



ISSN 2456-3110

Vol 4 · Issue 5

Sept-Oct 2019

Journal of **Ayurveda and Integrated Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Charaka
Publications

Indexed

A study on *Nidana* and *Chikitsa* of *Mootravaha Sroto Dushti Vikara* with *Ahara Vidhi* of *Charaka Samhita*

Dr. Kaveri Hiremath¹, Dr. Savita Sajjan², Dr. Vinay Hiremath³, Dr. J. R. Joshi⁴.

¹Post Graduate Scholar, ²Associate Professor, ³Assistant Professor, ⁴Professor & HOD, Department of PG Studies in Samhita Siddhant, Ayurveda Mahavidyalaya, Hubballi, Karnataka, INDIA.

ABSTRACT

In the present modern life style, we do not take care of our health and the consequences of our eating habits and other styles of life, which are harmful for us. *Ahar Vidhi Vidhan* described in our classics which are the foundation of dietetics. Which indicates the method of *Ahara*, these are *Ushna*, *Snigdha*, *Matravat*, is consumed after the digestion of previously ingested food, *Virya Avirudha Ahara*.^[1] Any slight disturbance at the level of *Mootravaha Srotas*, either structurally or functionally leads to *Sammurchana* of *Dosha* and *Dushya*^[2] and as a result disease manifests inside the body. Handling the faulty dietic habits, diseases may be originated and aggravated. To study the effect of *Ahara Vidhi* in detail with correlation with *Mootrvaha Sroto Vikaras* in this literary study. Thus properly convincing about the importance of *Ahara* rules to prevent from diseases is very necessary in present situation of time.

Key words: *Ahara*, *Ahara Vidhi Vishesayatana*, *Mootravaha Srotos*, *Dusti*, *Chikitsa*.

INTRODUCTION

Charaka while explaining the importance of *Ahara* states that 'Food sustains the life of all living beings. All living beings require food complexion, clarity, good voice, longevity, geniusness, happiness, satisfaction, nourishment, strength and intellect are all maintained by the food.

Human needs a wide range of nutrients to perform various functions in the body and to lead a healthy life.

The wholesomeness depends upon the variation in dose, time, method of preparation, habitat, and

constitution of body, disease and the age of an individual (Ca. Su. 25/31). Due to the above reason ayurvedic classics have laid down some examination methods, rules and regulations for taking diet. These 8 factors are mentioned by *Acarya Charaka* in *Vimana Sthana* 1st chapter as – 1) *Prakrti* 2) *Karana* 3) *Samyoga* 4) *Rasi* 5) *Desha* 6) *Kala* 7) *Upayoga Samstha* 8) *Upayoktr*. These are the 8 factors, which are most important from the preventive and curative aspect of health. *Pathya* term is mostly related to the diseased condition (*Aturavastha*), which is varies as per the *Vaya*, *Desa*, *Prakrti* of individual. It is also comfortable to mind. The *Upayoga Samstha* comprises the dietetic rules.

Any slight disturbance at the level of *Srotas*, either structurally or functionally leads to *Sammurchana* of *Dosha* and *Dushya* and as a result disease manifests inside the body in the form of four varieties of srotodusti - *Atipravrutti*, *Sanga*, *Siragranthi* and *Vimargagamana*.^[2]

Researches and experimental studies have contributed many newer drugs in this regard. Many *Dravyas* perform varied actions in the urinary system. Drugs like *Gokshura* act as both a *Mutrala* and

Address for correspondence:

Dr. Kaveri Hiremath

Post Graduate Scholar, Department of PG Studies in Samhita Siddhant, Ayurveda Mahavidyalaya, Hubballi, Karnataka, INDIA.

E-mail: hiremath10kaveri@gmail.com

Submission Date: 18/09/2019

Accepted Date: 23/10/2019

Access this article online

Quick Response Code



Website: www.jaims.in

Published by Maharshi Charaka Ayurveda Organization, Vijayapur, Karnataka (Regd) under the license CC-by-NC-SA

an *Ashmarighna*. *Punarnava* has diuretic and hepatoprotective^[3] actions.

