

CHIKITSA SIDDHANT OF AGNIDUSHTI W.S.R. TO AHARAPARINAMAKARA-BHAVA

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ABSTRACT

Fire is represented by *Agni* in living body. Fire present outside is responsible for cooking, burning, transformation of matter by changing its properties. Similarly *Agni* helps in digestion of food, transformation of digested food into body entities for its assimilation. To improve digestion process most of us are giving medicine having *Ushna Gunadhikya* for the enhancement of *Agni*. But transformation or digestion process is not only depending on *Agni* but also on *Aharaparinaamkara-bhavas*. Apart from *Agni*, *Aharaparinamakara-bhava* is the entity present in the body which is responsible for the transformation (*Parinaman*) of food. *Ushma* is included in *Aharaparinamakara-bhava* which can count as a part of *Agni* or equal to the *Agni*. Therefore an attempt is made here to find out definite relation of *Agnidushti Chikitsa* by correcting *Aharaparinamakara-bhava*.

Keywords: *Agni*, *Aharaparinamakara-bhava*, *Ushma*, *Agnidushti*.

INTRODUCTION

Aharaparinaamkara-bhavas are the six components *Ushma* (*Agni*), *Vayu* (*Pranavayu*), *Kleda* (*Dravatva*), *Sneha* (*Snigdhtva*), *Kala* (time) & *Samayoga* (equal processing of all five components) which are responsible for the transformation of ingested food into the similar sort of body tissue.¹ This processing makes proper absorption & assimilation of ingested food. Although in *Samhita-granthas*, *Parinamana* (transformation) is included in the *Karmas* of *Agni*² but here *Agni* is incorporated in six *Aharaparinaamkara-bhavas* by the name of *Ushma*³. Though this is true but not con-

tradictory & *Agni* is increased by the correction of *Aharaparinaamkara-bhavas* which has been enlightened here.

MATERIALS & METHODS

All available authentic books viz. *Samhitas* & their respective commentaries have been referred for this literary work. The discussion is mainly based on conceptual part & the effort is made to draw a final conclusion which again depends upon discussion.

CONCEPTUAL STUDY

For viewing treatment of *Agnidushti* by the correction of *Aharaparinaamkara Bhava*, it is necessary to have

knowledge about *Aharaparinaamakara Bhava & Agni*. Hence the conceptual part has been divided into literary review on *Aharaparinaamakara Bhava & Agni* which are mentioned as follows.

Literary review on *Aharaparinaamakara Bhava*

There are 6 *Aharaparinaamakara Bhavas* mentioned by *Acharyas* which are responsible for transformation of food into easily absorbed form. These 6 components along with their function are tabulated in following chart.⁴

Table no 1 – *Aharaparinaamakara Bhava*

<i>Ushma</i>	<i>Pachana</i>	Actual digestion of food
<i>Vayu</i>	<i>Apakarshana</i>	<i>Pranavayu</i> helps food material to get into the stomach <i>Samanavayu</i> causes <i>Samdhukshana</i> of <i>Jatharagni (Ushma)</i>
<i>Sneha</i>	<i>Mardavata</i>	Gives softness to food
<i>Kleda</i>	<i>Shithilata</i>	Food & food particles become loose or flaccid
<i>Kala</i>	<i>Paryapti</i> <i>Abhinirvartayati</i>	Proper duration of time is necessary for the process of digestion.
<i>Samayoga</i>	<i>Dhatu-</i> <i>Samyakara</i>	<i>Samayoga</i> is to follow <i>Asht-Ahara-Vidhi-Visheshyatana</i> which is necessary for maintenance of <i>Samyavastha</i> of <i>Dhatu</i> .

**Sneha & Kleda* are essential for the proper communication of food & food particles with *Ushma (Agni)*. Here *Sneha* is needed for *Agnisamparka* of whole food bolus whereas *Kleda* helps *Agni* to get inside each & every food particles as food become flaccid which helps for digestion.

Agni & Aharaparinaamakara Bhavas both are essential for the process of transformation. Here *Agni* can be incorporated in ‘*Ushma*’ entity of *Aharapari-*

naamakara Bhava as both are doing the same function i.e. (*Pachana*) digestion. Furthermore *Agni & Aharaparinaamakara Bhavas* can be understood by a simple example of fire & cooking process. Let us take an example of preparation of any food (eg. ‘*Sabji*’) by fire (Stove or gas) which is tabulated as follows.

