



## NIDANA PANCHAKA OF ATISARA (DIARRHOEA): A REVIEW

Dr. Sakshi\*<sup>1</sup> and Dr. S. D. Pandey<sup>2</sup><sup>1</sup>Ph.D Scholar, Department of Kayachikitsa, Desh Bhagat Ayurvedic College and Hospital, Mandi Gobindgarh, Punjab.<sup>2</sup>Professor and HOD, Department of Kayachikitsa, Desh Bhagat Ayurvedic College and Hospital, Mandi Gobindgarh, Punjab.

\*Corresponding Author: Dr. Sakshi

Ph.D Scholar, Department of Kayachikitsa, Desh Bhagat Ayurvedic College and Hospital, Mandi Gobindgarh, Punjab.

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## ABSTRACT

Due to irregular and unhealthy practises related to *ahara* and *vihara*, which cause *sarira* and *manavaigunyata* (physical and psychological involvement), *atisara* (diarrhoea) is a fairly prevalent condition in the modern day. Although *atisara* (diarrhoea) seldom poses a threat to health, it can persist and be quite painful. Due to the effect of western eating habits, bad diets, and mental stress, the incidence of *atisara* (diarrhoea) is rising day by day. Here, we address *Nidanapanchaka* with a focus on *Samprapti* of *Atisara* (diarrhoea) as mentioned in *Ayurvedic* literature. Planning precise management and preventative actions is made easier by thoroughly comprehending the *Nidanapanchaka*.

**KEYWORDS:** *Atisara, Manavaigunyata, Nidanapanchaka, Samprapti.*

## INTRODUCTION

In clinical practise, diarrhoea is the most often seen ailment. Diarrhoea, one of the many lists of gastrointestinal disorders, holds a special place in people's lives since everyone experiences it at least once in their lifetime. *Mandagni* is the most significant element in the aetiology of *Atisara* (diarrhoea). *Amadosha's* underlying cause, *Mandagni*, is a key factor in the presentation of most illnesses, including *Atisara* (diarrhoea). *Agnidushiti* brought on by *mithyaaharavihara* causes *Amadosha*, which eventually manifests as *Atisara* (diarrhoea). Therefore, poor eating habits are a significant factor in the development of *atisara* (diarrhoea), and advice to practise correct *aharavidhi vidhana* is part of the treatment. The digestive system in humans is incredibly sensitive and reacts to both internal bodily processes and emotional states. The term "sounding board of the emotions" is thus appropriately applied to the abdomen.

It is fascinating to learn the legendary roots of *Atisara* (diarrhoea). It is important to note that *yajnas* did not initially involve animal sacrifice. Later on, however, king *Prishadhra* performed a *yajna* and *yajnabali* including the use of animals. Cows were reportedly employed for *yajnyabali* since there was such a big need for livestock. The humans consumed the meat after the animals were sacrificed. *Guru, ushnaguna* of cow's flesh, caused them to have *agnibala* impairment. As a result, following king *Prishadhra's yajnya*, the illness *Atisara* (diarrhoea) first appeared.<sup>[1]</sup>

*Ati* and *saranam* together make to the term *atisara* (diarrhoea). *Ati* denotes excess, whereas *saranam* denotes flow. As a result, *atisara* (diarrhoea) is characterised by the frequent, excessive passing of watery stools via the *guda*.<sup>[2]</sup> In *brihatryee* and *laghutrayee*, *atisara* (diarrhoea) is covered in great depth. There is a clear explanation for *nidana*, clinical characteristics, and the kind of *atisara* (diarrhoea), but there isn't a straight, comprehensive explanation for *samprapti* in the classics. The *Brihatrayees* list six different forms of *atisara* (diarrhoea). Six different varieties of *atisara* (diarrhoea) were mentioned by *Acharya Charaka, Vagbhatta, and Sushruta: vataja, pittaja, kaphaja, sannipataja, bhayaja, and shokaja*. Instead of mentioning the *bhayaja* kind of *Atisara* (diarrhoea), *Acharya Sushruta* stated the *amaja* form. In addition to adding one more kind each as *raktaja* and *bhayaja*, *Madhava Nidana* and *Sarangadhara* adopted *Sushruta's* interpretation, making a total of seven varieties. Eight varieties are listed in *Bhaishajyaratnavali*, plus the *jwaraja* type. *Bhavaprakasha* further divided *Atisara* (diarrhoea) into *amavastha, pakwavastha, and raktavastha* based on *avastha*. Only one type—*jwara atisara*—is mentioned in the *Hareetasamhita*. In his *Sidhisthana*, *Acharya Charaka* listed 36 different forms of *Atisara* (diarrhoea).<sup>[3]</sup>

