INTRODUCTION

Keywords: hypertension, Dosha, Dushya, Samprapti

ABSTRACT

21st century brings a gift of anxiety and more stress for modern society. This stress and strain affect once bodily organ through the different psychological mechanism. Lifestyle diseases refer to diseases that result because of choices people make in their life. They are most common in developed nations where people are inclined towards stress, eating unhealthy foods, having a sedentary lifestyle and unhealthy habits like smoking and excessive alcohol intake. This lifestyle results in higher level of risk factors, such as Hypertension. Hypertension is one of the leading causes of the global burden of disease. About 26.4% of the world adult population in 2000 had hypertension and 29.2% were projected to have this condition by 2025. As we all know, hypertension is called a silent killer because it rarely exhibits symptoms before it damages the heart, brain or kidney. Though a lot of potent antihypertensive drugs are available today in modern medicine, but none of them is free from untoward effects. The principal focus of Ayurveda is on maintaining good health and adopting a healthy way of life. In Ayurveda there is no description of such a single disease which can resemble with hypertension. As per Ayurvedic principles, in a case of unknown disease, the physician should try to understand the nature of the disease through Dosha, Dushya and Samprapti; then should initiate the treatment. After a thorough study of literature and fundamentals in Ayurveda it is concluded that Ayurvedic approach to treating a disease according to its Samprapti (pathogenesis) is very practical and should not be overlooked, and it surely helps in the management of Hypertension in Ayurvedic perspective.

INTRODUCTION

Role of Dosha, Dushya, Strotas in Samprapti of Hypertension with An Ayurvedic Perspective

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21st century brings gift of anxiety and more stress for modern society. Moreover due to industrialization and urbanization, man put himself in lot of diseased condition. Though with the advancement, medical science has helped man to conquer disease like plague, small pox, polio etc but stress related disease are rapidly increasing. Hypertension is one of the leading causes of the global burden of disease. About 26.4% of the world adult population in 2000 had hypertension and 29.2% were projected to have this condition by 2025\(^1\). Approximately 7.6 million deaths (13 - 15% of the total) and 92 million disability-adjusted life years worldwide were attributable to high blood pressure in 2001.

Hypertension is also called high blood pressure, which is a chronic medical condition in which the blood pressure in the arteries is elevated. This causes the heart to work harder to pump blood through the blood vessels which puts strain on the heart and arteries. Hypertension doubles the risk of Cardiovascular disease, including coronary heart disease (CHD), Congestive heart failure (CHF), ischemic and hemorrhagic stroke, renal failure, and peripheral arterial disease. Although antihypertensive therapy reduces the risks of cardiovascular and renal disease, large segments of hypertensive population are either untreated or inadequately treated\(^2\).

Though a lot of potent antihypertensive drugs are available today but none of them is free from untoward effects. Especially the elderly population poorly tolerates these drugs. Beta blockers often cause fatigue, cold extremities, bradycardia and heart-failure. Similarly, angiotensin converting enzyme inhibitors may cause cough, rash etc\(^3\). Ideally, an antihypertensive drug should achieve optimum blood pressure control and improve patient’s well being. Any treatment administered should be directed not only to control blood pressure, but also prevent target organ damage, thereby preserving cardiac and renal functions\(^4\). World is looking towards Ayurveda with hope for remedies. In Ayurveda there is no description of such a single disease which can be resembled with hypertension. Acharya Charaka has given a guideline to understand new clinical entity, naming of disease is not important, physician should not be ashamed of this, new disease should be examine with the help of Doshas, the site of manifestation, Hetu (Etiological factor), and then physician should start the treatment\(^5\). Hence to understand Hypertension for treatment principle, understanding of Dosha’s, Dhatu dushti, Stortas involvement, casues (Hetu) are important for its prevention and treatment in the view of Ayurveda.

**AIMS AND OBJECTIVES :-**
Understanding of Pathogenesis (Samprapti) of Hypertension in terms of Ayurveda, and find out the factors involved in hypertension. This research paper will help to understand hypertension in terms of Ayurveda, which will be beneficial for treatment as well as preventive purpose.

**MATERIAL AND METHODS:-**
To Study Pathophysiology of Hypertension with Ayurvedic perspective from classical books of Ayurveda, modern literature, re-
search updates, internet etc. were searched and analyzed.