Table no 2- Correlation of *Aharapari-naamakara Bhava & process of cooking*

<i>Ushma</i>	Fire (Stove or gas)	Helps in actual cooking of food material
<i>Samanavayu</i>	Air	Necessary for keeping fire alive
<i>Sneha</i>	Oil or Ghee	<i>Sneha</i> (oil or <i>Ghee</i>) makes food soft.
<i>Kleda</i>	Water	<i>Kleda</i> (water) makes food particles flabby.
<i>Kala</i>	Duration of cooking	Excess cooking can burn the food while less leads to <i>Apakva Anna</i> . Hence proper duration of time is necessary for cooking.
<i>Samayoga</i>	<i>Samyaka Yoga</i> of all above entity	-

*Oil & water protect food items from getting burn by excess heat. These also help *Ushma* i.e. heat to get entry in the food & food particles.

Fire is primary needed for the process of cooking but without air, oil, wa-

ter, time duration etc. the cooking will not be able to reach its good quality i.e. food may remain uncooked or overcooked. Same thing one can correlate with *Agni & Aharaparinaamakara Bhavas*. *Agni* can be considered as *Ushma* entity which is the

most important source for the process of digestion. But digestion will not achieve its good quality if Agni is not subordinate with other *Aharaparinaamakara Bhava*. Hence Agni & *Aharaparinaamakara Bhavas* both are essential for transformation of food.

Literary review on Agni

Karmas of Agni

Agni is the unit present in the body which is responsible for transformation of in-

gested food into minute particles which can be easily absorbed by body tissues. This Agni is nothing but the *Jatharagni* on which other Agnis like *Bhutagni* & *Dhatvagnis* are dependable.⁵ Apart from these functions, *Acharya Charaka* has given following *Karmas* of Agni which are tabulated as follows.⁶

Table no 3 - Karmas of Agni

Karmas of Agni	
Ayu	Ayu is the combination of <i>Shirara, Mann, Aatma & Indriya</i>
Varna & Kanti	Skin colour & texture
Bala	Strength
Swasthya	Health
Utsaha	Energy to do heavy work
Deha- Pushthi & Vriddhi	Proper compactness & growth of the body
Oja	<i>Sarva-Dhatu-Sarta</i>
Veerya	Power
Any Agni	5 - <i>Bhutagniya</i> & 7 – <i>Dhatvagniya</i>
Prana	12 i.e. 5 <i>Vayu</i> , 5 <i>Gyanendriya</i> , <i>Agni</i> , <i>Soma</i> , <i>Vayu</i> , <i>Sattva</i> , <i>Raja</i> , <i>Tama</i> , <i>Bhutatma</i>

These all factors are depending upon the proper functioning of Agni. Human-beings remain healthy if Agni is proper. Hampered Agni gives rise to many diseases & if Agni gets vanished from body that mean the person is dead.⁷ And when it is of good quality it will convert ingested food into absorbable form which give energy to each and every tissue of the body. Therefore all components present in our body are depending upon Agni directly or indirectly.

Agnidushtikara Hetu & its correlation with Aharaparinaamakara Bhavas

Acharya Charaka has mentioned *Agnidushtikara Hetu* in *Grahani Chikitsa* 15. These *Hetus* are also responsible for hampering *Aharaparinaamakara Bhava* which is stated below in 3 categories.⁹

Table no 4- Correlation of Agnidushtikara Hetu & Vitiation of factors of Aharaparinaamakara Bhava

<i>Agnidushtikara Hetu</i>		Meaning	Vitiation of factors of <i>Aharaparinaamakara Bhava</i>
<i>Ahara Janya</i>	<i>Abhojana</i>	Lack or no food intake	<i>Vayu</i>
	<i>Atibhojana</i>	Excessive food intake	<i>Ushma, Vayu, Kala</i>
	<i>Ajirnashan</i>	Food taken during indigestion	<i>Vayu, Kala</i>
	<i>Asatmya Anna Sevana</i>	<i>Prakriti viruddha Ahara Sevana</i>	<i>Samayoga</i>
	<i>Vishamashana</i>	Eating at Irregular time / Ex-	<i>Vayu, Kala</i>

