

A CRITICAL STUDY ON ROGAHA SARVE API MANDEAGNOU AND ITS ROLE IN THE MANIFESTATION OF GUDAGATAVIKARAS(ARSHA ROGA)

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ABSTRACT

Agni Siddhānta is a unique concept of *Āyurveda*. In various classical texts concept of *Agni* has been described vividly. It is not only described as one of the *Mahābhuta* or a *Kāraṇa Dravya* only but its applied aspect and utility in prevention of health as well as to cure the diseases. The dominance of *Agni* is accepted by giving it different names as *Teja*,

Uṣmā, *Dehosmā*, *Pittosmā*, *Santāpa*, *Kāyāgni* and *Audaryāgni*. There are four different conditions of *Jataragni* viz., *Vishamagni*, *Teekshnagni*, *Mandagni* and *Samagni* which are influenced by the *Prakṛiti*, *kala*, etc. The first three of the above mentioned are said to be pathological and *Mandagni* is the state in which the action of *Jataragni* is considerably inhibited due to the dominance of *Kaphadosha*. Hence this state of *Agni* is known as *Mandagni*, in this state the *Agni* is unable to digest and metabolize. A person desirous of having good health must have *Samagni*. The rest three varieties are having risk to produce disease in any individual. The *Gudagata Vikaras* like *Arsha*, *Bhagandhara*, *Ahiputana*, *Baddhagudodhara* and *Gudabrousha* etc, which are caused by *Virudha*, *Asatmya*, *Aharavihara* and *Adhyasana* which leads to the vitiation of *Tridosha*, this causes *Mandagni* specially *Apanavata* that irritates the *Gudavali's* results into the manifestation of *gudagatavikaras*. The assessment of *Agni* in the manifestation of *Gudagata vikaras* will help to prevent the diseases, as it is said in *Ayurveda Swasthasya Swasthya Rakshanam* is the first aim.

Key words: *Agni*, *Mandagni*, *Gudagata vikaras*, *Arsha*, *Bhagandara*.

INTRODUCTION

Ayurveda being an applied science describes *Agni* in practical way. In

Ayurveda, concept of *Agni* is one of the matchless concepts. At each and every second numerous procedures of

transformations take place in the body. These may be biochemical or biophysical or any other type of bio-transformations. Due to these constant transformation procedures; body grows, develops and lastly destroys too. According to Ayurvedic principles, all these events cannot be possible without *Agni* and is a media for any type of transformation. The entire range of digestive and metabolic activity of the body takes place with the help of the *Agni*. Ayurveda conceives three components of *Agni* which works at different levels of digestion, metabolism and assimilation activity in the body. The word *Agni* in this context does not mean fire with flame and smoke.

Ayurveda system has unique explanation regarding Purusha and Prakruti which are dependent on each other and is justified by the concepts like Panchamahabhoota Siddhanta, Lokapurusha Samyavada, Chaturvimshatika Purusha etc. Keeping this in view it is considered that Purusha is made up of Panchamahabhootas in which Agnimahabhoota is one and is responsible for all the activities of life. the one who present or reside

inbetween pakwashaya and amashaya having panchamahabhoota formed with tejas guna doing the pak karma and tyaktadravatvakarma etc is called anal or agni¹. Agnimahabhoota present in the sharira in the form of Jataragni which is responsible for Ayu, Varna, Bala, Swasthya, Utsaha, Upachaya, Prabha and hence considered as Oja and Prana of Deha². Agni is said to be the reason for existence and it is compared to god.³ Agni is one among the vital substance of living beings this shows the high importance of Agni in the body. It brings the transformation of the Ahara and helps in the formation of Rasadisaptadhatus, Upadhatus and Malas. Any alteration in the function of Agni will lead to malabsorption and causing disturbance in the normal function of the body. The Samyata of all these is brought about by the Samagni and Purusha will be called as Swastha, If this Agni in the body subsides it causes Vikriti and may also lead to the death of a person. It is mainly divided into 3 categories viz., Jatharagni, Dhathvagni and Bhutagni. Jatharagni is one which resides in between Amashaya and Pakwashaya. Albeit it is made up of panchamahabhoota and is predominant

of agni mahabhuta which is mainly concerned with digestion (ahara pachana) and controls the rest of the Agni variants. the other 2 concerned with absorption of nutrients.

There are 4 different types of Jataragni^{4,5} viz., Vishamagni, Teekshnagni, Mandagni and Samagni which are influenced by the Prakruti, kala, etc.