**LITERATURE REVIEW:**
Blood pressure is the force of blood against artery walls as heart pumps blood through body. Hypertension occurs when the force of blood is stronger than it normally should be. Blood pressure readings have two numbers, usually written this way: 120/80. The first number is systolic pressure. Systolic pressure measures the force of blood against artery walls as heart pumps blood to the rest of the body. The second number measures diastolic pressure. Diastolic pressure measures the force of blood against artery walls between heartbeats, as the heart muscle relaxes.

Arterial pressure = Cardiac Output (CO) x Total peripheral vascular resistance (TPVR) so blood pressure is also dependent on the total blood volume. In adults hypertension is a condition in which the blood pressure is higher than 140 mm Hg systolic or 90 mm Hg of diastolic on three separate readings recorded several weeks apart.

**TYPES OF HYPERTENSION**
- **Primary or essential hypertension** - The hypertension is of unknown origin.
- **Secondary hypertension** - Hypertension with an identifiable cause secondary to another disease such as renal disease or tumor.
- **Isolated systolic hypertension** - Most common in elderly patients due to reduced vascular compliance, systolic B.P > 160 mm of Hg with diastolic pressure < 90 mm of Hg.
- **Neurogenic hypertension** - It can be caused by strong stimulation of sympathetic nervous system. (e.g. when a person becomes excited for any reason or state of anxiety).

Classification of Hypertension is also based on blood pressure which is shown in Table no.1

<table>
<thead>
<tr>
<th>Category</th>
<th>Systolic (mm Hg)</th>
<th>Diastolic (mm Hg)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Optimal</td>
<td>&lt; 120</td>
<td>&lt; 80</td>
</tr>
<tr>
<td>Normal</td>
<td>120-129</td>
<td>80-84</td>
</tr>
<tr>
<td>High Normal</td>
<td>130-139</td>
<td>85-89</td>
</tr>
<tr>
<td>Grade 1 HTN (mild)</td>
<td>140-159</td>
<td>90-99</td>
</tr>
<tr>
<td>Grade 2 HTN (moderate)</td>
<td>160-179</td>
<td>100-109</td>
</tr>
<tr>
<td>Grade 3 HTN (severe)</td>
<td>&gt; or = 180</td>
<td>&gt; or = 110</td>
</tr>
<tr>
<td>Isolated Systolic HTN</td>
<td>&gt; or = 140</td>
<td>&lt; 80</td>
</tr>
</tbody>
</table>

**Factors affecting hypertension.**
These include 1. Vessel Elasticity 2. Blood Volume 3. Cardiac Output 4. Peripheral Resistance. Peripheral resistance depends upon blood viscosity, vessel diameter and vessel length, but several factors and conditions may play a role in its development, including:

- Smoking
- Being overweight or obese
- Lack of physical activity
- Too much salt in the diet
- Too much alcohol consumption (more than 1 to 2 drinks per day)
- Stress
- Older age
- Family history of high blood pressure
- Chronic kidney disease
- Adrenal and thyroid disorders
- Sleep apnoea

There is a close connection between
our body and our mind. If there is a psychological factor affecting a medical condition, it is important to treat the psychological problem as well as the medical problem. If there is stress related hypertension treatment should be planned accordingly.

AYURVEDIC PERSPECTIVE:-

This list goes on with different concept by different Vaidyas and it creates confusion for upcoming Ayurvedic generation regarding causative factors, pathophysiology, complications and exact treatment modalities of hypertension. Description of Hridaya and processes of Rasa Vikshepana (circulation) by Vyana Vayu is helpful to understand the disease. The signs and symptoms of the disease can be understood in terms of Dosha, Dushya, Strotas, etc. Looking at hypertension from this perspective, we can assume that vitiated Vata-Dosha is the main cause of the disease, as the Dhatu Gati (Rasa Gati) or Vikshepa is achieved by Vayu itself (10). Pitta and Kapha complement the effect of vitiated Vata and support the progress of the disease with Rasa, Rakta (whole blood) being the main mediator of vitiation. This suggests the involvement of Tridosha in hypertension (11). To understand the Hypertension understanding of Rasa Vikshepana is also important.

ROLE OF DOSHA, DHATU, MALA, IN RASA RAKTASAMAHAVAHANA :-
In Ayurveda, three humours – Vata, Pitta and Kapha; seven Dhatus (Rasa, Rakta etc.), Malas (Mutra, Purisha etc.) are considered as the root cause of all the functions of the body. So, particularly to understand the blood pressure in terms of Ayurveda, the physician should try to understand the nature of the disease through Dosha, the site of manifestation, etiological factors and then should initiate the treatment. Hence it becomes necessary to study multiple factors viz. Dosha Vriddhi, Dhatu Dushti, Strotas involved and their role in causation of hypertension for proper understanding of disease, its prevention and treatment.

