



REVIEW ARTICLE

STUDY OF *SANKETMANJARI* COMMENTARY ON *ASHTANGA HRIDAYAM* W.S.R. TO CONTRIBUTIONS IN *ROGANIDANA*

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ABSTRACT:

Ashtang Hridayam is the *samhita* (Text) which is widely accepted by scholars of Ayurveda. Maximum commentaries are written on *Ashtanga Hridayam*. Most of the commentaries written on *Ashtanga Hridayam* are either lost or not accessible in complete form. According to the history of *Ayurveda*, *Sarvanga Sundara* is the only complete commentary available on *Ashtanga Hridayam*. Apart from *Sarvanga Sundara*, there is one more commentary on *Ashtanga Hridayam* which is also complete. The name of this commentary is *Sanketmanjari*, written by *Damodara*. This commentary has remained unnoticed in the history of *Ayurveda*. The first reference of this commentary is available in the text of 19th century. The present article is about the contributions available in the main text of *Ashtanga Hridayam* as well as in the *Sanketmanjari* commentary in *Roganidana* (Diagnostics). There are several verses which are the part of main text of *Ashtanga Hridayam* with *Sanketmanjari* commentary and are not available in the main text of widely used *Ashtanga Hridayam* with *Sarvanga Sundara* and *Ayurveda Rasayana* commentary. Such verses are either taken from the contemporary *samhitas* or the available commentaries.

Key Words: *Ashtanga Hridayam*, *Sanketmanjari*, *Sarvanga Sundara*, *Ayurveda Rasayana*, *Roganidana*

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INTRODUCTION

Sanketmanjari commentary on *Ashtanga Hridayam* is the only complete commentary available on *Ashtanga Hridayam* besides *Sarvanga Sundara* commentary. Reference of this commentary is available in Aufrecht's 'Catalogus Catalogorum' written in 19th century¹. Another reference of this commentary is also available in *Ashtanga Hridayam* edited by *Harishastri Paradkar Vaidya*², in *Ayurveda Ka Vaigyanika Itihasa* written by *Acharya Priyavrat Sharma*³, in *Vagbhata Vivechana* written by *Acharya Priyavrat Sharma*⁴. The only information available in all these books is the name of the author of the commentary i.e *Damodara*.

According to the reference in *uttarasthana*, *Sanketmanjari* commentary is written by *Damodar Ranade*. This commentary might be written in late 17th century or early 18th century. This commentary has several contributions in Basic Principles, *dravyaguna* (Ayurveda Pharmacology), *bhaishajyakalpana* (Pharmaceuticals), *roganidana* (Diagnostics), *kayachikitsa* (General Medicine) etc. Here the contributions of *Sanketmanjari* and main text of *Ashtanga Hridayam* in the field of *roganidana* is discussed.

AIMS AND OBJECTIVES

Aims and objectives for the study were

Table no.1: showing the contribution of *Ashtanga Hridayam* with *Sanketmanjari* Commentary in *Roganidana* along with their reference

Sr. No.	<i>Roganidana</i> Contributions	Reference
1.	<i>Samanya marmaviddha lakshana</i> ** (General Sign and symptoms)	<i>Sha.4/52</i>

1. To study the main text of *Ashtanga Hridayam* with *Sanketmanjari* commentary to find out new additions in the field of *roganidana*

2. To study the *Sanketmanjari* commentary in comparison with *sarvangasundara* commentary and *Ayurveda Rasayana* commentary to find out new additions in the field of *roganidana*

MATERIALS AND METHODS

Materials

1. *Ashtanga Hridayam* with *Sanketmanjari* commentary and *Anantsundari Vyakhya* by Prof. M K Vyas (Under Publication)

2. *Ashtanga Hridayam*, (*Moola Samhita*), with *Sarvangasundara* Commentary & *Ayurveda Rasayana* Commentary Edited by *Harishastri Paradkar Vaidya*

Methods

Ashtanga Hridayam with *Sanketmanjari* commentary is chapter wise critically studied along with other available commentaries like *Sarvangasundara* and *Ayurveda Rasayana* as under. Each and every shloka of *Sanketmanjari* commentary is studied to find out new additions in the main text of *Ashtanga Hridayam* as well as additions in the commentary.

