INTRODUCTION

As a unique Indian medical system, Ayurveda is popular all over the world. In the recent past, it was considered as an alternate medicinal system. But the situations have changed now. Globally it is accepted as a main stream medicine. Fundamentals of Ayurveda are not ever going to change. They were well documented many centuries back and remain the same in present era and will not change in future. Ashtanga Hridaya came into existence under the authorship of Vagbhata (Laghu Vagbhata) which is more easily understandable for people with less intelligence. The abundant verses and systematic arrangement of portions made this easy to learn. More over better clarifications were made on subject matters avoiding controversies born out of Kayachikitsa and Shalyachikitsa systems. These all augmented the popularity of Ashtanga Hridaya. Sootrasthana of Ashtanga Hridaya is accredited the best. Vagbhata has made Sootrasthana with such a great perfection for better understanding of fundamentals of Ayurveda. Ayushkameeya Adhyaya is the first chapter of Ashtanga Hridaya Sootrasthana. In this chapter, Acharya Vagbhata has invited the reader’s attention to gather...
the very fundamental principles of Ayurveda narrated in this chapter. The chapter gives account of essential basics of Ayurveda in a systematic way, which is to be understood by a beginner to empower his both academic and clinical skills. Effort should be made to study the topics discussed in this chapter thoroughly, along with expansions which are left in other Sthanas and also other treatises too.

REVIEW OF LITERATURE:
The chapter starts with Mangala Shloka by the author addressing Apoorva Vaidya followed by Prayojana of Ayurveda, Agama Shuddhi, Ashtanga Hridaya Niramaana and description of Ashtanga Ayurveda. Till here, Acharya Vagbhata explains about the basic aspects of Ayurveda. From here, Acharya explains about basic concepts related with Shareera, Dravya, Roga and Chikitsa. So for better understanding, remaining portions of Ayushkameeya can be studied under four Prakaranas.

1. Shareera Prakarana: It includes Dosha Swaroopa, Visishtasthana of Doshas, effect of Doshas on Kaala,Agni and Koshta, Prakriti Swaroopa, Gunas of each Dosha, Swaroopa of Dhatu and Mala, Vriddhi Kshaya Bhavas, etc.

2. Dravya Prakarana: It includes Shadrasas with their effect on Doshas, three fold divisions of Dravya, two fold divisions of Veerya and three fold divisions of Vipaka and description of Vimshati Gunas.

3. Roga Prakarana: It includes Kaarana of Roga and Arogya, Swaroopa of Roga and Arogya, Rogabhedha, Roga Adhishtanas, Manodosha Bheda, Rogi-Roga Pareeksha and Desha Bheda.

4. Chikitsa Prakarana: It includes Bhashajayoga Kaala, Oushadha Bheda, Manodosha Oushadha, Pada Chatushtaya Swaroopa, features of Sadhya and Asadhya Vyadhis and enumeration of Tyaaajya Athuras.

The chapter ends with Adhyaya Samgraha.