REVIEW OF LITERATURE

Explanation of Ahara Vidhi according to Charak Samhita

Wholesome diet is prime cause for the growth and development of the body, on the contrary, unwholesome diet causes several diseases. Wholesomeness of *Ahara* is varies as person to person. If the food is not taken at all, or if taken in less quantity, due to the lack of *Indhana*, the *Agni* starts digesting the *Dhatus* of the body. Progressively, the *Dhatus* get depleted and the *Dosas* become aggravated, ultimately, resulting in the diseases. The lack of nourishment leads to *Dhatuksaya*.^[4]

Mutravaha Srotas

The *Srotas* is derived from the root "Sru" *Dhatu*. The meaning of "Sru" is exudates or oozes or filter. *Acharya Charaka* has given the definition of the word *Srotas* as "Sraanat Srotansi" it means something to pass gently through or something oozes out. The concept of the urinary system is explained under the *Mootravaha Srotas*, in *Ayurveda*. *Acharya Charaka* gives utmost importance to *Swasthya* which can be understood from following verses, Leave all other things & first give attention towards equilibrium of your body. In any research work, the prime aim is to support, modify & advance the existing trends of knowledge & confess them after proper critical study. Healthy individuals as well as diseased persons should observe the *Aharavidhi*, even while using the food articles which are most wholesome by nature. Means these rules are not useful for all types of persons (*Prakriti*).^[8] A food article which is by nature wholesome to one may not be useful for some individuals. If the *Ahara*, *Vihara* and *Aushadha* creates wholesomeness in body as their final outcome then they should termed as *Satmya*. It can be correlated with *Prakriti* as below. One has to think whether *Ahara* and *Vihara* are suitable or not before indulging in them, *Acharya Charaka* has narrated this in the context of *Satmya*.

Food taken only two times daily is the ideal for an average person. They should not take food within three hours after the last meal nor starve for more than six hours. Food should be taken in proper place equipped with all the accessories, without talking and laughing, with concentration of mind and paying due regard to oneself.^[9]

Ahara is not only needed for the continuity of life, but for *Bala*, *Varna*, and *Upachaya* etc. also. The proper diet, taken in proper manner can lead to better health. In the present study each factor of *Ahara Vidhi Vidhana*.^[10]

1. "Ushnam Ashniyat" |

The qualities that are achieved by taking hot food are as follows,

- By taking hot food, *Vata Anulomana* is achieved.
- *Pitta* gets stimulated and secreted, thereby increasing *Agni* or power of digestion.
- *Kapha* in oral cavity i.e., *Bodhaka* is secreted to acknowledge proper taste of food. *Agni* gets activated and the digestion process is completed in proper time. This logic can be supported by modern physiology. Nowadays, fast food can be considered as *Ushnikritam Punah Punah*. It becomes *Vidahi* and causes the unwholesome effects mentioned above. Even the people, who carry tiffins for convenience at their working place, lack the *Ushna Ahara*. The specific sequence of *Ahara Vidhi Vidhana* is also very suggestive as well as practically important. *Ushnam* is the first *Vidhana*. So, besides the whole meal being *Ushna*, it should also begin with *Ushna Anna*. It stimulates a profuse flow of saliva and gastric juices for the next coming items. In Hotels also, the menu cards always start with the list of "Appetizers", or "Starters" and always soups are ordered first, not the ice creams.

2. "Snigdham Ashniyat" |

The qualities achieved by eating unctuous food are, Here, *Snigdha* term does not mean exactly *Snehadravyas* like oil or ghee only, but also *Godhuma*,

Shali etc. are advised as *Snigdha*. Again the *Doshic* condition is *Vata* increased, *Pitta* increased and *Kapha* decreased.