DOSHA INVOLVED IN HYPERTENSION:-
Vata:- Amongst three basic pillar of the body i.e. Vayu, Pitta, kapha. In them Vayu is chief pillar which governs the other two Dosha. The meaning of ‘Va’ is Gati or to move. Aacharya Vagbhata mentioned that “Cheshta veg pravartanaihi” i.e. all the body movements are caused by Vata(30). Kapha, Pitta, Malas and
Dhatus are Pangu without Vayu. So Vayu is responsible for their proper movement to their respective place. In the five of them, Pran Vayu, Saman Vayu, VyanVayu, Apan Vayu are essential and get involved in Samprapti of HT.

**PRAN VAYU**: The four major function viz Buddhi dharanam (dhrika), Indriya dharana, Chitta Dharnanam, Hridayadharanam. Regulates and governs the Man. According to Vagbhatta, the seat of Pranvaya is Muruddha. It also controls the other four Vayus along with its normal functions, so it implies that it’s responsible for the Nerving functioning of the body. The function of Pravayu has been told as Hridayadhrik and responsible for Rasa raktasamvahan. Hridaygati is controlled by the nerves, which are originated from Mastiska, so we can visualise Pranvayu controlling the cardiovascular nervous system by comparison. So any pathology of Pranavayu can cause abnormality of abnormal blood circulation.

**Saman Vayu**:- Gives strength to Agni. Transport rasa to the heart. It's Aprakrit sate results in Agnimandhya and subsequent production of Ama. This vitiated Shleshma by its Singdha, Picchila etc. properties will produce Srotorodha or Srotouplepa. Thus RasaRakta samvahan kriya will disturb and it is vitiated Vyanvata, by increasing Chala guna of Vayu and it can cause elevated blood pressure. Aacharya Vagbhatta emphasized that Saman vayu helps in formation and separation of Malas and their transportation to their respective place. According to Aacharya Sharngadhara samana vayu helps taking Rasa towards Hridaya, which may be co-related with mechanism of venous return towards heart. Venous return is directly proportional to cardiac output and as we know that, blood pressure depends upon cardiac output. We assume that Saman vayu helps in flow of venous blood (Rasa) towards Hridaya. Disturbed Saman vayu results in disturbance of this flow. Thus indirectly effect of Saman vayu on Rakta chapa. Vyan Vayu:-Vyan Vayu is very important and responsible for Rasa rakta samvahana and AacharyaSushruta comprehended that Vyan vayu is responsible for Asrik and Sweda samvahana. While, Dalhan comment that Praspadanaka may compare with vasodilatation and vasoconstriction of blood vessels. Aacharya charka and Vagbhatta mentioned that Vyanvayu is responsible for Yugpat Vikshepan. Yugpat means simultaneously. Sarvatah means to all every part of the body. Vikshepan means to throw. Vyan vayu yugpata gati is responsible for Rasa rakta samvahan in all over body. It is also provides Tarpana to all Dhatus, which explained as the exchange of metabolites at this level. This exchange can take place when particular pressure is maintained here by Vyan vayu. Thus Vyan vata circulates Rasa by its normal viscosity, Gati (velocity) and peripheral resistance, which governed by the pressure on the wall of Dhammi. Thus Vyan Vayu can be considered as an important factor in the normal physiology of blood pressure. APANA VAYU: -Mutra and Purisha have been considered as an Mala which are able to produce diseases if not excreted at their regular intervals. It is clear that this is some effect of excretion of Mutra on regulation of body fluid. Vitiation of Apanvayu hampers the excretion of the Mutra. So the body fluid level becomes imbalance.
which may affect the maintenance of normal blood pressure, similarly in modern science. Na+, K+ urea uric acid like waste substances are constituents of the urine, which have to be excreted at regular intervals. Retention of these substances causes toxic effect on the body and also alters the fluid balance. Thus Apana vayu can be considered as an important factor in the normal patho physiology of blood pressure.