DISCUSSION:
Ayushkameeya Adhyaya of Ashtanga Hridaya Sootrasthana begins with the ‘Mangala Shloka- Raagaadi Rogaan..... Apoorva Vaidya is described as the expert physician who cured Ragadi Rogas. This shows light to understand the importance of the mind in the manifestation of diseases, which Ayurveda always emphasizes. Vyaadhi is basically Vi+Aadhi, where Aadhi means ‘mental suffering’. Vi refers to physical ailments. So, Vyaadhi generally means suffering with the involvement of both body and the mind. Bouddhas consider Lord Buddha as ‘Maha Bhishak’. A quote from a Buddhakavya namely Soundarananda says ‘Lord Buddha alleviated Ragadi Rogas with the help of Jnana (knowledge).’ Apoorva Vaidya has shown the Upaya to destroy Ragadi Rogas. But still these diseases are present. It is to be understood in such a way that, one who followed this Upaya, got rid of Ragadi Rogas. So still who follow this will become free from Ragadi Rogas. Specific mentioning of name of persons or God may lead to controversies always. So mentioning of Apoorva Vaidya along with his proficiency creates strong trust for Ayurveda in reader’s mind. Vyakhyan Pratijna made by Acharya mainly point towards the interest of a disciple to gather knowledge from the teacher. Every human being is having a desire for long life. Due to improper life style and food habits, most of the individuals get affected by the diseases and which lead to impair-
ment of health. ‘Ayushkamaas’ are those who wish to live long healthily. If an individual has a long and healthy life, only then he can achieve Purushaarththa Chatushtaya. This is the reason for explaining Ayushkameeya Adhyaya in the beginning of Sootrasthana. It has been told that “Brahmaa Smritwaa Aayusho Vedam……” Here the word ‘Smritwaa’ itself indicates the existence of Ayurveda even before Lord Brahma! In Ashtanga Hridaya, Atreya is said to be the person who learned this sacred knowledge from Lord Indra. According to Charaka Samhita, sage Bharadwaja has received the knowledge of Ayurveda from Lord Indra. According to Sushruta Samhita, Lord Dhanvantari is said to be the person who received the knowledge of Ayurveda from Lord Indra. According to Acharya Vagbhata, Atreya was the disciple of Bharadwaja. Some considers Bharadwaja and Atreya as same. But Acharya Chakrapani rejects this opinion with the supportive portion which is taken from Hareeta Samhita which states discipleship of Atreya, etc. to Bharadwaja.5 In Ayurveda Samutthaneeya Adhyaya of Charaka Samhita, Acharya mentions about visit of sages to Lord Indra. Atreya was also included among those sages. So Atreya can also have the direct discipleship of Lord Indra. Acharya Vagbhata in Ayushkameeya Adhyaya of Ashtanga Samgraha clearly states that, his work is appropriate to the present Yuga.6 In earlier no written materials as such were there for purpose of learning. So disciples are supposed to learn from Guru Mukha by Shravana (hearing) and then they have to do Manana (recollection) and Nididhyasana (contemplation). Acharya Charaka clearly mentioned that, by passage of each Yuga, Pada of Dharma will become Kshaya. Pranjaparadha is the root cause for Adharma. As Dhee, Dhriti and Smriti started decreasing in the individuals, their learning and understanding abilities were also getting reduced. May be for the same reason, Acharya Vagbhata might have written his Grantha in a simpler way so that it could be understood easily by the future generations. Ashtanga Hridaya gives accounts of Kayachikitsa portions adopted from Charaka Samhita and Shalyatantra aspects from Sushruta Samhita. So for a person with less intelligence it suits best. The title Ashtanga Hridaya itself conveys the importance given to eight Angas of Ayurveda. Among eight Angas of Ayurveda, Kayachikitsa is mentioned first. All sorts of treatments are done in Kaaya- the Shareera, so it has got the significance. Middle age is the prime area of treatment as far as Kayachikitsa is concerned. The completeness of Bala, Satwa and maturity of Dhatus are attained in youth. As Baala Chikitsa is having importance from the birth of the individual, it is supposed to be in the first position among eight Angas of Ayurveda. But due to more significance of Kayachikitsa it has got the first position. Kay is the Adhishtana for treatment in Baalas and Vridhas too.

Shareera is composed of Dosha, Dhatu and Malas. Doshas are enumerated first, because they have got much importance compared to Dhatus and Malas. They are the governing factors of Dhatus and Malas. When Ahara Paka takes place, Doshas are formed sequentially. Dhatu formation takes place later. Malas are formed after complete digestion of food. Even though Doshas are present all over the Shareera, they have got Vishishta Sthanas. Vata is present below the Hridaya and
Nabhi, Pitta in between Hridaya and Nabhi and Kapha above Nabhi and Hridaya. If Acharya wants to fix the Vishesha Sthana of Kapha above the Hridaya and Vata below the Nabhi, then no need to mention Hridaya and Nabhi together. The purpose of mentioning the two Avayavas (Hridaya and Nabhi) is to clearly indicate the main seat of Doshas. Otherwise, being present all over the body, many will consider Sthana of Vata below Hridaya and Kapha above Nabhi. Thus Madhya Kaya is having involvement of all Doshas with the predominance of Pitta Dosha. It is clear that major seat of Pitta Dosha is between Hridaya and Nabhi and not above Hridaya and below Nabhi.