**Nidanam**

*Aharaja, viharaja, manasika, and agantuja nidanas* are the four major categories under which *Atisara* (diarrhoea)

nidanas can be classified. These may serve as sannikrishta nidana (immediate causes) or viprakrusta nidana (remote causes), or both. Samanya nidana and visesha nidana are two subcategories of nidana. Samanya nidana are a common group of nidana that cause dosha dushti, which results in samanya samprapti. The sickness is produced in accordance with the dushti of the particular dosha that Viseshanidana triggers. Samanya nidana refers to an unwholesome diet and actions such as overeating, consuming food that is inappropriate for the individual, and using helminthes (pureeshajakrimi). The mind also plays a significant influence in what causes *atisara* (diarrhoea). *Visesha nidana* considers *Atisara's nidana* kind (diarrhoea). The causes of each particular *doshic* vitiation that results in each *doshic* type of sickness have been described by *Acharya Charaka*. While others have provided a broad range of potential causes, one or more of which may apply to specific patients. *Sushruta* in *Uttarasthana* mentions *guru* (heavy), *snigdha* (unctuous), *ruksha* (dry), *ushna* (hot), *drava* (liquid), *sthoola*, *sheeta padartha sevanana*, *sanyoga viruddha*, *samskara viruddha aharasevana*, *adyasana* (eating before the digestion of previous meal), *ajeerna*, *asathmyabhojana*, increased *snehapana*, *bhaya* (fear), *visha* (use of poison), *shoka* (grief), *dushtambupaana*, *madyapana*, *rithua saathmya* (change of season of physical contrarities), moving in water, *vegavrodha*, *krimi* and *arshas*.<sup>[4]</sup> *Dalhana* describes *guru* as *matra* (quantity), *guna* (quality), and *vipaka*. In this context, *Madhukosha* refers to *guru* as *matra guru* and *swabhava guru*, signifying an intake of a huge quantity of food or, even if the quantity is little, the meal contains excessive *guru gunas* such as *masha*, etc. *Virudha* is noted by *Madhukosha assamyoga*, *desha*, *kala*, *maatradhi viruddha*, which contains *koshta*, *avastha*, *karma*, *samskara*, *agni*, *saathmya*, *paakavidhiviruddha*, *pariharopachara viruddha*, *hruddhivirrudha* and *sampddhivirudha*. *Madhukosha* adopts *Charaka's* viewpoint on *adhyashana* and defines it as the consumption of another meal before the last ingested meal has been digested. *Madhukosha* endorses *Sushruta's* interpretation of *nidanavishamaashana* as consuming huge portions in a short period of time. *Madhukosha* names *Krimi* as one of the *nidana* and adds that *krimi* is consumed in *pakwashaya* and vitiates it.<sup>[5]</sup> *Krimi* takes on the roles of both *dosha hetu* and *vyadhi hetu*. Aside from the foregoing, *Nidana Vagbhata* believes that ingestion of *sushka* or *rukshamamsa*, *mamsa* obtained from lean animals or preparations of *tila* or sprouting seeds, *Krimi*, and *Arshas* are to blame for *Atisara* (diarrhoea).<sup>[6]</sup>

### Samprapti

The involvement of *vatapradhanatridosha dusti* may be seen in *Samanya samprapti* of *Atisara* (diarrhoea), which leads to *agnimandya* and *ajeerana*, which produces *koshta* and *pakwamashaya dushti*. As a result, *apdhatu* achieves *vimargagamana* from various parts of the body to *koshta*, resulting in an increase in *dravata* of *pureesha* in *pakwasaya* appearing as *Atisara* (diarrhoea).