		cess quantity/ Less quantity	
	<i>Gurubhojana</i>	Heavy diet	<i>Ushma, Kala</i>
	<i>Sheeta- bhojana</i>	Cold diet	<i>Ushma</i>
	<i>Samdushtabhojana</i>	<i>Dushita Ahara Sevana</i>	<i>Samyaga</i>
<i>ViharJanya</i>	<i>Vegadharana</i>	<i>Mala-Mutra- ApanaVegadharana</i>	<i>Vayu</i>
	<i>Dosha-Vaishamya</i>	Increased or decreased in level of <i>Dosha</i> (quantitatively & qualitatively or by both)	<i>Ushma, Vayu, Sneha, Kleda</i>
	<i>Ritu-Vaishamya</i>	<i>Ayoga, Atiyoga or Mithyayoga of Ritu</i>	
	<i>Kala-Vaishamya</i>	When all <i>Ritus</i> get disturbed	<i>Kala, Vayu</i>
<i>Anya</i>	<i>Vyadhi- Karshita</i>		All 6 components
	<i>Panchakarma</i>	<i>Vamana Mithyayoga</i>	
	<i>Mithyayoga</i>	<i>Virechana Mithyayoga</i>	
	<i>Sneha-vyapat</i>	Indigestion of <i>Sneha</i>	<i>Kleda & Sneha</i>

These all etiological factors are responsible for the vitiation of one, two or more than two or all components of *Aharaparinaamakara Bhavas* but how

these *Hetus* are causing vitiation is mentioned in following table.

Table no 5 – Samprapti behind vitiation of Aharaparinaamamkara Bhavas by Ahariya Hetus

<i>Ushma</i>	<i>Agni</i> is unable to digest heavy (<i>Gurubhojana</i>) & excess quantity of food (<i>Atibhojana</i>). Excess cold diet also hampers the <i>Agni</i> by blocking of <i>Ushma</i> .
<i>Vayu</i>	<i>Vegavidharana, Ajirhashana, Atibhojana</i> etc. Cause <i>Pratiloma Gati</i> of <i>Vayu</i> which causes vitiation of <i>Vata Dosha</i> & hence unable to perform its <i>Deepana Karma</i> properly.
<i>Sneha</i>	Excess <i>Sneha</i> in <i>Snehapana</i> causes <i>Drava Gunadhikya</i> which impedes the
<i>Kleda</i>	<i>Tyakta Dravtava Guna</i> of <i>Jatharagni</i> leading to <i>Agnimadhya</i> .
<i>Kala</i>	In <i>Atibhojana, Gurubhojana, Vishamashana, Ajirhashana</i> etc. previous food is not digested properly & still we are adding more food which hampers digestion of both food items. It also needs more time for digestion whereas in <i>Abhojana</i> or in <i>Alpashana</i> food gets quickly digested before time. If this consequence is carried out continuously then it causes <i>Agnidushti</i> by hampering <i>Kala</i> unit of <i>Aharaparinaamakara Bhava</i>
<i>Samayoga</i>	<i>Samayoga</i> is related to <i>Asht-Ahara-Vidhi-Visheshyatana</i> . If we take diet according to <i>Asht-Ahara-Vidhi-Visheshyatana</i> it will help to maintain <i>Samyavastha</i> of <i>Dhatu</i> (i.e. all body tissue). <i>Asatmya & Samdushta Bhojana</i> are major components of <i>Asht-Ahara-Vidhi-Visheshyatana</i> & very important in accordance to <i>Upbhokta</i> (the one who is consuming the food). Both of these cause <i>Manovaha Strotas Vaigunya</i> leading to <i>Agnidushti</i> .

Pathogenesis behind vitiation of *Aharaparinaamamkara Bhavas* by *Vihariya & Anya Hetus-*

Desha Vaishamya- Janapadodhwansa can be considered as *Desha Vaishamya*¹⁰ & it is an epidemic in which *Aharapari-*

naamakara Bhava get impaired totally or partially leading to Agnidushti.

Ritu Vaishamy- Sometimes in Prakrita Avastha of Ritu Agnivaishamy is seen due to Prabhava of that Ritu. For example in Varsha Ritu, Amlarasa Gunadhikya is there which causes Kledadhikya in our body.¹¹ This excess Kleda increases Dravaguna leading to Agnimandya.

Any Hetu- In Vamana, Virechana, Vyadhikarshana etc., body becomes weak. As Agni is also a part of body, it also becomes weak.