OBSERVATIONS

	of injury to vital parts of the body)	
2.	<i>Marmabhighata lakshana</i> ** (Specific Sign and symptoms of injury to vital parts of the body)	<i>Sha.4/72-75</i>
3.	<i>Haridra sannipata lakshana</i> ** (Sign and symptoms of a particular type of fever)	<i>Ni.2/34</i>
4.	<i>Dhatugat jvara lakshana</i> ** (Sign and symptoms of fever taking shelter of various body tissues)	<i>Ni.2/80-85</i>
5.	<i>Pratyadhmana</i> ** (Abdominal Distension)	<i>Ni.11/61</i>
6.	<i>Vibandha lakshana</i> * (Constipation)	<i>Utt.2/20</i>
7.	Different color shades in <i>kacha dosha</i> (An eye disorder) as per the <i>dosha</i> (Body humour) predominance*	<i>Utt.12/6,7</i>
8.	<i>Pootigandha roga</i> * (An Oral disorder)	<i>Utt.21/16</i>
9.	15 types of <i>Dushta vrana</i> * (Infected wound)	<i>Utt.25/5</i>
10.	Characteristics of incurable snake bite**	<i>Utt.36/33-35</i>
11.	Fish Bite symptoms**	<i>Utt.37/6</i>
12.	<i>Makshika</i> (Fly) Bite symptoms**	<i>Utt.37/6,7</i>
13.	Touch of particular part of <i>Keeta</i> (Insect) producing particular <i>doshika lakshana</i> ** (Sign and symptoms as per the particular Body humour)	<i>Utt.37/8</i>

(*Sha. – Sharirasthana, Ni. – Nidanasthana, Utt. - Uttarasthana*)

* Additions found in *Sanketmanjari* Commentary other than *Sarvanga Sundara* and *Ayurveda Rasayana* commentary.

** Additions found in Main text of *Ashtanga Hridayam*.

1. *Samanya marmavidhya lakshana*

SãWûmÉëxÉÑîmiÉaÉÑîÂiÉÉxÉÇqÉÉãWû
: zÉîiÉMüÉÍqÉiÉÉ|

xuÉãSÉã qÉÔcNÜÉi uÉÍqÉ: µÉÉxÉÉã
qÉqÉiîuÉ@xrÉ sÉãÉhÉqÉÇ||

xÉÇ.qÉ.ìOû. - ÀliÉËUÉÇü
zsÉÉãMüqÉlrÉã mÉÉPãû IÉÉãmÉsÉokÉ:||

This shloka is about the general sign and symptoms produced due to injury to any of the *marma* (Vital part of the body). After injury to *marma* the person may feel sleepy, heaviness

of that body part, confusion, desire to take cold things, sweating, unconsciousness, vomiting and dyspnea.

2. *Marmabhighata Lakshana*

îuÉÍãÉmrÉiÉã pÉ×zÉÇ xÉÍSIÉÇ zÉÔlrÉÉã
pÉëqÉliÉ uÉãmÉiÉã|

EkuÉiÇ µÉÍxÉliÉ M×ücNíãûhÉ
§ÉxiÉaÉÉ§ÉÉã qÉÑWÔûqÉÑiWÔû:||

™SrÉÇ S½iÉã cÉÉxrÉ IÉæMüxjÉÉiÉã
liÉ,iÉã|

qÉqÉÉâimÉbÉÉiÉÉlqÉUhéqÉiÉÉâ
ÍsÉ...jûÉixÉqÉziÉÑiÉâ||
AqÉqÉîluÉ®ÉâÀimÉ
lÉU¶ÉâSpÉâSÉlSmÉlQûiÉ:|
AlíÉlÉxSÉÑiÉU£ü¶É xÉ±xrÉ irÉeÉliÉ
eÉlÍuÉiÉqÉç||
qÉqÉiurÉÉmiÉâ iÉÑ
SâWâûÁîxqÉiÉÉrÉÑqÉqÉÉílpÉU¶ÉliÉ|
AÉrÉÑwrÉÉhrÉâuÉ xÉâuÉâiÉ xÉSÉ
iÉxqÉÉl²cÉ¶ÉhÉ:|
xÉç.qÉ.ÌOû. - ÌuÉí¶ÉmrÉiÉ CirÉÉlS
zsÉÉâMücÉiÉÑ'rÉç YuÉlÉiÉç
mÉÑxiÉMâü ¶ÉâmÉMçü.....|

These four *shlokas* describe the impact of *marmabhighat*. *Marmabhighat* leads to convulsion in the body parts, excessive pain, unconsciousness, giddiness, tremors, severe dyspnea, pain in body parts, burning sensation in cardiac area which spreads to other parts of the body and leads to death. Injury to the body parts other than *marma* also leads to various kinds of pain in the body. *Marmabhighat* leads to excessive bleeding leading to immediate death. The person suffering from *marmabhighata* can only be survived when he has some life left to live. Therefore intellectuals should indulge in to only those activities which are good for life.