After explaining predominance of Doshas according to Sthana Bheda, Acharya explains their predominance according to Kala Bheda. In the beginning period of life, i.e. Baalya, Vriddhi of Kapha Dosha can be seen. Kapha is essential for nourishment and growth of Shareera. During Baalya, Dhatus are not Pakwa. Hence children are having Aparipakwa Dhatus. In Vardhakya, the later period of life, Vriddhi of Vata Dosha can be seen. Dhatus attain Kshaya during Vardhakya. So Kapha and Vata are having significant role in Vriddhi and Kshaya respectively. But role of Pitta is Sthiti and Parinama. By Youvana, Dhatus become Pakwa. During Youvana, body is healthier compared to Baalya and Vardhakya. All internal processes including digestion will be sound due to predominance of Pitta. Pitta does Shareera Sthiti when associated with Kapha. It is evident during the early middle age. Pitta does more Parinama when associated with Vata Dosha, which is evident during late middle age. Vata, etc. Doshas show their predominance associated with Bhukta (ingested food). The predominance of Kapha in the beginning of digestion produces Kledata to Ahara. Pitta Dosha which is predominant during digestion helps in proper Ahara Paka by its Ushna Guna. Vata Dosha which is predominant in the later stages of digestion facilitates proper Vighata of digested portion into Sara and Kitta Bhaga. Predominance of Dosha is also seen associated with Aha and Ratri.

Due to predominance of Vata, Pitta and Kapha, Agni becomes Vishama, Teekshna and Manda. Samagni is the outcome of Dosha Samya. In general, air is essential for kindling of fire. If it is supplied in sufficient amount, it maintains the fire. The absence of air or too much of air extinguishes the fire. Like this predominance of Vata Dosha makes Agni Vishama. Due to Chalatwa of Vata Dosha, it increases Agni and the person experiences much hunger. Due to Yogavahitwa of Vata Dosha, it increases Agni when associated with Pitta Dosha. When associated with Kapha, it does Agni Mandya. Thus due to predominance of Vata Dosha, Agni becomes Vishama. Pitta Dosha is having Teekshna and Ushna Gunas which are similar to Agni. So by predominance of Pitta Dosha, Agni becomes Teekshna. Due to predominance of Kapha, Agni becomes Manda. The Manda and Sheeta Gunas present in Kapha Dosha are having major role in making the Agni, Man-da.

Due to predominance of Vata Dosha, Koshta becomes Kroora. These individuals experience difficulty with Pureesha Visar-jana. The Rooksha Guna of Vata Dosha is responsible for this. It causes Shosha of Dravamsha of Pureesha, so that it cannot be expelled out easily. Koshta becomes Mridu due to predominance of Pitta Dosha. Sara Guna of Pitta is responsible for this. Koshta
due to predominance of *Kapha Dosha* is Madhya. *Koshta* is Madhya, when *Doshas* are in *Samavastha* too. In Madhya *Koshta*, *Pureesha* will be well formed. But Madhya *Koshta* is told in predominance of Kapha *Dosha* as well as in *Samyavastha* of *Dosha*. In Madhya *Koshta*, due to *Samadoshas*, balanced features of all *Doshas* can be seen. But in Madhya *Koshta* due to predominance of Kapha, features of Kapha *Vriddhi* can be inferred.