- By taking unctuous food, obviously *Vata* is alleviated (*Anulomana*)
- For *Agnideepan*, *Sneha* is required as is seen practically in the outer world, as well as in body.
- Due to *Kledana* property, *Kledaka Kapha* gets stimulated which helps in *Madhura Avasthapaka* of food. Also *Bodhaka Kapha* is secreted which aids to feel the proper taste (*Ruchi*). Because of above properties, *Snigdha Dravya* promotes the first *Avasthapaka - Madhura* and therefore the above mentioned qualities like increase in *Bala*, *Varna*, *Shareera* and power of sense organs etc. are achieved, which rejuvenate the body by decreasing the speed of aging process (*Jara*).^[11]

3. "Matravat Ashniyat"

Food taken in optimum quantity needed is termed as *Matravat*. Ayurveda believes that every human being is unique and different from others; hence the needs for everything are different from one to another. The hunger or the quantity of food needed also differs from one person to other. So, it is not possible to decide a specific quantity of food, which will be applicable to all. Besides the *Prakruti* of human beings, the nature of food items is also variable.

Charaka Samhita as well as all the texts has given due importance and a lot of explanation regarding "*Matra*". *Charakacharya* had described a whole chapter for it. From the Ayurvedic point of view, this much description is sufficient to stress the importance of the optimum quantity of food. A principle for the *Matravat Ahara* given by *Acharya Charaka* is '*Ahara Matra Tu Agni Bala Apeksini*' means always to have the food as per the power of digestion.

'*Matra*' is dependent on many other factors. It also has a psychological aspect. In normal condition of *Mana* and *Buddhi*, the proper quantity of food is consumed, but in the psychologically disturbed conditions, always overeating or less eating tendency

is observed. Disturbed mind disturbances in food quantity.

4. "Jirne Ashniyat"

The next diet should be taken only after the proper digestion of previous food. All the ancient *Acharyas* have described the benefits of '*Jirna*'. Besides this, many have mentioned about the proper '*Kala*' for food intake. Ayurveda had given much important knowledge regarding this subject, like when to take food and why? When not to take and why? etc. Ayurveda believes in two aspects of *Kala*, *Nityaga* and *Avasthika*. In *Rutucharya*, specific food items and specific *Gunas* are indicated. e.g., in *Grishma Ritu*, *Sheeta Guna* is advisable while *Ushna* is indicated for *Hemanta* and *Shishira*.

All the classics, including *Vedas*, have mentioned two *Kalas* for meals, viz. *Sayankala* and *Pratah Kala*. *Kshudha* is considered as one of the *Adharaniya Vegas*. *Udirana* as well as *Dharana* of these *Vegas* is contraindicated by our science.

These days, *Ajirna Bhojana* and *Kshudha Vegavarodha* (not taking food even after *Jirna Ahara*) both these conditions can be observed separately as well as combined.

Due to this *Kshudha Vegadharana*, the symptoms like *Karshya*, *Vaivarnya*, *Dourbalya*, *Angamarda*, *Aruchi* and *Bhrama* are observed. Hence *Acharya* had included this important and wide but perfect term in the *Ahara Vidhi Vidhana*.^[12]

5. "Virya Aviruddham Ashniyat"

Articles of diet that are opposite to the body elements tend to disagree with the system and they are termed as '*Viruddha Ahara*'. Some dietary articles have same properties, but still after combination their action becomes antagonistic. All these types are included in *Ahara Vidhi Vidhana* and contraindicated for the achievement of better health as well as prevention of many diseases.^[13]

6. "Ishte Deshe, Ishta Sarva Upakaranam Ashniyat"

To eat in a congenial place provided with all the necessary apparatus is needed for sound

psychological condition during meals. Otherwise the unpleasant place and atmosphere can lead to the disturbed mind (*Manovighata*). *Ishta* term suggests favoured, beloved, liked, etc. Not only favoured but also beneficial is expected by the term *Ishta*. Though this is a relative term changing with every individual, generally a pleasant atmosphere is expected while eating.

7. "Na Atidrutam Ashniyat"

The food when eaten with hurry violates its normal route that can be understood by an example i.e. "Hikka". The *Annaja Hikka* is the best example of 'Vimargagamanam'. Due to hurry, *Vata* gets stimulated which misleads the food, producing the symptoms like 'Hiccup'. Food eaten with appetite and pleasure is normal and useful, while food eaten to order, or for the sake of convenience becomes harmful for the health.^[14] Proper time and due attention should be given to the meals along with proper chewing of the food.