Chikitsa of Agnidushti

While doing Chikitsa of Agnidushti, we are mainly giving importance to Ushna Guna. But by narrating above part it is clear that, though Agni is equal to Ushma entity of Aharaparainaamakara

Bhavas then also many other components like Sneha, Kleda, Vayu etc. are needed to carry out its proper functioning. In simple way one can say that however Agni is one single Dravya but for excellent quality of Agni many other Dravyas are responsible for its appropriate functioning & these Dravyas are other remaining Aharaparainaamakara Bhavas i.e. Sneha, Kleda, Vayu, Kala & Samayoga.

Bahya Agnidushtikara Hetu like Desha-Kala-RituVaishamy cannot be controlled by human-beings. But one can control vitiation of Agni by minimised Ahariya Hetu by following Ahara-vidhi-vidhana mentioned by Charakacharya in Vimana-sthana.¹²

Table no 6 –Aharaparainaamakara Bhava (APB) & Ahara-Vidhi-Vidhana (AVV)

(APB)	One should eat following types of diet considering (AVV)	
Ushma	Ushna (Hot)	
Sneha	Snigdha (unctuous food or taking adequate amount of water during meal & by regular use of ghee),	
Kleda		
Vayu	Snigdha, Matravat (Proper amount of food both qualitatively & quantitatively i.e. not in excess or not too less)	
Kala	Matravat, Jeerne (after full digestion of the previous meal)	
Samayoga	Prakriti, Karana, Samyoga, Rashi, Desha, Kala, Upyogsamstha & Upayogkta are 8 Ahara-vidhi-Visheshyatana.	
	Prakriti	Should take Laghu-Guru Ahara according to need
	Karana	Properly cooked food (Samskarita with Agni, Manthana etc.) one should to take
	Samyoga	Veerya Aviruddha (non-antagonistic in potency)
	Rashi	Matravat, Jeerne
	Desha	Ishta Desha (in a congenial place)
	Kala	Matravat, Jeerne
	Upyogsamstha	It is a Upayoga Niyama which one should follow while taking meals

<p><i>Upayogkta</i> (is the person who is taking <i>Ahara</i>)</p>	<p><i>Ishta Upakarana</i> (provided with all the accessories) <i>Na Ati Drut</i> (neither too hurriedly) <i>Na Ati Vilambita</i> (nor too leisurely) <i>Ajalpam</i> (without talking) <i>Ahasana</i> (without laughing) <i>Tat Mann Bhunjit</i> (with full concentration) <i>Atman Abhisamikshya</i> (having proper regard to oneself)</p>
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Agni & Aharaparinaamakara Bhavas share same etiological factors which are responsible for their disturbance. Hence in discussion part, only *Chikitsa* of *Agnidushti* has been focused mainly. *Chikitsa* of *Agnidushti* can be done by simply doing correction in impede *Aharaparinaamakara Bhavas* just by following *Ahara-Vidhi-Vidhana* which helps

in normalising the *Agni* as stated above. But apart from this, *Charakacharya* has given various treatments for enhancement of *Agni* in accordance with the vitiation of *Agni* by a variety of *Hetus* which are stated as follows.¹

Table no 7- Various methods for Chikitsa of Agnidushti by normalising Aharaparinaamakara Bhava

No.	<i>Agnimandya</i> due to following <i>Avastha Vishesha</i>	Treatment	Vitiation
1	<i>Durbala Anala Deepana</i>	<i>Sneha</i> (like <i>Ghrita</i> , oil)	All 6 component <i>Ushma</i> , <i>Vayu</i> , <i>Sneha</i> , <i>Kleda</i> , <i>Kala</i> , <i>Samayoga</i>
2	<i>Upavasa</i>	<i>Yavagu Paana</i>	
3	Those who become weak (<i>Kshama</i>), thin (<i>Krishna</i>) due to chronic diseases (<i>Dirghakalina Vyadhi</i>)	<i>Mamsa-rasa</i> , <i>Laghu Mamsa</i> , <i>Amlabhojana</i> ,	
4	<i>Annavapidana</i>	<i>Balya</i> , <i>Deepana</i> , <i>Brihana</i>	
5	<i>Vyadhi-karshita</i> (<i>Agnimandya</i> due to chronic diseases)	<i>Ghrita</i>	
6	<i>Ruksha Guna</i>	<i>Ghrita</i> or Oil	<i>Vayu</i> , <i>Sneha</i>
7	<i>Atisnigdha Guna</i>	<i>Churna</i> , <i>Aasava</i> , <i>Arishta</i>	<i>Sneha</i> , <i>Kleda</i>
8	<i>Guda-aalepa</i> (obstruction of Anal region)	Tel, <i>Suraasava</i>	<i>Vayu</i>
9	<i>Udavarta</i>	<i>Niruha</i> , <i>Sneha-basti</i>	<i>Vayu</i>
10	<i>Doshavridhi</i>	<i>Shodana</i>	
	<i>Kaphadosha Vridhi</i> <i>Pittadosha Vridhi</i> <i>Vatadosha Vridhi</i>	<i>Vamana-Virechana</i> - <i>Niruha-Anuvasana</i> -	<i>Kleda</i> , <i>Sneha</i> <i>Ushma</i> <i>Vayu</i>