Pathogenesis of each form of *Atisara* (diarrhoea) is covered by *Visesha samprapti*. *Vatavidhi* (increase of *vata*) happens in *vataja Atisara* (diarrhoea) owing to *nidanasevana* (indulging in causative elements), which leads to *agninasha* (impairment of digestive fire). This intensified *vayu* forces down *mutra* (urine) and *sweda* (sweat), producing *mala* liquefaction and *Atisara* (diarrhoea). In *pittaja Atisara*, increasing *drava* (liquid) *guna* of *pitta* generates *agninasha*, and *ushna* (heat) *guna* induces *pureeshabheda* (diarrhoea). *Atisara* (diarrhoea) occurs in *kaphaja* owing to *nidanasevana*; *guru*, *madhura*, *sheeta*, *snigdha guna* of *kapha* rises and collects in *amashaya*, resulting in *agninasha* and *saumya* nature and the development of loose stools. Both *bhayaja* and *shokaja Atisara*, according to *Charaka*, are induced by *manasikadosha* and share the same clinical features as *vataja Atisara*. *Vatapitta samalakshana* is observed in *bhayaja Atisara*, according to both *vagbhata*. Pathology is more prevalent in the *pittadharakala* of *amajaatisara* than in the *pureeshadharakal*. Pathology is more prevalent in *pureeshadharakala*, i.e. in *pakwasaya*, than in *pittadharakala* in *pakwajatisara*. *Drava* stools are generally found in *Atisara* (diarrhoea), and the causes include *vatavidhi* in *koshta*, an increase in *dravaguna* and a decrease in *ushnaguna* of *pitta*, *vishishtadushti* of *pureeshavahasrotas*, *agnimandya*, and *amavisha*. By analysing the above factors, *samprapti* of *Atisara* (diarrhoea) can be summarised as - the etiological factors cause *agninasha*, resulting in disturbance and *dushti* of *apdhatu*, which is driven downwards by *samana* and *apanavata*, resulting in expulsion of most water mixed stools through *guda*.

Analysing the *Samprapti ghatakas* of *Atisara* (diarrhoea) indicates that *vata* is always involved as *pradhana dosha*. The impairment of *malapravriti* implies *apanavatadusti*, whereas *agnimandya* indicates *Samanavatadusti*. As a result, sickness is caused by *dusti* of *samanavata*, *kledakakapha*, and *apanavata*. *Pachakapitta* is also important. Prior to the onset of the ailment, there is *agnimandya* and *ama* due to *vikriti* in *pachakapitta*. The *agnimandya* creates *ama*, which has *gunas* comparable to *kapha*. Thus, *kapha*, or *kledakakapha*, is vitiated. In *Atisara* (diarrhea) the *dushyas* are *udakakyadhatus(kaya drava)*.<sup>[7]</sup> *Ama* resulted by *jatharagnimandya* causes *srotorodha* and leads to manifestation of *Atisara* (diarrhea). *Pureeshavaha Srotas* is the *pradhanasrotas* that becomes vitiated in cases of *Atisara* (diarrhoea). *Mala atipravriti* is achieved by *gudamarga*. *Amashaya* is the genesis of the ailment (*udbhavasthana*). The *prakupita vata*, together with the other *doshas*, transits *koshta*, and the *adhistana* is *pakwashaya*. *Guda* is linked with *vyaktasthana* and *abhyantararogamarga*.

### Purvarupa

*Purvarupa* refers to the premonitory symptoms. At this stage, a general concept of future disease may be detected, which aids in disease prevention. *Charaka* makes no mention of *Atisara's purvarupa* (diarrhoea).

However, According to *Sushruta*<sup>[8]</sup> before the advent of *Atisara* (diarrhoea), the premonitory symptoms are *toda* in *hridaya*, *nabhi*, *payu*, *udara*, *kukshi* (piercing pain in the region of heart, umbilicus, rectum and abdomen), *anilasannirodha* (non- elimination of flatus), *vitsanga* (constipation) *adhmana* and *avipaka*(abdominal distension and indigestion). *Sushruta's lakshanas* have been supported by *Madhavakara* and *Bhavaprakasha*.

### Rupa

In *roopavastha*, all of the disease's signs and symptoms become obvious. According to *Charaka*, there are six distinct forms of it, each with its own set of symptoms.

The symptoms of *vatajaatisara* are classified as<sup>[9]</sup> *ama atisara* and *pakwaAtisara*. The symptoms of the *Amaja* variant are as follows: *Vijjala* (slimy), *vipluta/prasaranasheela* (spreading nature), *avasadi* (that includes undigested stuff, sinks when put in water/*leenam* (gets absorbed when fall on ground) are the stools. *ruksha* (dry), *drava* (liquid), *sashula* (painful), *amagandha* (smelling like rotten flesh), *sashabdham/asabdham* (with or without sound) *vibadhavata*, *mutra* (urine retention and flatus) *Vata* becomes clogged in the alimentary canal and travels obliquely, causing gurgling noises and colicky discomfort. *Vibadha*, *alpalapam* (little by little passing of hard stool), *sashabdham*, *sashoola* (along with sound and colicky pain), *phena*, *picha* (frothy and slimy), *parikarthika* (gripping pain), *romaharsha* (horripilation), associated with *swasa* (difficulty breathing) and *sushkamukha* (mouth dryness). Pain will be felt in the *kati*, *uru*, *trika*, *janu*, *prishtha*, and *parswa* (waist, thigh, hips, knees, back, and sides). *Anugrathitha atisara* is another name for this form of *Atisara* (diarrhoea).<sup>[10]</sup>

