



Review Article

GUNA VIKALPA SAMPRAPTI OF JWARA AND ITS TREATMENT PRINCIPLE

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ABSTRACT

This review article explores the central role of "Guna" in the three foundational aspects of Ayurvedic practice: "Hetu" (causes), "Linga" (symptoms), and "Aushadh" (medications). A deep understanding of the Guna's role in Hetu is crucial as it serves as the cornerstone for a comprehensive comprehension of symptomatology, referred to as "Lakshana." Analyzing the Guna attributes associated with symptoms enables informed decision-making in the selection of medications with specific properties that effectively target the Guna involved in both Hetu and Lakshana.

To ensure the accurate choice of Aushadha, an in-depth grasp of Hetu and Linga is of paramount importance. Neglecting the analysis of Guna attributes during the Hetu and Linga stages can result in the erroneous selection of substances or "Dravya." Thus, a thorough examination of the inherent qualities (Guna) within all these criteria is essential to guarantee the efficacy of Ayurvedic treatment. In essence, Guna acts as the binding thread that interconnects these three fundamental components of Ayurvedic practice, guiding practitioners in making informed and effective therapeutic decisions. This article underscores the significance of Guna in the practice of Ayurveda and its pivotal role in ensuring the holistic well-being of individuals.

INTRODUCTION

The concept of "Guna" plays a pivotal role in the three fundamental aspects of Ayurvedic practice: "Hetu" (causes), "Linga" (symptoms), and "Aushadh" (medications). Understanding the role of Guna in Hetu is essential as it forms the foundation for a comprehensive grasp of symptomatology, known as "Lakshana." By analyzing the Guna associated with symptoms, we can make informed choices in selecting medications with specific properties that target the Guna involved in both Hetu and Lakshana.

To successfully choose the right Aushadha, a deep understanding of Hetu and Linga is paramount. Overlooking the analysis of Guna during the Hetu and Linga stages can lead to incorrect selection of

substances or "Dravya." Hence, it is crucial to conduct a thorough examination of the qualities (Guna) inherent in all these criteria to ensure the effectiveness of Ayurvedic treatment. In essence, Guna serves as the connective thread that binds these three core components of Ayurvedic practice, guiding the practitioner in making sound therapeutic choices.

Methodology: The methodology adopted for the study is explorative type using Ayurveda texts. Thorough review of Jwara vyadhi is done.

Analysis of Diseases

Jwara

Classical symptoms

The signs and symptoms which are invariable in all types of Jwara are "Santapa deha manasa" i.e., the increase in the temperature of the body and mental unhappiness.^[1] Mental discomfort manifest as Vaichitya (mental instability), Arati (disliking), Glani (weakness), Indriya santapa (morbidly of sense organs).^[2]

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Classification of Jwara can be done on various basis, here on Jwara classified on basis of Dosha are described. It is of eight types-

Ekdoshaj: 1. Vataj, 2. Pittaj, 3. Kaphaj

Dwidoshaj: 1. Vataj-pittaj, 2. Vata-Kaphaj, 3. Pitta-Kaphaj

Sannipataj: Vata-Pitta-Kapha and Agantuj

Among these eight types of fever, Vataj, Pittaj, Kaphaj are explained in detail in Jwara nidan and some are considered for study in this work.

General pathogenesis of disease

All the three Dosha individually or in combination aggravate and spread through the Rasa dhatu and dislodge the Jatharagni from its own place. In addition to their heat, the heat of Jatharagni is also supplemented which causes increase in body heat. Due to this, channels (mainly Rasavaha, Svedavaha) get obstructed by the imbalanced Dosha. This leads to further increase in body temperature which is the classical symptom of Jwara. (Ch.chi.)

According to the Samprapti

Dosha: Tridosha with dominant Pachak pitta,

Dushya: Rasa dhatu

Udbhavsthan – Aamashay

Strotas: Svedavaha, Rasavaha

Guna analysis of Nidan:^[3]

Table 1: Vataj Jwara Nidan^[4]

Sr.No.	Nidan	Guna
1.	Ruksha atisevan	Ruksha
2.	Laghu atisevan	Laghu
3.	Sheeta atisevan	Sheeta
4.	Vaman virechan asthapan shirovirechan atiyoga	Chal, Laghu, Ruksha
5.	Vyavyam atiyog	Chal, Laghu, Ruksha
6.	Vega sandharan	Chal
7.	Vyavay atiyog	Chal, Laghu, Ruksha
8.	Abhightat	Ruksha, Sheeta, Laghu
9.	Udvega	Chal
10.	Shoka	Ruksha
10.	Shonitatisheka (excess loss of blood)	Ruksha, Laghu, Sheeta
11.	jagarana	Ruksha
12.	vishamshariranyasa (posture)	Chal