**PITTA**: - In five of them here Pachaka pitta & Sadhaka pitta are responsible and get involvement in Samprapti of EHT. **Pachaka Pitta**: -Prakrita Pachacka Pitta aids to the normally of Dhatwagni & Bhutagni [21]. As per “Rasasya kapha eti rase pachyamane kittam kapho bhavati, prasadasch raktam” Agni-mandhya of Pachakaagni sama rasa produce Mala rupa vitiated Kapha and Sara rupa produces Rakta dhatu [31]. When these vitiated Malarupa kapha mixing with blood. It also give rise to the viscosity of blood, and due to these total peripheral resistance increase. Not only these but Sama rasa will produce Srotouplep, and create narrowing of the Srotas (Wall of Dhamani). Thus Pachaka pitta aids in the functioning of Vyan vata aided by Samana vata. Thus we can say that irresponsible factor for physiology of HT. **Sadhaka Pitta**: -Dalhan comments that Sadhaka pitta enable one to achieve his goal i.e. Manoratha as a Dharma, aartha kama and moksha [22]. And he also said that “Sadhyati Nipadayati Sadhankarti Nis-padakah”. It means Sadhaka pitta makes Mana vimal &Utakrista by removing Tama and Kapha. By this Mana perceives thing clearly. When Sadhaka Pitta vitiated, Mana perceives thing not clearly cause Mana covered by Raja & Tama Dosha. Mental functions are also under the direct control of Pranvayu. Thus vitiating of Sadhaka pitta will produce impact on Prana vayu. It is difficult to explain Sadhaka pitta in terms of modern physiology however functions of adrenaline do posses some similarity with that of Sadhakpitta. In case of anger, fear and such other feelings, the adrenal gland is stimulated and increases the secretion of adrenaline, which are related fright, fear and such action. Function like Shourya, bhaya, harsha etc. of Sadhaka pitta mentioned by Chakrapani may be co-related with that adrenaline. Bhaya, chinta etc. affect the heart rate and cardiac output which in turn affects the blood pressure. Thus Sadhaka pitta considered as an important factor in the normal patho-physiology of HT.

**KAPAHA**: - **Avlambaka Kapha**: - Gives strength, lubrication, protection and nourishment to the heart and give support to the Rasa Dhatu [22]. Avlamambak kapha is also support Trikshtan i.e the region where neck and shoulder joint located (Prusthasya adha) [32]. The normal rhythmicity, conductivity excitability, contractility, tone and refractory period of cardiac muscle can be attributing to Avlambak kapha. Its functions are comparable to functions of coronary circulation. Normally Avalambak kapha keeps heart healthy state and performs continuous pumping action, from the heart threw all over body, and also regular the normal B.P along with coronary circulation. 

**Dushya**: In circulatory system Aahar rasa, Rasa Dhatu and Rakt Dhatu are the entities which circulate all over the body. In the context of blood pressure Rasavaha and Rakt-
vaha Srotasas are important as they are related to ‘Rasa-Rakta Samvahana’. Rasadhatus:- Rasadhatus is being circulated throughout the body; its main seat is believed to be Hridaya. Thus Viksepana karma of the Heart also effects the circulation of Rasadhatus. The pathology arises in the Rasadhatus or Hridaya would directly effect to Rasavinkepana kriya at the level of entire body, resulting in change of Raktachapa. Being the seat of Rasadhatus, the factors, which hamper the functions of Hridaya, also making adverse effect on Rasadhatus. So when the Heart is affected by anxiety, anger, and sorrow etc. the function of Rasadhatus hampers. As a result, fluctuation in the Rakta chapa takes place.

When Rasadhatus and Rakta-chapa remain in their normalcy, the depending organs i.e. Sira, Dhamani, Hridaya etc. remain normal and perform their functions normally. Any abnormality of Rasadhatus effects the normal circulation of Rasa-rakta, ultimately resulting in the abnormality of the Rasa –Rakta samvahana by making additional pressure or less pressure on the Vahinies. Therefore, it can be believed that Rasadhatus also responsible for maintaining normal Rasa –Rakta samvahana. 

Raktadhatu: Rakta is said to be Panchabhautik. Its properties are Dravata, Raga, Spandana, and Laghuta\(^{(13)}\). Here the word spandana denotes movement of the blood. This Spandana of the Rakta, which takes place in Raktavahinies, connected with the Heart, produced by Vyanavayu. Samvahanana of Rasa and Rakta occurs simultaneously in the body. Therefore the effect of Raktadhatu on the Raktachapa is as the same as of Rasadhatus. For maintenance of normal blood pressure, normalcy of Raktadhatu in quantity as well as in functions are necessary. 