The first three of the above mentioned are said to be pathological and Mandagni is the state in which the action of Jataragni is considerably inhibited due to the dominance of Kaphadosha. Hence this state of Agni is known as Mandagni, in this state the Agni is unable to digest and metabolize. A person desirous of having good health must follow rules of food intake and behaviour otherwise the rest three varieties are having risk to produce disease in any individual.

The Gudagata Vikaras⁶ like Arsha, Bhagandhara, Ahiputana, Baddhagudodhara and Gudabrousha etc,, which are caused by Virudha, Asatmya, Aharavihara and Adhyasana which leads to the vitiation of Tridosha, this causes Mandagni specially Apanavata that irritates the

Gudavali's results into the manifestation of Gudagatavikaras, hence the most common disease among these explained after the Udar roga is Arsha. This has been originated in times of yore and since then it is affecting the mankind, this condition gives maximum troubles to the patient like an enemy hence the term Arsha. The disease is characterized by the formation of Mamsankuras in Guda Pradesha⁷.

The assessment of Agni in the manifestation of Gudagata vikaras will help to prevent the diseases, as it is said in Ayurveda Swasthasya Swasthya Rakshanam is the first aim; hence this topic is taken for study, which can help the sufferers by means of Nidanaparivarja

Discussion

"Shastra Sahita Sthtarkha

*Sadhananam*⁸

Charaka has clearly stated that, *Shastra Sahita Tarka* is essential for *Jnana Sadhana*.

The learned person should formulate his opinion after having considered all factor from all points of view as far as is possible. *Āyurvedic* research can be understood in terms of *Caturvidha Pramāna*. As per research

methodology, primarily hypothesis should be formulated which must be based on *Āptopadeśa* and then experiments should be planned to confirm that hypothesis by *Pratyaksha*. Results obtained through experiments should be validated with proper logic as *Anumāna* and discussed with proper reasoning i.e. *Yukti*. Hence any truth can be established through *Caturvidha Pramāna* in present scenario too.

Upanaya (Discussion) is the prior step to *Nigamana* (conclusion). Discussion is a process of re-examining oneself. It forms a base for conclusion.

Discussion improves the knowledge and when it is made in accordance with the principles of *Shastra* (science) becomes base for establishment of the concept. Keeping this in the view, the facts which have emerged from the literary study have been discussed.

Ayurveda an ancient science which aims at prevention as well as treatment of the diseases⁹. A person can apply and make use of any science only if he knows fundamental principles of that particular science. *Ayurveda* being related to medicine has described many basic principles which have multiple dimensions of their utility. Among these *Agni* is one

of the most important basic principles which has been described elaborately in *Ayurveda*.

For an *Ayurvedic* physician, knowledge of the fundamental principles is essential to find out appropriate *Hetu*, to decide types of *Dosha*, *Dushya* involved, to diagnose the disease and to select appropriate treatment. *Agni* is the cause for health as well as disease. Out of various principles *Agni* is most important primary theory for prevention, diagnosis and management of diseases. Particularly *Mandagni (Agnimandya)* is the root cause for all diseases.¹⁰

In classics it had been mentioned in the context of gudagata vikara, that mandagni has a major role in samprapti as the nidanasevana which vitiates ,samanavata along with pachaka pitta that leads to mandagni which causes vilomagati of apanavata that inturn manifest the Gudagatavikaras it also mentioned that correction of agni should be the main aim of physician while treating all gudagata vikaras.

The three major diseases i.e., Arsha, Grahani, Atisara gets aggravated in the presence of Mandagni. Hence the

concept of Mandagni in the manifestation of all diseases.

The Samyavastha Agni divides into Jataragni, Panchabhootagni and Saptadhatvagni these are 13 types which perform their function at different level right from Aharagrahana to Dhatu Nirmana.

Āyurveda being an applied science describes unique concept of *Agni* in practical way. It is known fact that at each and every second multiple procedures of transformations take place in the body. These may be bio chemical or bio physical or any other type of bio transformations. Due to these constant transformations, body grows develops and lastly destroys too.

According to *Āyurvedic* principles, all these functions cannot possible without *Agni*, as *Agni* is a media for any kind of transformation and it is in the form of *Pittośmā*¹. If *Agni* doesn't work at all, the condition will be life threatening. When *Agni* is in normal status with normal functioning, it is responsible for Dheerganjeevana.

Pitta dosha is responsible for digestion. However there is a difference between pitta and Agni which has been explained by both

Acharya Charaka and Acharya Sushruta.

Agni is in the form of energy and it works through the medium of Pitta. When it is functioning properly it plays an important role in digestion. When it becomes abnormal then this same Agni is reason for Mandagni (indigestion). Agni and Pitta are two different things as Agni has entered Pitta.