3. *Haridra sannipata lakshana*

uÉÉrÉÑiÉÉ MüTüÂ®âiÉ ÌmÉ"ÉqÉliÉ:
mÉëmÉlQûiÉqÉç|
urÉuÉÉlRéiuÉÉš xÉÉæ¶qrÉÉš
oÉlWûqÉÉiÉÇ mÉëuÉiÉiÉâ||

iÉâiÉ WûÉËUSilÉâ§ÉiuÉç
xÉl³ÉmÉÉiÉÉâ°uÉâ euÉUâ|
xÉç.qÉ.ÌOû. - WûÉËUSixÉl³ÉmÉÉiÉç
sÉ¶ÉrÉlÉiÉ| uÉÉrÉÑiÉâliÉ||34||

This shloka comes after describing the three names of *sannipata*. *Vata dosha* (One of the body humours) leads to blockage of *kapha* (One of the body humours), inturn this leads to movement of *pitta* (One of the body humours) towards *bahya marga* (One of the disease pathways) due to its *vyavayi* (A property by which poison can spread in to the body without digestion) and *sukshma* (minute) properties which changes the colour of the eyes in to yellow. This *sannipata* is termed as *Haridra sannipata*.

4. *Dhatugata jvara lakshana*

EiYsÉâzÉÉâ aÉÉæUuÉç SælÉç
pÉ...jûÉâA...jûÉiÉÉç ÌuÉeÉxqpÉhÉqÉç|
AUÉâcÉMüÉâ uÉlqÉ: xÉÉS: xÉuÉiÉxqÉiÉç
UxÉaÉâ euÉUâ||80||

Utklesha (Nausea), *gaurava* (Heaviness), *dainya bhava* (miserable state), *angabhanga* (fracture), *jrimbha* (yawning), *arochaka* (anorexia), *chardi* (vomitting), *angasada* (lassitude) are the signs and symptoms of *Rasagata jwara* (fever).

U£ü, uÉiÉç
iÉ×whÉÉU£üÉâwhÉlÉlOûMüÉâªqÉ:|
SÉWûUÉaÉpÉèqÉqÉSÉ: mÉësÉÉmÉÉâ
U£üxÉçí'ÉiÉâ||81||

Raktashteevana (haemoptysis) , Thirst, origin of *rakta* (red) and *ushna* (warm/hot) *pitika* (boil), Burning sensation, redness, giddiness,

mada (intoxication) and irrelevant talking are the signs and symptoms of *Raktagata jwara*.

īÉ×OèasÉÉÌÉ:

xÉ×¹uÉcÉīxiuÉqÉliÉSÉiWûÉâ

pÉëqÉxiÉqÉ:|

SÉæaÉīkrÉÇ aÉÉŞÉİuÉæÉâmÉÉâ

qÉÉÇxÉxjÉâ qÉâSÍxÉ İxjÉiÉâ||82||

Thirst, weakness, diarrhoea, antardaha, giddiness, Foul smelling, convulsions are seen in the patient when the *jwara* is located in *mamsa* (one of the seven body tissues) and *meda* (one of the seven body tissues).

xuÉâSÉâÀliÉiÉ×whÉÉ uÉqÉiÉÇ

iuÉaaÉIkÉxrÉÉxÉİWûwhÉÑiÉÉ|

mÉësÉÉmÉÉâ asÉÉİÉUÂÍcÉUİxjÉxjÉâ

iuÉİxjÉpÉâSIÉqÉÇ||83||

Sweating, excessive thirst, vomiting, unbearable foul smell of the body, delirium, weakness, anorexia is seen in the patient when the *jwara* is located in *asthi* (one of the seven body tissues).