OJA:- Oja located in all over body. In Oja nikriti Murchha, Man-sakshya, Glani, Moha etc. Pathological condition occurs \(^{(24)}\). These conditions are also seen in low and high blood pressure. This features also mentioned in Oja kshya\(^{(25)}\). Oja also maintain Rasa Rakta samvahana. Any type of Oja nikriti give impact on Rasa- rakta samvahana which leads toRakta chapa .Thus Oja is also important factor in regulating blood pressure. 

Hridaya (Heart): According to Sushruta, formation of heart of foetus is made by the Sara of Kapha and Ashruka \(^{(12)}\). Therefore, both Kapha and Ashruka should be remained in its normal state to maintain the function of heart. Muscles of the heart nourished by the Sara of Rakta, Kapha resembles properties like Oja, retains the Bala of Heart which is utilized for the Rasa – Rakta samvahana. The functional aspects of Hridaya have been described in the following manner in the Ayurvedic texts. The word Hridaya (Hr- da –ya ) itself indicates its functions; viz. (a) Hri – Harti- Capturing Rasa and Rakta throughout the body, (b) Da –Dadati- providing nourishment to various Dhatus (tissues through Rasa) (c) Ya–Yapayati–to perform Sankocha (contraction) and Vikas (dialation) to maintain continuous circulation .( Satapatha Brahmana). The meaning of these words are respectively receiving, giving away, and moving or maintaining a continuous activity of the two earlier functions. Therefore the word Hridaya signifies only the functional aspect of an organ which continuously receives and gives away a substance acting as path or conduct for the movement for that substances.
Dhamani:- In which Dhaman, spandan occurs known as Dhamani \(^{(26)}\). Charak mentioned that Dhamani is centrally hollow, harder than Sira. He also mentioned that Hriday as the root of Dhamanies. While Vagbhatta consider Nabhi as the root of Dhamani. The function of Dhamani is to circulate Rasarakta and nourished all Dhatus. So has also its call as “Ojavaha”. Rasa Rakta while circulating through Dhamani, a pressure has been exerts on the wall of Dhamani, which depends on elasticity of the Dhamani. If any pathology occurs, as a result change in blood pressure can occur. Sira:- The vessels in which Sarana occurs known as Sira \(^{(27)}\). It forms as a Upadhatu of rakta. It’s function is carries to impure blood from the body to the heart. If any pathology occurs in Sira, it may affect blood pressure. Srotas:- The structure in which Sravana takes place known as Srotas. Dhatu are transported from one place to other and they make to nourish each cell of the body with the help of Srotas. Rasavahasrotomool is Hriday. and Rasarakta-samvahana is related to Rasaraktasrotas. Thus in these context of blood pressure Rasaraktavahasrotas are important.

MANA:- In our classics Manaconsidered as a Atinidriya. It is defined as the entity, Mind is Ubhayatamaka \(^{(28)}\). It is contact with self, sense organs and sense objects. Guna: Mana is a controller of all Indriyas and also responsible for production of knowledge by its attending or non-attending respectively, subtleness and owness are known as two quality of mind \(^{(29)}\). Raja is Pravartaka and Tama is Apravartaka. Its entity in the body can be recognised by observing a variety of emotional and mental states (Like anxiety, fear, grief rage, ability to concentrate, cognition or otherwise etc. self consciousness and awareness of external world are due to the elements of Mana. The presence of Mana is characteristic of life. Mana is stated to be under the control of Vata. (HathayogaPradipika) It has been stated that Mana and Vata works in synergism. Because of Astamentriyarthsanyoga and Pragnapradha, Raja and Tamadosha vitiated and it produce Chinta, Bhrama, Tanda, Tamodarshan etc. These symptoms are found in HT. And modern science also describe stress, anxiety etc. are favourable factor for HT. As we know HT is psychosomatic disease. Main those of overall description explain about pathophysiology of HT. These description reveals that Hriday is the seat of Vyanavata, sadhakapitta, avlambakkapha, mana, oja, sense faculties, satava, raja, tama,rasavaha strotas moola. Circulation of Rasa-rakta in all over body by Yugapata gati- Vikshepan karma of Vyanvata. Agni: Agni is an important factor in the pathogenesis of all the diseases. AgniDushti occurs at two levels Jatharagni Mandya and Dhatwagni Mandya. Atima-trashana (excessive diet), Viruddhashana (in-take of food having opposite properties), and Adhyashana (intake before the digestion of previous food) are the factors which cause Jatharagi Mandya. It will affect all other Agni viz. Sapta Dhatvagni and Panchamahabhatagni. Jatharagni Mandya will cause Ama formation which results in Strotorodha and vitiation of all Doshas. It will ultimately increase peripheral resistance and can lead to hypertension. Atherosclerotic changes in vessels can be an outcome of chronic Agnimandy and Ama. Acharya Charaka has al-
ready described Dhamani Pratichaya as one of Nanatmyaja disease of Kaphadosha.