The specific features of the *Pitta* origin type are that the stool is *haridra* (yellowish) *haritha* (greenish), *nila* (blue), *Krishna* (blackish) tinged with blood and *pitta*, *atidurgandha* (very offensive), is accompanied by *trishna* (thirst), *daha* (burning), *sweda* (perspiration), *murcha* (fainting), *shola* (colic), *santapa*, *paka* (suppuration and inflammation of the affected organs).

The stool develops *snigda* (unctuous), *swetha* (whitish), and *pichila* (slimy) in the *kapha*-originating variety of the disease. *Tantum* (fibrous shreds and undigested stuff). *Guru* (heavy), *durgandha* (offensive) loose and constant, *sleshomaphita* (gets mixed with the lump of mucus), *anubandhashoola*, *alpalpa*, *abhishana* (scanty stools accompanied with pain), *guruudara*, *guda*, *basti*, *vakshana* (heaviness in the abdomen, rectum, hypogastric and inguinal region), *kriteapiakrutasamjata* (sense of incomplete evacuation), *romaharsha*(horripilation), *utklesa* (nausea), *nidra*(drowsiness), *alasya* (lethargy), *sadana* (asthenia), *annadweshi* (dislike for food).

The symptoms of *tridoshaja* type are similar to *varahasnehamamsaambu* (fatty stools) and are caused by

the combined action of three disordered physiological doshas. Medical care is readily available. On quenching the digestive fire, the suppressed tears of a mourning person of sparing diet reach down into the *koshta* (intestines) and freely mingle with, causing *dushti* of blood which becomes dark crimson like *kakananti* (*Gunja*). It is then ejected with or without faeces from the rectum. When the doshas in the *koshta* (abdomen) come into contact with the *Ama* (undigested), they are aggravated and deranged, and are brought down into the *koshta*, where they are more disturbed and emitted in various ways in combination with the undigested faecal matter, and are followed by pain and characterised by a variety of colour.

### Upadrava

The *upadravas* of *Atisara* (diarrhoea) as mentioned by different authors are compiled as *trishna* (thirst), *daha* (burning sensation), *swasa* (difficulty in breathing), *bhrama* (giddiness), *hikka* (hiccup), *jwara* (fever), *sopha* (swelling), *ruja* (pain), *kasa* (cough), *aruchi* (tastelessness), *pravahika* (mucous diarrhea), *parikartika* (gripped pain in rectum), *murcha* (fainting). The majority of the *upadravas* are clearly symptomatic of a severe level of dehydration.

Before it progresses to the incurable stage, the physician should begin treatment of the most prevalent morbid humour in the condition by evaluating the etiological causes, symptoms, and morbidity of humours.

### Pareeksha

*Srotopareeksha* and *malapareeksha* are the most common types of *pareeksha*. *Pureeshavahasrotas* is the primary *srota* involved in *Atisara* (diarrhoea). *Pureeshavahasrotodushti nidana* is made up of *vegadharana* (holding the need to urinate), *atyashana* (overeating), *ajeerna* (due to indigestion), *adyashana*, *durbalagni* (related to weak digestive function), and *krisha* (due to bodily leanness). *Krichreanalpalpam*, *sasabda*, *sashoolam*, *athidravam*, *athigrathitham*, and *atibahu* are the ingredients of *Purishavaha Srotodushti lakshana*.<sup>[11]</sup>

**Mala pareeksha:** Diagnosis of this condition is mostly dependent on signs and symptoms as well as stool examination, ie, *mala pareeksha*. This aids in distinguishing *ama mala* from *pakwa mala* by identifying anomalous elements such as *ama*, *rakta*, *kapha*, *krimi*, and *pooya* in faeces. According to *Chakradatta* and *Ashtanga sangraha*, *pureesha* is in *sama avastha* if it sinks in water, and *nirama* if it floats in water, unless there is excess fluidity, compactness, coldness, or the presence of mucous. The *ama* stool has a terrible odour and is accompanied by severe gas, uncomfortable constipation, and inappropriate salivation. *Nirama mala* will be devoid of these side effects.