In classics it had been said that if hot ghee burns our fingers, we say that ghee has burnt our finger, but in fact Agni inside ghee is responsible.

Another example to show that Agni and Pitta are different, in Colitis secretion of Pitta i.e., the Saraguna increases and the Teekshna, Ushnaguna of Agni decreases.

Acharya Charaka compared Jataragni to God and cannot be shown, but Pitta can be seen with its specific Varna, Gandha and Rasa (Katu) etc.

Eg—Ghee does shamana of Pitta but increases Agni.

- Mamsa and Avi dughā increases Pitta but suppress Agni.

By considering all these-

1. Agni and Pitta are two different substances but have an affinity for each other.

2. Agni is in the form of Ushma.
3. Agni is having Ushna Guna and is the energy (Bala) inside pitta.
4. The Pitta is Ushna, Saraguna and Katu rasa, where as it is not in case of Agni. There is no other substance like Agni except Pitta, Agni performs its work through Pitta. It can be clearly concluded that with reference to the Pācaka Pitta there is no difference in Pitta and Agni. But with reference to other Pitta's, there is definite distinction in Pitta and Agni. But it should not be inferred that the Jataragni and Pachaka Pitta are exactly the same.

Jataragni Vyapara:

Jataragni performs primary digestion it is activated by Samana Vayu and digests the food which is taken in proper Matra and in proper manner observing all the Aharavidhivisesayatanas and Ahara Vidhividhana, in order to increase the longevity of life. In classics it is explained that the Pachaka Pitta in Amashaya has excess of Tejas Guna and not having Dravatva, it is then called by the term Anala, because of its function of Paka or digestion after the digestion Jataragni separates it from Sara and Kittabhaga. From

Sarabagha Ahara rasas is formed and from Kittabhaga Mootra and Pureesha are formed¹².

To keep Agni normal it requires constant supply of food, if it does not get food then it digests the Dhatus. When Dhatus are destroyed the person dies therefore to keep the physiological function of Agni normal, we should eat proper food at proper interval. Hence Kayagni is therefore very important and also controls other Agni's.

Importance of Agni has been seen in both Swastha (healthy) and Rogavastha (diseased condition). In healthy condition it is necessary for maintenance of health while in diseased condition it is important for diagnosis as well as treatment of these Gudagata Vikaras and also important in Shamana, Shodhana and Shastra karma.

It is said that in the condition of Aamajeerna, a person is not able to take even food so he should not be prescribed medicine at that time. Thus prevention and preservation of jataragni is one of the most important parts of the treatment.

Bhutagni is important for any change or rearrangement of *Pañcabhautika*

molecules and their constituent's particles. The conversion of *Sthūla* to *Sūkṣma* and *Sukṣma* to *Sthūla* are made possible by *Agni Mahābhuta only*. Therefore in any *Pañcabhautika* conversion the substance is not in a true sense destroyed, it obtains a new form as a result of change, due to exposure to *Agni*, rearrangement of particles in a specific way under the control of *Vāyu*.

*"Sarvam Dravyama
Panchabhoutikam"*

After the digestion by Jataragni, Bhutagni paaka takes place and nourishes their respective Dhatus. The Jataragni acts on the ingested Partivadhi Dravyas in which Partivadhi Bhootagni were exists and get activated. Then the respective Partivadhi Bhootagni will act on Parthivadhi Panchabhutas and convert them into bodily assimilable bhootas, which play an important role in the Dhatu Utpatti and Poshana.

While preparing food articles, the raw food is combined with water and other ingredients of the *Pañcabhautika* structures. Grains like rice etc becomes "*Laghu*" (Light) after a year or some particular time period and leave their comparatively "*Guru*"

property which prevailed previously. This confirms the action of *Bhutāgnis*. The former *Pañcabhautika* composition of raw food which was not suitable for the living body is broken down and newer composition is formed which can be assimilated in the living body.)

Dhatvagni Vyapara-

The Ahararasa formed after digestion is converted into Saptadhatus through Dhatvagni. Dhatvagni is present in each Dhatu. The common function of Jataragni and Dhatvagni is transformation of food. When Ahara rasa comes in the respective channels then Dhatvagni act on it and new cells similar to tissue are formed. For the nourishment of Dhatu, Dhatvagni is essential hence this clarifies the relation of Jataragni and Dhatvagni and they depend upon each other.