SÉâwÉmÉëuÉ×iÉĀkuÉÉīkÉ:

µÉÉxÉÉ...jûÉæÉâmÉMÔueÉiÉqÉÇ|

AliÉSÉiWûÉâ oÉiWû:zÉæirÉÇ µÉÉxÉÉâ

İWûkqÉÉ cÉ qÉāÉâ||84||

Upward and downward movement of *doshas*, dyspnoea, convulsions, cooing sound of breathing, burning sensation inside the body, externally body parts are cold, hiccough is seen in the patient when the *jwara* is located in *majjadhatu* (one of the seven body tissues).

iÉqÉxÉÉâ SzÉiÉÇ qÉqÉicNâûSIÉÇ

xiÉokÉqÉâRiûiÉÉ|

zÉÑçümÉëuÉ×iÉĀqÉ×īrÉÑŋÉ eÉÉrÉiÉâ

zÉÑçüxÉÇÉrÉâ||85||

xÉÇ.qÉ.İOû. - AjÉ UxÉÉİSxjÉ

euÉUsÉæÉhÉÉlrÉÉWû| EiYsÉâzÉ CliÉ|

xmÉ¹É: wÉOèû||80,81,82,83,84,85||

Episodes of blackouts, cutting pain into vital parts of the body, stiffness in male genital organ, secretion of semen and death is seen in the patient when the *jwara* is located in *shukradhatu*(one of the seven body tissues).

5. Pratyadhmana lakshana

İuÉqÉÑçümÉÉµÉiÉ™SrÉÇ

iÉSâuÉÉqÉÉzÉrÉÉâlijÉiÉqÉÇ|

mÉëirÉÉkqÉÉiÉ

İuÉeÉİÉrÉÉiMütüurÉÉMÑülsÉiÉÉİÉsÉ

qÉÇ||61||

xÉÇ.qÉÇ.İOû. - mÉëirÉÉkqÉÉiÉÇ

sÉæÉrÉiÉ| İuÉqÉÑçâüliÉ|

MütüurÉÉMÑülsÉiÉÉİÉsÉÇ

MütâüliÉÉuÉĀ@uÉÉiÉqÉÇ|

This *shloka* defines *pratyadhmana*. Movemant of *vata dosha* located in *amashaya* (stomach) is restricted by *kapha*, in turn which produces pain in *hridaya* (heart) and *parshva* (flanks). Same *shloka* is available in *Sarvanga Sundara* commentary of previous *shloka* (61) where the main source of this *shloka* is mentioned as *Sushrutsamhita Nidanasthana* 1/89. But in *Sanketmanjari* this *shloka* is described as a part of main text of Ashtanga Hridayam.

6. Vibandha lakshana

İuÉoÉ@Ç aÉÑİOûMüÉĀmÉqÉÇ|

İuÉİcNû³ÉqÉâMüaÉÑİOûMüÉâÉUqÉmÉU

αΕΝΙΟÛΜüÉìuÉSéqóÉÉiÉç
mÉiÉiÉÏrÉjÉi: ||20||

Vibaddha Mala (Constipated fecal matter) means the person passes hard stool pieces with more time interval between the two pieces during defecation.

7. Different color shades in *kacha dosha* as per the *dosha* predominance

MüÉcÉSÉåwÉqÉÉWû
mÉËÉmiÉiÉÉâiÉÏiÉ| MüÉcÉSÉåwÉå
FkuÉiÉqÉuÉåÉiÉå IÉÉÅKÉxiÉÉiÉç| iÉS
xÉÔÉqÉuÉxSÉÉuÉaÉÑîhPûiÉiÉqÉuÉ||6||
rÉjÉåiÉ| SØiÉ rÉjÉÉ
uÉhÉiÉqÉiÉÑUerÉâiÉ AiÉÑUËüÉ pÉuÉliÉ|
rÉjÉÉ uÉÉiÉÉÍkÉMåü SÉåwÉå M×üwhÉÉ
ÏmÉÉÉÍkÉMåü SÉåwÉå mÉÏiÉÉ
MüTüÉÍkÉMåü SÉåwÉå µÉâiÉÉ|
UËüÉÍkÉMå UËüÉ| uÉÉiÉÏmÉÉÉÍkÉMåü
IÉÏsÉÉ| uÉÉiÉMüTüÉÍkÉMåü qÉåcÉMüÉ|
uÉÉiÉUËüÉÍkÉMåü kÉÔqÉÉ|
ÏmÉÉÉMüTüÉÍkÉMåü ÍxÉISòUÉ|
ÏmÉÉÉUËüÉÍkÉMåü xÉ iÉåÉxMüÉ||
MüTüUËüÉÍkÉMåü mÉÉOÛsÉåiÉ|