Table 2: Vataj Jwara Lakshan^[5]

1.	Visheshena parusha arunvarnatvam nakhanayanvadanmutrapurishatvachamatyarth	Ruksha
2.	Padayohosuptata	Chal
3.	Pindikorudveshtana	Chal, ruksha
4.	Janunoho kevalanam cha sandhinam vishleshanam	Chal
5.	Urvohosada	Laghu, Ruksha
6.	Katiparshvaprishthaskandhabahvamsaurasam cha bhagnarugnamruditamathithachatitapatitaanaunatvamiva	Chal, Sukshma
7.	Svanashshchakarnayoho	Chal
8.	Shankhayornistoda	Chal, Sukshma, Ruksha
9.	Kashayaasyata aasyavairasyam va	Ruksha
10.	Mukhatalukanthasoshanam va	Ruksha
11.	Pipasa	Ruksha
12.	Hrudgraha	Sheeta
13.	Shushkachardi	Ruksha
14.	Shushka kasa	Ruksha
15.	Kshavathuudgarvinigrha	Ruksha

16.	<i>Annnarasa kheda</i> (aversion to eat)	<i>Ruksha</i>
17.	<i>Praseka</i>	<i>Chal, Laghu</i>
18.	<i>Arochaka</i>	<i>Ruksha</i>
19.	<i>Avipaka</i>	<i>Sheeta, Ruksha</i>
20.	<i>Vishada</i>	<i>Ruksha</i>
21.	<i>Jrumbha</i>	<i>Chal</i>
22.	<i>Vinama</i>	<i>Sheeta</i>
23.	<i>Vepathu</i>	<i>Chal</i>
24.	<i>Shrama</i>	<i>Ruksha, Laghu, Chal</i>
25.	<i>Bhrama</i>	<i>Chal</i>
26.	<i>Pralapa</i>	<i>Chal</i>
27.	<i>Prajagar</i>	<i>Ruksha</i>
28.	<i>Romaharsha</i>	<i>Sheeta</i>
29.	<i>Dantaharsha</i>	<i>Sheeta</i>
30.	<i>Ushnaabhipriyata</i>	<i>Sheeta</i>

Table 3: Pittajwara nidan

Sr. no.	Nidan	Guna
1.	<i>Ushna atisevan</i>	<i>Ushna</i>
2.	<i>Amla atisevan</i>	<i>Laghu, Ushna, Snigdha</i>
3.	<i>Lavan atisevan</i>	<i>Guru, Ushna, Snigdha</i>
4.	<i>Kshar atisevan</i>	<i>Ushna, Tikshna, Laghu</i>
5.	<i>Katu atisevan</i>	<i>Laghu, Ushna, Ruksha</i>
6.	<i>Ajirna bhojan abhyasa</i>	<i>Guru, Ushna, Tikshna</i>
7.	<i>Tikshna atapa</i>	<i>Tikshna, Ushna</i>
8.	<i>Agnisantapa</i>	<i>Ushna</i>
9.	<i>Shrama</i>	<i>Ushna, Laghu</i>
10.	<i>Krodha</i>	<i>Tikshna, Ushna, Chal</i>

Table 4: Pittajwara lakshan

Sr. no.	Lakshan	Guna
1.	<i>Katuasyata</i>	<i>Ushna</i>
2.	<i>Ghrana, mukha, kantha, talu, otha paka</i>	<i>Ushna</i>
3.	<i>Trishna</i>	<i>Ushna</i>
4.	<i>Bhrama</i>	<i>Ushna, Laghu</i>
5.	<i>Murcha</i>	<i>Ushna</i>
6.	<i>Pitta chardi</i>	<i>Sara, Drava</i>
7.	<i>Pitta atisar</i>	<i>Sara, Drava</i>
8.	<i>Anna dwesha</i>	<i>Snigdha, Drava</i>
9.	<i>Kheda</i>	<i>Tikshna (Dukh)</i>
10.	<i>Pralap</i>	<i>Ushna</i>
11.	<i>Raktakoth abhinivritti</i>	<i>Ushna</i>
12.	<i>Sharire harita, haridra, nakha, nayan, vadan, mutra, purisha, tvacha</i>	<i>Ushna</i>
13.	<i>Atyartha ushmanam tivra bhava</i>	<i>Ushna</i>
14.	<i>Atimatram daha</i>	<i>Ushna, Tikshna</i>
15.	<i>Sheeta abhiprayata</i>	<i>Ushna</i>