8. "Na Ativilambitam"

Food should not be taken too leisurely, Persons who eat too leisurely, naturally tend to eat more, still satiety cannot be achieved. No objective parameters can be applied for the time fixation of meals.

The people under tension or any worries who are involved in various thoughts are not aware of their speed of eating. Some eat extreme hurriedly and some too leisurely. Both the things are not beneficial for the health.

9. "Ajalpan, Ahasan, Tanmana Bhunjita"

Food should be eaten without much talking and laughing. This is the opinion different from that of *Acharya Charaka's*. The most important statement is that the food should be eaten with enough concentration towards it as well as towards the eating process. The secretion of digestive juices gets disturbed and finally the system also gets affected which affects body as well as mind.

8. Upayokta

It means the person who takes food. He is the main responsible for the wholesomeness by the habitual

intake of things. These eight factors are especially associated with useful and harmful effects and they are related to one another. *Acarya Charaka* specifies the quantity of food according to its quality. If the food article is heavy (*Guru*), only three-fourth or half of the stomach capacity is to be filled up.

Health crisis is one of the prime concerns of mankind. Ayurveda also gives vital importance to *Arogya* which is the key for getting *Chaturvidha Purusharth*. *Acharya Charaka* gives utmost importance to *Swasthya* which can be understood from following verses, Leave all other things & first give attention towards equilibrium of your body.^[15]

DISCUSSION

Atharva Veda, upon which the Ayurveda is based, has descriptions regarding the urinary organs such as "Gavini", "Basti" with physiological aspects of *Dharana* and *Poshana* being described. In *Atharva Veda*, the references in relation to *Mutrakrucchra* are beautifully presented in short Sutras.

In *Dhanwantari Samhita* a separate chapter has been attributed for the anatomy of "Mutravaha Srotas" & physiology of urine formation and also the diseases like *Mutrakricchra*, *Mutraghata* and *Ashmari* etc. *Pratilomagati* of the *Vayu (Apana)* leads to various disorders of *Basti* like *Mutrakrucchra*, *Mutraghata*, *Prameha*, *Shukradosha* and *Mutradoshas*. In *Mutrakrucchra Pratishedhaniya Adhyayam*, description of eight types of *Mutrakrucchra* including their *Chikitsa* is available.^[18]

The huge knowledge of urinary medicines and surgical procedures, present in Ayurveda can definitely bring out a revolutionary change in modern discipline of medical science.

1. *Ativyayama* - Excessive Exercises.
2. *Teekshna Aushadha* - strong potential drugs.
3. *Rukshya madya prasanga* - Excessive indulgence of raw alcohol.
4. *Nityadrutya prusthayanat* - Riding on the back of fast moving Vehicles and animals.

5. *Anupamastya* - Ingestion of flesh of wet landed animals and fishes.

6. *Adhyashana* - Eating again before digestion of previous food.

7. *Ajeernat* - Indigestion.

In addition to the above factors the causes which are responsible for *Dushti* of *Mutravaha Srotas* are also may be considered as *Nidana* of *Mutraghata*;