*Acharya* gives account of *Shareera Prakriti* after description of *Doshas* and their various predominances. Significant predominance of *Dosha* associated with the manifestation of *Garbha* determines *Prakriti* of an individual. *Prakriti* is present from the birth of an individual till death. *Ulbana* (predominance) of *Dosha* is different from *Vriddhi*. *Ulbana* of *Doshas* cannot account for diseases because it doesn’t cause *Sthanasamshraya*, etc. like *Vriddha DOShas*. So treatment is not required for *Dosha* predominance associated with *Prakriti*. Since predominance of *Dosha* in *Shukra* and *Arthava* are told as reason for formation of *Prakriti*, it is not mandatory to form a person’s *Prakriti* similar to that of parents. Apart from predominance of *Doshas* in *Shukra* and *Arthava*, predominance of *Doshas* with respect to other factors such as food and regimen of *Garbhini* in *Ritu Kala*, etc. are having influence in forming *Prakriti* of an individual. *Acharya* Charaka clearly states that, *Prakriti* becomes distinct since *Garbha-vakranthi*, mediated by maternal and paternal activities. *Dosha Gunas* are told following the description of the *Prakriti*. In *Prakriti*, the *Ulbana Dosha* does not cause diseases. But *Vikriti* of *Doshas* produces diseases. Thus, after the description of *Prakriti*, the *Gunas* of *Doshas* which are helpful in assessing the *Vikriti* is being explained. *Gunas* of *Doshas* become more prominent during their *Vridhdi* and they become reduced in case of *Dosha Kshaya*. Among *Gunas* of *Vata Dosha*, *Rooksha Guna* is enlisted first. *Vata Dosha* is predominant of *Akasha* and *Vayu Mahabhootas*. *Rooksha* is predominant of *Vayu Mahabhoota*. *Snigdha Guna* is having significant role in pacifying *Rooksha Guna* of *Vata Dosha*. The first *Guna* told for *Pitta Dosha* is *Ishat Sneha* (a little unctuous). It’s having significance because, *Pitta* is *Agni*. For action of *Agni* a little amount of *Sneha* is essential. If *Snehamsa* is more it leads to *Nasha of Agni*. So *Ushna* and *Teekshna Guna* associated with *Pitta Dosha* resembles with that of *Agni*. *Kapha Dosha* is predominant of *Ap* and *Prithwi Mahabhootas*. Enumeration of *Snigdha* and *Sheeta Gunas* in the beginning itself, has got importance. In *Samsarga* and *Sannipata*, the *Vriddhi* or *Kshaya* of *Doshas* involved may not be equal always. One *Dosha* may be increased or decreased compared to another one in *Samsarga*. One or two *Doshas* may be increased or decreased comparing to other in case of *Sannipata*. So for the purpose of the treatment, further assessment of *Vriddhi* or *Kshaya* of *Doshas* is very much essential and priority is always given for most increased or most decreased *Dosha*. *Dhatus* and *Malas* have been explained further. They are having *Ashraya-Ashrayi Sambandha with Doshas*. Action of *Doshas* can be understood from *Dhatus* and *Malas*. Vitiated *Doshas* vitiate *Dhatus* and *Malas*. So the sequence of mentioning *Doshas*, followed by *Dhatus* and *Malas* can be understood. *Dhatus* are responsible for *Dharana of Shareera*. *Malas* also do the same, when they are according to their *Prama-
na, instead of maintaining Shareera, they do the opposite action. After explaining about Doshas, Dhatus and Malas, the general principle which governs the Vaishamya of Dosha, Dhatu and Mala has been explained by Acharya Vagbhata. Vriddhi or Kshaya of Doshas, Dhatus and Malas always take place because it is not possible for an individual to follow Pathya Ahara and Vihara always. So Samyata can be attained by balancing Vriddhi and Kshaya because they are opposite each other. In Vriddhi, Vipareeta is Chikitsa, where Samaana is Chikitsa in Kshaya. So this forms the Samanya Visesha Siddhanta told by Acharya Charaka, which is the base of Ayurveda Chikitsa. Vriddhi and Kshaya of Doshas, Dhatus and Malas are mainly rectified by Dravya in the form of Ahara and Oushadha. Ahara is Rasa Pradhana and Oushadha is Veerya Pradhana. Ahara is having importance compared to Oushadha because, to maintain the Shareera, Ahara is the basic need. Maintenance of Dosha Samya is done mainly by Ahara. Oushadha is mainly administered in Vishamavastha of Doshas, in order to bring back Doshas to Samyavastha. Thus Shadrasas are enumerated with their action on Doshas. Among these Rasas, Madhura is told first mainly because Madhura Rasa gives more Bala to Shareera when compared to other Rasas. During manifestation of Rasa, Rasa becomes perceivable to Rasanendriya by association with Prithwi and Ap Mahabhootas. In Madhura Rasa, predominance of Prithwi and Ap Mahabhootas is evident. From these, we can assume the reason behind enumerating Madhura Rasa first.