Table 5: Kaphaj jwara nidan

Sr.no.	Nidan	Guna
1	Snigdha atisevitebhya	Snigdha
2	Guru atisevitebhya	Guru
3	Madhur atisevitebhya	Guru, Snigdha, Sheeta
4	Pichila atisevitebhya	Picchila
5	Sheeta atisevitebhya	Sheeta
6	Amla atisevitebhya	Laghu, Ushna, Snigdha
7	Lavan atisevitebhya	Guru, Ushna, Snigdha
8	Diwaswapna atisevitebhya	Snigdha
10	Avyayama atisevitebhya	Guru, Snigdha

Table 6: Kaphaj jwara lakshan

Sr. no.	Lakshan	Guna
1.	Gurugatratvam	Guru
2.	Annanabhilasha	Pichila, Guru, Sheeta (ch.chi26/125)
3.	Shleshmapraseka	Pichila
4.	Mukhamadhurya	Guru, Snigdha, Sheeta
5.	Hrudayuplepa	Guru
6.	Stimitva	Sheeta, Guru, Snigdha
7.	Mriduagnita	Guru
8.	Nidraadhikya	Guru, Snigdha
9.	Stambha	Sheeta
10.	Tandra	Guru (su.sha.4/56)
11.	Shaitya	Sheeta
12.	Shvaityam cha nakha, Nayan, Badan, Mutra, Purisha, Tvacham	Kapha varna
13.	Atyatha sheetepidika bhrushamangebhyo utishthanti	Sheeta
14.	Ushnabhipriyata	Sheeta

Generalised Treatment principle

Treatment of *Jwara* is done considering various factors one among them is the *Avastha*. The treatment for *Saam dosha avastha* and *Nirama dosha avastha* varies.

Shadvidhupakrama

Amongst the *Shadvidhupakrama* in *Tarun jwara*, *langhan* is the foremost treatment plan, followed by *Swedan*, *Pachan* but *Dosha pradhanya* should also be considered.

I. Langhan

1. *Langhan* in the form of fasting or light diet:

- Is indicated in first stage of *Jwara*^[6]
- All types of *Sama jwara* including *Vataj*, *Kaphaj jwara* even in *Nirama avastha*, *Kapha* and *Pitta* associated *Jwara*. *Langhan* is contraindicated in *Nirama avastha* of *Pitta dosha*, and when *Drava* attribute of *Pitta dosha* is not aggravated much. *Langhan* therapy in the ten forms described in *Charak sutrasthan* chapter 22 should be used according to the requirement of indications.^[7]

2. **In form of Pachan:** Is indicated in *Nava jwara* and after 6 days of *Langhan* therapy^[8]

3. **Vaman:** in *Jwara* dominated by *Kapha dosha* located in *Amashay* is in *Utklesha* (about to come out) stage then it is removed by emetic therapy.

4. **Virechan:** If patient has good *Agni*, *Bala*, *Mansa* and fever does not subside by other mentioned therapies then *Virechan* is indicated.

5. **Niruha basti:** Patient severely emaciated by fever, neither *Vamana*, nor *Virechan* can be done, there to remove *Mala*, *Niruha* is indicated.

6. **Shirovirechan:** *Jeerna jwara* (absence of *Ama*), heaviness in head, inactivity of sense organs.

II. **Swedan-** is indicated in *Nava jwara*.

III. Snehan:

1. **Through Snehan:** *Vata pitta* dominant and *Kapha* is not vitiated.

2. **Through Anuvasan basti:** In *Jeerna jwara* medicated oil enema is given in condition when *Kapha* and *Pitta* are alleviated, strong digestive strength and constipation is present.

3. **Through *abhyanga* etc.:** In *Jeerna jwara*, *Abhyanga*, *Parisheka*, *Pradeha* either hot or cold as per requirement.