CONCLUSION

A proper, skilful and optimum use of *Ahara*, leads human body to maintain its integrity, being enriched with *Bala*, *Varna* and *Upachaya*, till full length of life, provided the person concerned does not get involvement in the regimen detrimental to health. Ayurvedic dietetics does not follow the modern norms of fixing a constant amount of *Ahara* for all individuals in general but instead relies on the status of *Agni Bala* for each and every individual. *Ahara* is the *Samavayi Karana* of health and diseases. *Ahara Vidhi Vidhana* being *Karma* can be considered as *Asamavayi Karana* for health and diseases. Hence both - *Ahara* and *Vidhi* are equally important. *Ahara Vidhi Vidhana* is important regimen, it can be included under "*Ahara Vidhi Visesa Ayatana*" which gives holistic approach of *Ahara*. The classical sequence of *Ahara Vidhi Vidhana* is also important practically. The meals should start with *Ushna Ahara*, followed by *Snigdha Padartha*.^[22] All the statements in *Ahara Vidhi Vidhana* show their effect on mind and body, but *Ushna*, *Snigdha*, *Matra*, *Virya* are more related to physiology, while *Ishta Desha*, *Ista Upakarana*, *Ati Druta Bhojana*, *Ajalpan*, *Ahasan* are more concerned with psychology. *Nitya Sevaneeya Ahara Dravyas* like *Yava Godhoom*, *Mugdha*, *Saindhava Lavana*, *Amalaka*, *Paya Jala*, *Madhu*. All these *Ahara Dravyas* having the quality of *Singdha*, acts as *Vatahara*, *Vatanulomana Karma* and also brings *Sthirata* to *Shareera*. Hence it helps as *Swasthyam Yenanu Vartete* and *Ajatanam Vikaranam Anupatkaraha*. *Pathyaapatya Ahara* and *Vihar* also helps in preventing and curing the *Mootravasroto Dushti Vikara*. *Vice Varsa Rutu Satamyahara*, *Vihara* helps in maintaining the health and preventing

Mootravasroto Dushti Vikaras. Improper dietary habit is primary reason for the increasing trend of health disorders in current era. Intake of frozen, canned, processed food play an important role. So there is need to awake the people about the importance of rules dietic codes. According to *Charaka Samhita*, processing of substances which leads to alteration in the inherent properties of substances is known as *Sanskara*.^[23] Diet is considered as basic most cause of life. Not only diet but also method of food intake has an important role in the continuity of healthy life. The rules and methods of diet intake are mentioned in *Charak Samhita* as *Ashta Ahara Vidhi Visheshha Ayatanani*. The application of these rules is effective in maintenance of health as well as in the curative aspect for many diseases. In the present modern lifestyle we do not take care of our health and the consequences of our eating and drinking habits and other styles of life. It is very important aspect regarding dietetics that when to take food. Many diseases can be prevented arising merely due to faulty dietary habits. Ayurveda also recommended that warm water is good for digestive health. Thus warm water has medicinal properties other than as normal drink. In this way healthier eating habits may help to lower the risk for many health problems.^[25] Pure diet in the form of balanced diet; Pure body with moderate exercise; Pure mind with stress management; Pure devotion in terms of Spiritual health that helps our body immunity to build up and prevent human beings from various consequences which comes in the form of Life style disorders.^[26] The *Ahara* consumed by the individual has its effect in the formation of *Poshaka* and *Kitta Bhaga*. The *Vikruti* in the *Mala* is having direct influence by the *Ahara* we consume. *Ahara* has a gross in the process of health and disease.

REFERENCES

1. Agnivesha, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, Acharya Yadavji Trikamji editor, edition 2009, Chaukhamba Orientalia Varanasi, Chikitsa stana chapter 15/38-40,.2,pg 457-58.