Rasas provide Bala to Shareera in preceding order. So Madhura Rasa is that which provides more strength and Kashaya Rasa provides less strength to Shareera. Considering first three Rasas—Madhura, Amla and Lavana, they provide more Bala to Shareera compared to next three—Tikta, Katu and Kashaya Rasas. Madhura, Amla and Lavana Rasas increase Kapha. In fact Kapha in its Prakritavastha is ‘Bala’. Tikta, Katu and Kashaya Rasas provide less Bala to Shareera compared to Madhura, Amla and Lavana Rasas. These three—Tikta, Katu and Kashaya Rasas increase Vata Dosha. From this Kshayatmaka of Vata Dosha can be understood. Other Rasas—Amla, Lavana and Katu aggravate Pitta Dosha. Pitta is responsible for Paka. Paka can cause Kshaya in Dhatus and the same can cause Vriddhi of Dhatus by proper Parinama of Ahara Rasa. Hence role of Pitta by Shareera Sthapana can be understood.

Dravya forms the Ashraya for Rasa, Guna, Veerya, Vipaka, etc. So Dravya has been explained with its types. Dravya which alleviates Vriddha Dosha is Shamana Dravya and the one which does aggravation of Samadoshas is Kopana Dravya. Swasthahita Dravya maintains Dosha Saamya. As far as treatment is concerned, it is always employed to alleviate Vriddha Doshas. It is done using Shamana Dravyas. Kopana Dravya causes Dosha Vriddhi. Hence it serves as Nidana of the Vyadhi. Pathyahara can be considered as Swasthahita. In Ayushkameeya Adhyaya, Acharya Vagbhata notes Veerya as two due to Utkarsha of Ushna and Sheeta. It can be inferred that, among eight Veeryas, Ushna and Sheeta are having special importance due to ‘Shakti Viseshotkarsha’. It is due to Agni-Somatmakatwa of these two Gunas. Three types of Vipaka of Dravyas are explained following the description of Veerya. As told by Acharya Charaka, Veerya is understood by Nipaata and Adheevasa. Imme-
diate contact with Shareera indicates Nipaata. Veerya can be understood by Dra-
vyā’s Adheevasa with Shareera- immediately after Nipaata and before Vipaka. So Veerya is followed by Vipaka. Hence de-
scription of Vipaka can be seen following that of Veerya. Vipaka is followed by en-
umeration of Gurvadi Gunaś. Acharya Charaka enumerates Gurvadi Gunaś in
Yajjahpurusheeya Adhyaya of Sootrasthana. Here Acharya explains these in Ahara
Prakarana. So it can be understood that, Gurvadi Gunaś stay close to Shareera. It
may be the reason behind enumerating these on Ayushkameeya Adhyaya by Achary
Vagbhata, considering their utility and importance. Roga and Arogya are mainly based
on Kala, Artha, Karma and their Yogas. Acharya uses the term Ekakarana for
Roga and Arogya. Samyagyoga of Kala, Artha and Karma is the Ekakarana for Arogya.
Heenayoga, Mithyayoga and Atiyoga can be told as Asamyagyoga. So Asamyagyoga of
Kala, Artha and Karma is the Ekakarana for Arogya. Kshanaadi Kala and Vyadhyavastha
Kala are having significant role in administration of Bheshaja. Among Langhana in
the forms of Shodhana and Shamana, Sho-
dhana is having much importance. Sho-
dhana is advised in healthy individuals also. Prakopa of Vata, Pitta and Kapha takes
place in Varsha, Sharat and Vasanta Ritus respectively. These aggravated Doshas are
to be eliminated by means of appropriate Shodana for the maintenance of health. But Shamana is employed only in disease
conditions. By Shodhana, complete eradica-
tion of the disease occurs and its recurrence can also be avoided. So it is mentioned
first. Vasti is told first among Shodhana, which is best method of Shodhana for Vata
Rogas. Since Vasti is having significant role in curing Vata Dosha which is responsible
for major functions in the body, it is called as Ardha Chikitsa. From this, wide ther-
apeutic utility of Vasti can be understood.