Discussion

Based on *Guna* analysis of *Nidan* and *Lakshan* of *Jwar* its *Vikalpa samprapti* is derived and treatment principle are postulated.^[9]

Vataj Jwara Vikalpa samprapti

According to the analysis, *Vata* is aggravated by its *Ruksha*, *Chala*, *Sheeta* and *Laghu guna*. Due to its *Chala guna vata* enters *Amashaya* gets mixed with *Jathargni* causing *Agnimandya* which leads to production *Ama* and this *Vata* with *Ama* follows the course of *Rasa* (the first product of digestion). *Vata* mixed with *Rasa* obstructs the channels due to its *Ruksha* and *Sheeta guna* by causing constriction. This transfers the heat of digestive fire to the skin, causing rise in body temperature.

Pittaj jwar Vikalpa Samprapti

According to the analysis, *Pitta* is aggravated by its *Drava*, *Ushna* and *Tikshna guna*. *Drava guna* hampers the heat causing *Agnimandya*. This leads to generation of *Ama* which causes obstruction in channels. *Ushna* and *Tikshna guna* causes discharge which further increases *Drava guna*. This obstruction of channels transfers the heat of digestive fire to the skin, causing rise in body temperature.

Kaphaj Jwar Vikalpa Samprapti

According to the analysis, *Kapha* is aggravated by its *Guru*, *Snigdha*, *Sheeta guna*. These *Guna* are opposite to the *Guna* of *Agni* therefore they cause *Agnimandya* which cause improper digestion. Due to *Agnimandya*, *Ama* is produced and these aggravated *Guna* of *Kapha* are also similar to *Guna* of *Ama*. This

Ama obstructs the *Swedavaha* and *Rasavaha* channels and suppresses activity of digestive heat and this heat spreads all over the body causing *Jwara*.

Guna analysis of *Aushadh skandha*

Shadhvidhokrama: As the pathology of *Jwar* include production of *Ama*, *Langhan* in the form of fasting and *Pachan* are indicated primarily. Four types of *Samshuddhi: Vaman*, *Virechan*, *Asthapan basti*, and *Shirovirechan* are also indicated according to the conditions.

Snehan in the form of *Snehapan*, *Anuvasan basti* and *Abhyanga* are indicated according to condition and *Swedan* is indicated in *Nava jwar*. Treatment principles have been described in detail under chapter- analysis of disease.

Dravya for Vataj jwar: Primarily, in *Jwar ushna guna* is imbalanced also *Ama* is one of the important pathological factors therefore *Dravya* used in *Jwar* are of combination of *Ushna* and *Sheeta* properties. In case of *Nava jwar* where *Ama* is generated properties opposite to that of *Ama* also which shall not vitiate *Vata* must be used hence a combination of *Laghu* and *Snigdha dravya* with *Ushna* property are used. If *Ushna guna* is more aggravated then *Shita guna dravya* are used.

Dravya for Pittaj jwar: *Drava guna* of *Pitta* is vitiated which is absorbed by *Laghu* and *Ruksha guna*. If *Laghu guna* is vitiated then *Dravya* having *guru* property are used. *Ushna* and *Tikshna guna* are alleviated using *Sheeta guna dravya*.

Dravya for Kaphaj jwar: properties of *Kapha* aggravated are *Guru*, *Snigdha* and *Sheeta* hence *Dravya* to be used should be of *Laghu*, *Ruksha* and *Ushna* properties.

Table 7: *Dravya* used in *Vataj jwara*

Sr.no.	<i>Dravya</i>	<i>Rasa</i>	<i>Guna</i>	<i>Vipaka</i>	<i>Virya</i>	<i>Karma</i> related to disease	<i>Dosha shamakta</i>
1.	<i>Draksha</i>	<i>Madhur Kashay</i>	<i>Guru, Shita, Snigdha</i>	<i>Madhur</i>	<i>Shita</i>	<i>Jwaranghna (B.P)</i>	<i>Vata pitta shamak</i>
2.	<i>Sariva</i>	<i>Madhur, Tikta</i>	<i>Guru, Snigdha</i>	<i>Madhur</i>	<i>Shita</i>	<i>Jwaranghna (B.P)</i>	<i>Tridosha shamak</i>
3.	<i>Gambhari</i>	<i>Madhur, Kashay, Tikta</i>	<i>Guru, Ushna</i>	<i>Madhur</i>	<i>Ushna</i>	<i>Jwaranghna (B.P)</i>	<i>Vata pitta shamak</i>
4.	<i>Gokshura</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Madhur</i>	<i>Shita</i>	-	<i>Vata pitta shamak</i>
5.	<i>Darbha</i>	<i>Madhura, Kashay</i>	<i>Laghu, Snigdha</i>	<i>Madhur</i>	<i>Shita</i>	-	<i>Kapha pitta shamak</i>
6.	<i>Bala</i>	<i>Madhur</i>	<i>Laghu, Snigdha</i>	<i>Madhur</i>	<i>Shita</i>	-	<i>Vata pitta shamak</i>
7.	<i>Guduchi</i>	<i>Katu, Tikta, kashay</i>	<i>Laghu, Snigdha ushna</i>	<i>Madhur</i>	<i>Ushna</i>	<i>Jwaranghna (B.P)</i>	<i>Tridosha shamak</i>