Agni is again explained based on Bala of Agni, during conception, in the Agni Sthana i.e, Grahani if Vata prakruti person will be Vata predominance. So Agni will be the Vishamagni. Similarly if Pitta is predominant in the Agni Sthana Agni will be teekshnagni. Kapha dosha is predominant then Agni will be Mandagni. According to bala bedha Agni is divided into 4 types i.e,

Vishama, Teekshna, Manda and Sama, As first three states are predominance of tridosha and last one present only in equilibrium state of Tridosha. These functional states may either be associated with the Prakruti or vikruti.

Teekshnagi is predominance of Pitta whatever person eats weather it may be Gurudravya or Laghu Dravya Agni digests it in very short time. This variation of Agni causes increased hunger, thirst, acidity, heart burn and loose motions. The indigestion thus caused is called as Vidagdajeerna.

Vishamagni is due to the predominant Vata. The regular food gets digested normally on some occasions and poorly on other occasion even though when it is taken in proper quantity and proper time, due to the Vata Vardaka Ahara and Vihara it leads to this condition. This variation of Agni causes constipation, flatulence, pain in abdomen and other Vata predominant diseases. The indigestion caused by this type of Agni is called Vistabdhajeerna.

Samagni is a well balanced state of tridoshas. This Agni in most beneficial for swastha avastha (healthy living), Samagni digests the food which is consumed in proper quantity and in a

proper time completely and nourishes the body tissues very well.

Mandagni is a state of Agni in which the action of Jataragni is considerably low or towards hypo-side due to predominance of Kapha Dosha which reduces the intensity of Agni. Kapha Vardhaka Ahara Vihara causes this variation. Feeling Guruta of body, Akshi koota shotha, Admana , Tiktamlodgar are few symptoms which of indigestion caused by Mandagni. The indigestion caused by Mandagni is called as Amajeerna. As increased qualities of Guru, Snigdha of Kapha dosha reduces the intensity of Agni, Kapha Vardhaka Ahara Vihara cause this variation. Feeling guruta of body, Akshi kootshoth, Admana, Tiktamlodgara are few symptoms which of indigestion caused by Mandagni. The indigestion caused by Mandagni is called as Amajeerna.

The decreased Agni improperly digests the food and this indigested food is sticky in nature and improperly nourishes tissues, causing weakness of body. This sticky improperly digested food is called Ama. Ama due to its sticky nature blocks the channels of body, vitiates Doshas, contaminates tissues, imbalance body functions and

cause diseases like Grahani, Atisara Udararogas and also the Nidanartakara rogas like Gudagata vikaras.

Jaṭharāgnimāñdya is an abnormal status of the Annavaha Srotasa, which is the initial condition of any disorder. Because it is an accepted fact by all the Authors that Agnimāñdya forms an integral part in the pathogenesis of each and every disease.

From the above mentioned description, it can be said that the term Agnimāñdya is used specifically for the pathological condition of inhibited Jaṭharāgni, while the term Mañdāgni is dealt with a physiological condition.

A Cirakāri Vikāra of the Ābhyañtara Roga Mārga marked by inhibited activity of the Pācakāgni resulting in delayed or partial digestion or indigestion of food taken even in small quantities at proper intervals and by the production of Āma and abnormal Lakṣaṇa related to the Mahāsrotas and having a tendency to affect Rogamārga is termed as "Agnimāñdya". Among three Doshas Vata is considered as the prime as it governs the functions of all other Doshas in the body. An equal or more

importance has been given to the Apana Vata.

In the present context, the Apanavata is the Dravya having Ruksadi Gunas and Malamutradiviksepana Karmas. is the Asraya Sthana for its Gunas and Karmas with Samavaya Sambandha in between them, means cannot have their own entity without each other. Apana in its Prakrtavastha performs Samyak Malamutra viksepanadi Karmas (health) and its Vaigunyavastha (Vikara) is Karana for many Vikaras.

The imbalance in their Guna and Karmas leads to vitiation of both structural and functional integrity of the living body. Apana being a subtype of Dosha, in its Vaigunyavastha capable of vitiating the various structures of the body leading to the functional disturbances also.

Looking towards importance Apana in both Prakrit and Vikritavastha of Vata, an effort has been made to study the Apana Vayu in its Vaigunyavastha which leads to the manifestation of gudagatavikaras.

MANDAGNI and GUDAGATA VIKARA:-

Udara roga are manifested due to Agnimandya but other disease are also origin of Agnimandya as the ama is

seen as the basic corresponding factor in the occurrence of pathology and which is originated due to the Kupakva Ahararasa. Due to the Gunataha, Karmataha and Dravyataha kshaya of pachakagni (Grahani) and Pakthisthanagata Ushma depending upon the karma, the Agni has been broadly classified as Samagni, Mandagni, Vishamagni and Teekshagni. Where in these classifications can also be understood with the Deha Prakruti of the individual as well as the Ahara, Vihara Paricharya duly followed by individual in a long duration.

