti*-dependent effect on *Rakta Dhatu*, rather than a uniform pharmacodynamic action. Through application of classical Ayurvedic principles—*Nidanaparivarjana*, *Agni–Ama Siddhanta*, *Ashraya–Ashrayi Bhava* (*Pitta–Rakta*

relationship), *Samanya–Vishesha Siddhanta* and *Mahabhuta* dominance—a multidimensional understanding emerges. *Harita Varga* predominantly possesses *Katu–Tikta Rasa*, *Ushna Virya*, *Tikshna–Ruksha–Laghu Guna* and *Katu Vipaka* reflecting *Agni–Vayu Mahabhuta* predominance. Since *Rakta* is *Agni-Jala* dominant and is the *Ashraya* of *Pitta*, mild *Agni* stimulation may initially enhance *Ranjaka Pitta* activity, promote *Dhatu Paripaka*, improve *Rasa* quality, and indirectly support *Rakta Vriddhi* in conditions of *Mandagni* and *Rasa Dushti*. Here, *Agni* integrity governs sequential *Dhatu* formation.

However, chronic or excessive intake—especially in *Pitta Prakriti* individuals or in *Sharad Ritu* (*Pitta Prakopa Kala*)—leads to *Atipravritti* and *Pitta-Rakta Dushti* through *Ushna–Tikshna* predominance. Conversely, *Ruksha* and *Laghu* attributes may antagonize *Rakta's Drava Guna*, resulting in *Rakta Kshaya* under *Vata* aggravation. Thus, *Harita Varga* demonstrates a dualistic potential—*Rakta Vardhana* in *Agnimandya*-induced deficiency states, and *Rakta Dushti* in *Pitta*-dominant or excess-usage states. Also, *Ushna–Drava* dominance may produce *Atipravritti* and aggravated *Pitta* may lead to *Vimargagamana* type of *Strotodushti*. Therefore, therapeutic selection must be individualized.

Further, not all *Harita Dravya* behave uniformly. Exceptions such as *Dhaniya* (*Sheeta Virya*), *Piyaz* (*Snigdha, Madhura Vipaka*), and *Saunf* (*Madhura Vipaka*) follow a *Vikriti Vishama Samaveta* pattern, exhibiting *Rakta Prasadana* or mild *Rakta Vardhaka* effects. Hence, pharmacological grouping purely by botanical category is insufficient without *Guna*-based evaluation.

CONCLUSION

Harita Varga Dravya exhibit a context-sensitive and dose-dependent influence on *Rakta Dhatu* governed by *Agni* status, *Dosha* predominance, seasonal variation and *Prakriti* of a person. Thus, *Harita Varga* cannot be universally classified as either *Rakta-Vardhaka* or *Rakta-Dushtikara*. Its action is determined by *Taratamya* (degree), *Prakriti*, *Agni Bala*, *Ritu*, and existing *Dhatu* status. Rational application demands individualized assessment based on classical *Siddhanta* rather than categorical dietary assumptions.

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