8.	Devdaru	Tikta	Laghu, Snigdha	Katu	Ushna	Jwaranghna (B.P)	
9.	Vacha	Katu, Tikta	Laghu, Tikshna	Katu	Ushna	-	Kapha vata shamak
10.	Shatpushpa	Katu, Tikta	Laghu, Ruksha Tikshna	Katu	Ushna	Jwaranghna (B.P)	Kapha vata shamak

Table 8: Dravya used in Pittajwara

Sr. no.	Dravya	Rasa	Guna	Vipaka	Virya	Karma related to disease	Dosha shamkta
1.	Musta	Tikta Katu Kashay	Laghu, Ruksha	Katu	Shita	Jwarghna (B.P)	Pitta kapha
2.	Ushira	Tikta Madhur	Laghu, Ruksha	Katu	Shita	Jwarghna (B.P)	Pitta kapha
3.	Parpat	Tikta	Laghu, Ruksha	Katu	Shita	Jwaranghna (B.P)	Kapha pitta
4.	Raktachandan	Tikta Madhur	Laghu, Ruksha	Katu	Shita	Jwaranghna (B.P)	Pitta kapha
5.	Padmak	Tikta Kashay	Laghu Ruksha	Katu	Shita	Jwaranghna (B.P)	Tridosha shamak
6.	Kutaj	Tikta Kashay	Laghu Ruksha	Katu	Shita	Jwaranghna (B.P)	Kapha pitta
7.	Sariva	Madhur, Tikta	Guru, Snigdha	Madhur	Shita	Jwaranghna (B.P)	Tridosha shamak
8.	Gambhari fal	Madhur Kashay	Guru, Snigdha	Madhur	Shita	Jwaranghna (B.P)	Vata pitta shamak
9.	Draksha	Madhur Kashay	Guru, Mridu, Snigdha	Madhur	Shita	Jwaranghna (B.P)	Vata pitta shamak
10.	Parushak	Madhur	Snigdha	Madhur	Shita		Vata pitta shamak

Table 9: Dravya Used in Kaphajwara

Sr.no.	Dravya	Rasa	Guna	Vipaka	Virya	Karma related to disease	Dosha shamkta
1.	Brihati	Katu, Tikta	Laghu, Ruksha, Tikshna	Katu	Ushna	Jwara, Agnimandyajita (B.P)	Kapha, Vata
2.	Kantakari	Katu, Tikta	Laghu, Ruksha, Tikshna	Katu	Ushna	Jwaranihanti (B.P)	Kapha, Vata
3.	Patha	Tikta	Laghu, Tikshna	Katu	Ushna	Jwaraghna (B.P)	Kapha, Pitta
4.	Indrayava	Tikta, Katu	Laghu, Ruksha	Katu	Sheeta	Jwaraghna (B.P)	Kapha, Pitta
5.	Patol	Tikta	Laghu, Snigdha	Katu	Ushna	Pachan, Jwarahanti (B.P)	Tridosha
6.	Kiratatikta	Tikta	Laghu, Ruksha	Katu	Ushna	Jwaraghna (B.P)	Tridosha shamak
7.	Kutaki	Tikta	Laghu. Ruksha	Katu	Sheeta	Jwarapaha (B.P)	Kapha, Pitta
8.	Pippali	Katu	Laghu, Snigdha, Tikshna	Madhur	Anushna	Jwarahari (B.P)	Vata, Kapha
9.	Kushtha	Tikta katu Madhur	Laghu, Ruksha, Tikshna	Katu	Ushna	-	Kapha vata shamak

CONCLUSION

Hence analysis of pathogenesis on basis of Guna aids selection of *Dravya* on basis of *Guna*.

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