A patient with *kacha dosha* can see only in upward direction and cannot be seen in downward direction. He sees the things covered with a thin cloth. As the *drishti* (pupil of the eye) becomes more and more dark the vision reduces. Different color shades are seen as per the *dosha* predominance

1. *VATA* Predominant *dosha* – *Drishti* becomes *krishna* (Black)
2. *Pitta* Predominant *dosha* – *Drishti* becomes *peeta* (Black)

3. *Kapha* Predominant *dosha* – *Drishti* becomes *shweta* (White)
4. *Rakta* Predominant *dosha* – *Drishti* becomes *rakta* (Red)
5. *Vata-pitta* Predominant *dosha* – *Drishti* becomes *neela* (Blue)
6. *Vata-kapha* Predominant *dosha* – *Drishti* becomes *mechaka* (Dark Blue)
7. *Vata-rakta* Predominant *dosha* – *Drishti* becomes *dhooma* (Smoky)
8. *Pitta-kapha* Predominant *dosha* – *Drishti* becomes *sindoora* (Vermilion)
9. *Pitta-rakta* Predominant *dosha* – *Drishti* becomes *tejaska* (Shiny)
10. *Kapha-rakta* Predominant *dosha* – *Drishti* becomes *patala*

8. *Pootigandha roga*

SliÉqÉsÉ: ÍxjÉUÏpÉÏiÉ:
mÉÏliÉaÉIkÉiÉÉqÉÉ UÉåaÉ:| xÉ
LuÉÉåmÉiÉÉ:
zÉMÿüUÉuÉÍÉxÉUÉiÉÏrÉiÉ: zÉMÿüUÉ||16||

Due to not taking care of oral hygiene, waste material gets deposited at the teeth known as *poogandharoga*. Ignorance of this disease leads to new disease i.e. *sharkara*.

9. 15 types of *Dushta vrana*

xÉUËæüSÉåiwÉæ: mÉgcÉSzÉkÉÉ
pÉuÉliÉ| rÉjÉÉ uÉÉiÉeÉ: ÏmÉÉeÉ:
MüTüeÉ: UËüeÉ: uÉÉiÉÏmÉÉeÉ:
uÉÉiÉÉMüTüeÉ: uÉÉiÉUËüeÉ:
ÏmÉÉÉMüTüeÉ: ÏmÉÉUËüeÉ:
MüTüUËüeÉ: uÉÉiÉÏmÉÉÉMüTüeÉ:
ÏmÉÉÉMüTüUËüeÉ: MüTüUËüuÉÉiÉeÉ:

Uḥūēīēīmēēē:

uēēīēīmēēēMütüUḥūēēēāliē||5||

15 types of *Dushta vrana* are enlisted in the commentary.

Vataja, Pittaja, Kaphaja, Raktaja, Vatapittaja, Vatakaphaja, Vataraktaja, Pittakaphaja, Pittaraktaja, Kapharaktaja, Vatapittakaphaja, Pittakapharaktaja, Kapharaktavataja, Raktavatapittaja and *Vatapittakapharaktaja* are the 15 types of *Dushta Vrana*.

10. Characteristics of incurable Snake Bite

eēēqōēūēmēēliēqēēā SÇzÉ:

Mōūqēīmēx, uēsō³ēiē: ||33||

Uḥçü ZēāprÉ: xÉqÉxiÉāprÉēā uēiēīēā
IÉ iēÑ SÇzÉiē:|

UēāqÉWûwÉēāī IÉ ÍzÉÍzÉUæ:
μÉrÉjÉÑsÉēāīWûiÉēāÁlxÉiē: ||34||

™¹qÉāWûiēiēē uÉYḥÉuÉçüiūÉç rÉxrÉ
iÉç irÉēēāiēç|

ÌWûkqÉēμÉēxÉēā uÉlqÉ: MüÉxÉēā
S¹qÉēḥÉxrÉ SāÌWûiē: ||35||

eÉÉrÉliēā rÉÑaÉÉmÉ±xrÉ xÉ ™¹izÉÔsÉī
IÉ eÉīuÉliē|

These two *shloka* are also available in *Sarvangasundara* commentary but here they are available in main text.