**Samprapti (Pathogenesis of hypertension):**
Most of the mechanisms associated with secondary hypertension are crystal clear and completely understood. The pathogenesis of hypertension takes place at both physical and psychic level one at a time or simultaneously depending upon the Dosha-Dushya Sammurchhana as described earlier.

**Table 2: SAMPRAPTI GHATAKA**

<table>
<thead>
<tr>
<th>Doshas</th>
<th>Vata pradhanata (Pran , Vyana, Apana ,Saman) Pi tta pradhanata (Sadhaka, Pachaka, Rajank ) Kapha (Avalambaka)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dushyas:</td>
<td>Rasa, Rakta, Mutra.</td>
</tr>
<tr>
<td>Srotas:</td>
<td>Rasavah, Raktavaha, Manovaha.</td>
</tr>
<tr>
<td>Srotodushti prakara:</td>
<td>Atipravrutti (Prana, Vyana ) Sanga (Vyana , Apana )</td>
</tr>
<tr>
<td>Agni:</td>
<td>JatharAgnimandya and Dhatvaganimandya</td>
</tr>
<tr>
<td>Ama:</td>
<td>Rasagata</td>
</tr>
<tr>
<td>Udabhava – sthana:</td>
<td>Pakvashaya – Amashya samudabhava</td>
</tr>
<tr>
<td>Avayava:</td>
<td>Hrudaya and Dhamani</td>
</tr>
<tr>
<td>Adhishthana:</td>
<td>Sharir and Manasa</td>
</tr>
<tr>
<td>Sancharsthana:</td>
<td>Sarva Sharira</td>
</tr>
<tr>
<td>Rogamarga:</td>
<td>Madiyama, Bahaya</td>
</tr>
<tr>
<td>Svabhava:</td>
<td>Chirkalina</td>
</tr>
</tbody>
</table>

**DISCUSSION**

Main theme of overall description explains about pathophysiology of HT. These description reveals that Hriday is the seat of Vyanavata, sadhaka pitta, avlambak kapha, mana, oja, sense faculties, Satava, raja, tama, rasavaha strotas moola. Circulation of Rasarakta in all over body by Yugapata gati- Vikshepan karma of Vyanvata. The process of Rasa anudhavana is due to Gati of heart which is due to rhythmic Sankoch and vikasa. It is clearly stated that Vayu is responsible for venous return, Apana vayu is responsible for maintaining body fluid level. Pachakapitta aids in the functioning of Vyanvata, aided by samana vata, sadhaka pitta, is responsible for Bhaya, harsh etc. in its normal-abnormal states. Avlambak kapha is responsible for continuous pumping action of heart and give strength, protection of cardiac muscles. This way process of Rasa Anudhavana with help of Prakritavyan vata takes place and Hriday is the centre of Rasavikshepan karma and maintains and nourish the body and root for the all psychological activity of body. This entire pathophysiological variable collectively helps to maintain the normal ranges of blood pressure.

**CONCLUSION**

In Ayurveda equilibrium of Doshas, Dhatus, Malas and Agni are considered as healthy state of an individual. In nutshell we can say that while observing hypertension through Ayurvedic spectacle one or more of the following three possibilities should be considered.1. Hy-
Hypertension is nothing but *Vata-Pitta* Pradhan Tridosha vyadhi. 2. Psychological changes i.e. disturbances at the level of *Mana* (*Manovaha Strotas Vikara*). 3. Structural changes as complications of long-term hypertension on various organs like heart, blood vessels, kidney etc. After thorough study of literature and fundamentals in Ayurveda it is concluded that Ayurvedic approach to treat a disease according to its *Samprapti* (pathogenesis) is very practical and should not be overlooked. Proper medication as per Ayurvedic guidelines will definitely control blood pressure without any untoward effects.

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