*Trividha pareeksha* of *Vagbhatta* and *shadvidha pareeksha* of *Sushruta* might elicit detailed signs and

symptoms of *Atisara*. *Lakshanas* like *vipluta* (slimy), *avasadi* (that contains undigested matter, that sink when put in water/*leenam* (gets absorbed- fall on ground), *ruksha* (dry), *drava* (watery), *phena* (frothy), *sleshmopahita* (with mucous) and the colours *haridra* (yellowish), *haritha* (green), *neela* (blue), *krishna* (black), *swetha* (white) are perceived by *darshanapareesha/ chakshurindriya pareeksha*. *Sparshana/Sparshanendriya pareeksha* can be used to evaluate *pichila* (slimy), *snigda* (unctuous), and *tantuma* (contain fibrinous shreds and undigested materials) *lakshanas*. Through *prasnpareeksha* various symptoms like *shola* (colicky), *vibandha* (constipation), obstruction of *vata* (flatus), *mutra* (urine), *kriteapiakrutasamja* (sense of incomplete evacuation), *trishna* (thirst), *daha*(burning sensation), *murcha* (fainting), *sweda* (perspiration), *utklesha* (nausea), *nidra* (drowsiness), *alasya* (lethargy), *annadweshya* (dislike for food) can be obtained. Through *shrothrendriyapareesha*, one can hear many *shabdha* related to *mala pravrutti*.

### Pathyapathya

In *Ayurveda*, *pathyapathya*, also known as *upashaya-anupashaya* of *Atisara*, is extensively treated. Fruits, grains, and hot water are categorised as *pathya* in the *Kasyapa Samhita*, whereas *apathya* includes the consumption of *lashuna* (garlic), sweet substances, meat soup, and sudation. *Yogaratanakara*<sup>[12]</sup> has provided a detailed explanation of *pathya apathya*. Important *pathya* include *nidra*, *langana*, milk from both cows and goats, *ghrita*, butter made from cow or goat milk, and curd, buttermilk made from cow or goat milk. *Apathya* includes eating and drinking a lot of calories.

### Sadhyasadhya

When *atisara* (diarrhoea) is uncomplicated and *dhatudushti*, it is referred to as *krichrasaadya*. When several *upadravas* are present, in *bala*, *vridha*, and in a young man with *atidhatudushti*, it is considered to be *asaadhya*. Similar to the *Shushrutokta asaadyalakshna* of *Atisara* (diarrhoea), *Charakauktaa saadyalakshana* of *sannipaatajwara* causes diarrhoea.

### Atisara (diarrhea) nivruithilakshana

In addition to *deepthaagni* and *laghutwa* (abdominal lightness), a patient who has been freed from *atisara* (diarrhoea) also passes urine and flatus without the aid of *mala*.<sup>[13]</sup>

### CONCLUSION

*Samsamyapam dhathuragni*<sup>[14]</sup>, which is the main phase in this condition, is caused by indulging in *hetu*. According to *Pakta cha Upahanyate*, the *vikruthi* of the *samanavata*, *pachakapitta*, and *kledakakapha reeshavahasrotas* has an important influence on the *agni mandya*. The majority of the dustihetus of *purisavaha srotassandharana*, *adhyasana*, *ajirnasana*, *atyasana*, and *durbalagni* are connected to *ahara* and *aharavidhividhana*. *Prakupitavata* in the *Agnimandyaavastha* creates *draveebhuta* of *pureesha*,

which results in *atisara*, and brings *kaya drava's* to *pakwasaya*, particularly *mutra* and *sweda*.<sup>[15]</sup> The severity of dehydration caused by the loss of *kaya drava* (fluid and electrolytes) depends on how frequently you have diarrhoea and how much fluid is lost. Dehydration isn't specifically mentioned, but symptoms like *trishna*, *sosha*, *sushkasya*, and *saktamootra* etc. point to the possibility of dehydration. It has long been understood that microorganisms can cause *Atisara* (diarrhoea). Some of the intestinal parasites, or *abhyantarakrimi*, are described as *sookshma* representing microorganisms. For various forms of *Atisara* (diarrhoea), *Charakacharya* has listed distinct *doshaja samprapti*. The most significant contributing factor to *Atisara* (diarrhoea) is *Mandagni*. Drugs used for treatment should thus either directly or indirectly affect *agni*. If *Atisara* (diarrhoea) *roga* is not adequately treated, *agni* becomes even more impaired, which causes *Grahaniroga*. *Ghora*, *Daruna*, and *Dhatushoshi* are supposed to be the three diseases *Atisara*. Management should steer clear of *agnivaigunyakara hetus* and *apanavaigunyakara hetus* in order to focus largely on *Nidana Parivarjana* in *Atisara*.

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