This commentary is in the context of sign and symptoms of incurable snake bite. When the snake bite lesion becomes blackish like *jambuphala* (*Eugenia jambolana/ Syzygium cumini*), the lesion gets slightly elevated similar to the back of a tortoise, bleeding through all the channels of the body, horripilations as seen in winter season, reddish

or blackish oedema, penile erection, *mukhavakrata* (twisting of the jaw), *hidhma* (hiccough), *shvasa* (dyspnoea), vomiting, cough, then the patient does not survive.

11. Fish Bite Symptoms

qÉÉixrÉÉā SÇzÉ: xÉĀaSÉWû:

mÉēÉaÉāuÉēāḥüÉā eÉsÉēæMüxÉēqÉç|
Fish bite – Fish bite leads to pain and burning sensation similar to Leech bite.

12. Makshika Bite Symptoms

mÉēÉrÉāhÉ qÉÍ^αÉMüÉ xÉuÉÉī SzÉīliē
μÉrÉjÉÔsoÉhÉē: ||6||

iÉ-ÇzÉÉā SÉWûMühQÔūqÉÉiÉç
iÉÉxÉÉç iÉÑ mÉÍhÉMüÉç irÉeÉāiÉç|
iÉ-ÇzÉā ÍmÉÌOûMüÉ zrÉÉuÉÉ 'ÉÉuÉhÉī
pÉÔrÉÑimÉSiuÉē: ||7||

Makshika dansha (bite) – Generally all flies produce increased inflammation after bite. Out of these flies, *Panika* named *makshika* Bite should not be treated as it produces burning and itching and is incurable. Same way *Shraavani makshika* bite produces bluish swelling with lot of complications.

13. Touch of particular part of keeta producing particular doshika lakshana

uÉÉliēMü: mÉ^αÉmÉēiēāiē

xmÉzÉÉī-zÉliē mÉæī^αÉMü:|

qÉÑZÉāiē zsÉæīwqÉMü: MüĐOû:
xÉuÉæixÉÉi³ÉmÉÉliēMü: ||8||

xÉç.qÉ.ÌOû. - uÉÉliēMü: MüĐOû:
mÉ^αÉÉbÉēiēā IÉæuÉ ÌuÉwÉç
xÉççüÉqÉrÉliē|

ÌSakÉÌuÉwÉÉçüÉliēÌuÉwÉMüĐOāûiē uÉÉ
S¹ç rÉcNûUÏUç iÉxqÉÉçÉiēē: ||

Vatika sign and symptoms are produced due to touch of the limbs/legs of the *keeta*. *Paittika* sign and symptoms are produced due to touch of *keeta*. *Kaphaja* sign and symptoms are produced due to mouth(saliva) of the *keeta*. *Sannipatika* sign and symptoms are produced due to touch of the limbs/legs, body and saliva of the *keeta*.

CONCLUSION:

1. Study of main text of *Ashtanga Hridayam* with *Sanketmanjari* commentary shows several additions as compared to the *Ashtanga Hridayam* edited by *Harishastri Paradkar Vaidya*.
2. Certain verses which are available in either *Sarvanga Sundara* commentary or *Ayurveda Rasayana* commentary are found in the main text of *Ashtanga Hridayam* with *Sanketmanjari* commentary.
3. It is possible that the author Mr *Damodara Ranade* might have referred *Sarvanga Sundara* commentary and *Ayurveda Rasayana* commentary while writing *Sanketmanjari* commentary.
4. Contributions in *Roganidana* are available in the main text of *Ashtanga Hridayam* as well as in *Sanketmanjari* commentary.
5. Contributions from main text of *Ashtanga Hridayam* are *samanya marmaviddha lakshana*, *marmabhighata lakshana*, *dhatugat jvara lakshana*, *pratyadhma*, Characteristics of incurable snake bite, Fish Bite symptoms, *makshika* Bite symptoms etc.

6. Contributions from *Sanketmanjari* commentary are *vibandha lakshana*, *pootigandha roga*, 15 types of *dushta vrana*, Different color shades in *kacha dosha* as per the *dosha* predominance.

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