It assumes that among four types of Agni Mandagni is the prime cause for the manifestation of diseases but it is even evident that Vishamagni and Teekshagni can also cause many diseases like "Dagha vikara". However all three types of Vikrutakarmi Agni are responsible for the occurrence of the disease, but the Mandagni is the prime factor among all.

The Samanya nidana for all diseases can be understood and among which many tend to cause Nasha of Agnikarma.

The classics have mentioned that the Agnimandya is the factor for the exhibition of diseases of Udara. The Udararoga Samprapti states clearly that Vyakti consuming the Mithya ahara-vihara leads to Agninasha and thus Mandagni causing Ama and accumulates in the Udara due to Vrudha drava guna and causes Udararoga. This if left untreated, and if Rogi continues to consume Nidana leads to Ama Sanchaya and Dhatu Aposhana, in turn causing Dhatukshaya. The Atisara, Grahani are also caused due to the ama formed because of the Agnimandya and they turn as Nidadanarthakari Vyadhi in the manifestation of Arshadi guda vikaras.

Here the Agni Mandya is the Viprkrushta Nidana and Udara, Atisara, Grahani act as Sannikrushta nidana for the Gudagata vyadhis. The Dhatu Kshaya being contributing factor for the Vikruti of Vata causes Vatanubandha vyadhi, the Vikruta Apanvata in the Pakvashaya and Gudapradesha with involvement of Mamsa, Sira manifest Arshadi Gudagatvikaras. Hence the prime factor to cause Gudavikaras is drawn to be Agnimandya, with this it is

justified that the Sarvaroga can occur due to Agnimandya

Even in Ahiputana the Dushtasthanya pana plays an important role that Dhatri or Mother who consumes the Nidana which vitiates Pitta and Kapha further vitiates respective dosha's. This leads to dushti of Agni (mandagni) which in turn causes the vitiation of Rakta and Kapha dosha's that inturn causes this disease.

Which can be justified with reference in classics that in a persons who are not self controlled regarding foods and activities who indulge in things which aggravates the Doshas such as use of incompatible food over Viruddha, Adyashana, Streeprasnga, Utkatasana Prustayana Vega Vidarana etc especially Doshas getting aggravated either individually or in combination of two or three all together with Rakta spread out and travel through the main Dhamani in downward direction reach the Guda and produces Mamsaprahora in the Gudavali especially who have Mandagni and produces Gudagata vikaras.

Hence the concept of '*Roga sarve api mandagnau*' can be understood.

- *Agnimoolam balam pumsaa balamoolam hi jeevitam /*

*Tasmaat agnim sadaa rakshedeshu
trishu visheshataha //
(Vrindamadhava,Arshaadhikaara/2)ast
angha sangraha chikitsa*

In Ayurveda utmost importance is given to Agni. The Prana (life forces) of an individual depends on Agni and is one of the basic constituent of the body, which has an important role to play in conversion and is helpful in the maintenance and growth of the human body. Another cause for Nidanarthaka roga¹³ in Gudagata vikara in which Atisara is causing Arsha and it is one of Gudagata vikara.

Conclusion-

After the critical study of the concept and fruitful discussion some conclusions could be drawn are as follows -

Strength of Agni is decided at time of conception which needs to be functioning in equilibrium state for the Shareeraposhan and Vriddhi.

- 1) Variation in the Prakruta karma of Agni can lead to many diseases. Hence the samagni will be the only one which contributes for the continuation of the health of living being.
- 2) Types of Agni as Vishamagni, Teekshnagni, Mandagni may be taken

in to consideration as status of Agni as it varies from individuals.

- 3) Status of Agni remains same in individuals but functions of agni can be determined by Abhyavaharan shakti and Jaranshakti .
- 4) Among 4 types of Agni the 3 except Samagni can be causative factor for many types of pathology.
- 5) In My study Mandagni is taken in to consideration as Agnimandhya which is responsible for the manifestation of all diseases.
- 6) Mithya Ahara-Vihara As mentioned in literature are responsible for the vikruta karma of Apanvayu, leads to mandagni which is responsible for the gudagata vikara.
- 7) Nidanarthakara rogas are taken in to consideration as Viprkrustha Karana.
- 8) To prevent Gudagata vikaras it is essential to keep Agni in normal status by following code of dietics.

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Source of Support: NIL

Conflict of Interest : None declared

IMAGES OF NIDANA OF GUDA GATA VIKARA