DISCUSSION

As narrating conceptual part, it can be said that *Agni* can be damaged by various *Hetus* which also hampers *Aharaparinaamakara Bhavas*. And hence the enhancement of *Agni* is done by correcting impairment of *Aharaparinaamakara Bhava*.

Charakacharya has given various etiological factors in which first 5 reasons, *Durbala Agni*, *Upavasa Janya Agnimandya*, *Dirghakalina Vyadhijanya Agnimandya* etc. are due to the weakening of the body. As *Agni* is also a part of the body, it becomes frail by the deterioration of each and every components of *Aharaparinaamakara Bhava*. Here the

Chikitsa should be of mild variety & *Tarpanatmaka* in nature which can be fulfilled by the use of *Ghrita*, *Yavagu*, *Mamsarasa*, *Balya*, *Brinhana* along with some *Deepana Dravyas*.

When *Ruksha Guna* is responsible for vitiation of *Agni* then for normalising increased *Vata Dosha* along with its *Vatanulomana*, *Snigdghahara* like *Ghrita* & oil is sufficient to correct *Vayu* unit of *Aharaparinaamakara Bhavas*.

Whereas *Churna*, *Aasava*, *Arishta* are capable for balancing *Agni* which is hampered by *Atisnigdghahara* by the vitiation of *Sneha* & *Kleda*.

Guda-Aalepa causes *Agnivaigunya* due to an obstruction of anal-region. This obstruction can be cleared by using *Surasava* which has a property of correction of the *Strotavaigunya* by diffusing into the channels whereas *Tel* helps in lubrication.

Vatadosha Vriddhi & *Udavarta* can be treated by simply giving *Niruhanuvasana* leading normalisation of *Vayu* which helps in the process of *Apakarshana* & *Agnisamdukshana*. Below some more examples are given to explore the subject in detail.

Table no 8 –Other e.g. for *Chikitsa* of *Agnidushti*

<i>Hetus</i>	Correction of <i>Agnimandya</i> by doing <i>Nidanaparivarjana</i> along with following treatment for the balancing of <i>Aharaparinaamakara Bhava</i>	
Cold-drinks, <i>Sheeta-Jala-Sevana</i>	<i>Ushnodaka Pana</i>	<i>Ushma</i>
<i>Vegavidharana</i> , <i>Rukshahara Sevana</i>	Use of <i>Ghrita</i>	<i>Vayu</i> , <i>Sneha</i> , <i>Kleda</i>
Drinking large amount water, <i>Ushodaka Pana</i> (habit of drinking too much water early in the morning)	Strict <i>Nidanaparivarjana</i> , <i>Vamana</i> or <i>Virechana</i> for clearance of excess <i>Drava</i> from the body.	<i>Kleda</i>
Excessive oily food	<i>Churna</i> , <i>Asava-arishta</i>	<i>Sneha</i>
<i>Atimatrashana</i> , <i>Vishamasahana</i>	Regular timing of meal, eat food after the digestion of previously taken food	<i>Kala</i>

CONCLUSION

Agni & *Aharaparinaamakara Bhavas* both are responsible for the process of transformation of ingested food into minute particles which can be absorbed by every single tissue of the body. *Ushma* unit from *Aharaparinaamakara Bhavas* can be said as *Agni* i.e. *Jatharagni* which is doing the *Pachana Karma*. But for the purpose of excellent *Pachana Karma*, there is need of other factors which are *Vayu*, *Sneha*, *Kleda*, *Kala* and *Samayoga* which are known as *Aharaparinaamakara Bhavas*. *Agnidushtikara Hetus* are damaging one, two or more than two units of *Aharaparinaamakara Bhavas*. And therefore one has

to customise the *Chikitsa* of *Agnidushti* according to the etiological factors.

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Source of support: Nil

Conflict of interest: None Declared