Among Shamana Oushadhas, Taila is told
first which alleviates Vata Dosha. Again importance of Vata Dosha can be under-
stood. Compared to Ghrita Yogas, more Taila Yogas are present. Even though Ghrita is Snigdha, it will not pacify Vata Dosha like Taila which is having both Snigdha and Ushna Gunas. Compared to Taila and Ghrita, Madhu is used less in formulations. Extensive descriptions of Medhya Oushadhis are for Manasa Rogas. But Dhee, Dhaireya, etc are told as Paramoushadhas. It highlights the understanding of Darshanika Jnana which deals more regarding Dukha Nivritti, attainment of Moksha, etc. After detailed description of Roga, its Bheda, Adhishtana, Bhesjayoga Kalaas, Paramooshadha, etc, Pada Chatushhayas of Chikitsa have been explained by Acharya Vagbhata in Ayushkameeya Adhyaya. Bhishak is told first and forms the main Pada of Chikitsa. He can rule out Vyadhi and can employ Chikitsa. Following the description of Padachatushtaya of Chikitsa, Lakshanas of Sadhyata and Asadhyata of Vyadhis have been explained. Knowledge regarding Sadhya-Asadhyata is very much helpful for the physician to decide whether to treat or not to treat. Persons who are unfit for treatment are enlisted following the description of features of Sadhya and Asadhyata of Vyadhis. This description seen in Ayushkameeya clearly indicates that such persons are to be avoided from all sorts of treatments. In Adhyaya Samgraha, Adhyayas of entire treatise are enlisted under the heading of various Sthanas. Display of contents can be seen in the index of every book. It gives the summary of the whole book to the reader, which increases his interest and curiosity of the topics discussed. Adhyaya Samgraha in Ayushkameeya Adhyaya serves the same purpose. Adhyayas of Sootrasthana have been listed first. Sootrasthana briefly describes the whole of the treatise. Shareera Sthana starts with Garbhavakranti Shareera, which narrates with the formation of Garbha, the beginning of life. Rest of the chapters deal with the description of Shareera related aspects. Shareera Sthana ends with Vikritivijanaeeeya Shaareeram and Doota divijanaeeeya Shaareeram which is related with various Rishta Lakshanas, etc. which conveys the death of the patient. So the whole Sthana covers various aspects related with an individual from birth to death. Nidanasthana provides complete information regarding a disease, which includes Nidana, Poorvaroopa, Roopa, Samprapti and Sadhyasadyata. Acharya uses Chikitsita instead of Chikitsa while enlisting Adhyayas of Chikitsasthana. The term Chikitsita is used in past tense; means all the measures described for the disease in this Sthana had been experienced once successfully. Kalpa-Siddhi Sthana deals with preparation of various formulations related with Shodhana and Shamana. Measures to treat various complications during Shodhana are also described in Kalpa-Siddhi Sthana. Nidana, Chikitsita and Kalpa-Siddhi Sthanas have mainly covered all aspects on Kayachikitsa Anga. Uttaratantra covers the aspects related with rest of Angas. Interestingly, Uttaratantra starts with Balopacharaneeya Adhyaya which deals with all measures to take care of a baby from right birth. It ends with Rasayanavidhi and Vajeekarana Vidhi Adhyayas which are mainly having utility, when body tissues attain depletion; sounds some significance related with middle and old ages.

CONCLUSION:
Ayushkameeya Adhyaya systematically gives account of basic topics of Ayurveda which is very helpful for a beginner.
Vishishta Sthanas of Vata, Pitta and Kapha described in this chapter throws light on understanding gross action of these Doshas in the body. In Dravya Prakarana, Shadrasas are enumerated along with their action on Doshas. But Dravya, Guna, Veerya, Vipaka, etc. were just enumerated with their broad divisions. It is difficult for a beginner to make out more about Veerya, Vipaka, etc. They have to be defined for a beginner to understand better. But Shadrasas are familiar to every individual. By stating ‘Roga’ itself as Doshavaishamya, the prime role of Doshas in the manifestation of disease could be understood. A very unique way of explaining Rogi and Roga Pareeksha in single Shloka emphasizes Acharya Vaghbata’s skill to concise extensive subject matters. The sequential elaborations of these subject matters with related topics which are discussed in other chapters of Sootrasthana, other Sthanas of Ashtanga Hridaya and Ashtanga Samgraha, Charaka Samhita and Sushruta Samhita help in deep understanding of Ayurveda. So Ayushkameeya Adhyaya always serves as a frame for deep understanding of fundamentals of Ayurveda.

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