2. Agnivesa, Charaka Samhita, elaborated by Charaka & redacted by Drdhabala, edited with Charaka-Chandrika hindi commentary by Dr. Acharyai, Vidyadhar shukla, Prof. Ravi dutta Tripathi edition 2012, volume 2, vimana stana stana, 5th chapter, sloka 24, Chaukhambha Sanskrit sansthan Varanasi, Pp- 999, page no.- 122.
3. Agnivesha, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, Acharya Yadavji Trikamji editor, chikitsa sthana 26th chapter, sloka no 40-43, 2009 edition, Varanasi, Chaukhamba Orientalia. p.617. Pp.738.
4. Agnivesha, Charaka, Dṛuḍhabala, Charaka Saṁhita. Ayurvedadipika commentary by Shri Cakrapaṇidatta. Edited by Vaidya Yadavji trikamji acharya. Reprint edition. Varanasi: Chaukhambha surbharati prakashan; 2012.
5. Sushruta. Sushruta Saṁhita. Nibandhasangraha commentary of shri Dalhanacharya and Nyayachandrika panjika of Shri Gayadasacharya on Nidanasthana. Edited by Vaidya jadvji trikamji acharya and Narayan ram acharya kavyatirtha. Reprint edition 2014. Varanasi: Chaukhambha orientalia Varanasi.
6. Agnivesa, Charaka Samhita, elaborated by Charaka & redacted by Drdhabala, edited with Charaka-Chandrika hindi commentary by Dr. Acharyai, Vidyadhar shukla, Prof. Ravi dutta Tripathi edition 2012, volume 2, vimana stana stana, 5th chapter, sloka 26-28, Chaukhambha Sanskrit sansthan Varanasi, Pp- 999, page no.- 124.
7. Vagbhata, Astanga Hrudaya, with commentary of Sarvanga Sundara and Ayurvedarasayan of Arundatta and Hemadri respectively, Bhisagacharya HarishastriParadkar Vaidhya editor, 2006, Varanasi, Chaukamba krishnadas academy. Shareera sthana 4/10 pg no.410, Pp.956.
8. Agnivesha, Charaka, Dṛuḍhabala, Charaka Saṁhita. Ayurvedadipika commentary by Shri Cakrapaṇidatta. Edited by Vaidya Yadavji Trikamji acharya. Reprint edition. Varanasi: Chaukhambha surbharati prakashan; 2012..
9. Agnivesha, Charaka, Dṛuḍhabala, Charaka Saṁhita. Ayurvedadipika commentary by Shri Cakrapaṇidatta. Edited by Vaidya Yadavji Trikamji acharya. Reprint edition. Varanasi: Chaukhambha surbharati prakashan; 2012.
10. Agnivesha, Charaka, Dṛuḍhabala, Charaka Saṁhita. Ayurvedadipika commentary by Shri Cakrapaṇidatta. Edited by Vaidya Yadavji Trikamji acharya. Reprint edition. Varanasi: Chaukhambha surbharati prakashan; 2012. 92. Nicholas AB, Nicki R. Colledge & Brian R. Walker, Hunter John AA, Davidson's Principles & Practice of Medicine, Edn 20, published by Churchill Living stone, Elsevier, 2006, 481-485, 510-511.
11. Agnivesa, Charaka Samhita, elaborated by Charaka & redacted by Drdhabala, edited with Charaka-Chandrika hindi commentary by Dr. Acharyai, Vidyadhar shukla, Prof. Ravi dutta Tripathi edition 2012, volume 2, vimana stana stana, 5th chapter, sloka 23, Chaukhambha Sanskrit sansthan Varanasi, Pp- 999, page no.- 122.
12. Agnivesa, Charaka Samhita, elaborated by Charaka & redacted by Drdhabala, edited with Charaka-Chandrika hindi commentary by Dr. Acharyai, Vidyadhar shukla, Prof. Ravi dutta Tripathi edition 2012, volume 2, vimana stana stana, 5th chapter, sloka 20, Chaukhambha Sanskrit sansthan Varanasi, Pp- 999, page no.- 121.
13. Sushruta, Sushruta Samhita, Nibandhasamgraha commentary of Dalhanacharya and Nyayachandrika Panchika commentary of Gayadasa, editor Yadavji Trikamji Acharya, ed.2014, sharir stana 9th chapter, sloka 7, Chaukhambha Sanskrit sansthan, Varanasi, Pp - 824, page no.- 202.
14. Sushruta; commented by Dalhana and Sri Gayadas; (Ed) Vaidya Yadavji Trikamji Acharya; Sushruta Samhita; Chaukambha Orientalia, Varanasi; 4th edition: 1980; Sharira sthana 4/31, Nidana sthana 9/18 pg no- 358, 303.
15. Sushruta, Sushruta Samhita, Nibandhasamgraha commentary of Dalhanacharya and Nyayachandrika Panchika commentary of Gayadasa, editor Yadavji Trikamji Acharya, ed.2014, sharir stana 9th chapter, sloka 12, Chaukhambha Sanskrit sansthan, Varanasi, Pp - 824, page no.- 207.
16. Agnivesa, Charaka Samhita, elaborated by Charaka & redacted by Drdhabala, edited with Charaka-Chandrika hindi commentary by Dr. Acharyai, Vidyadhar shukla, Prof. Ravi dutta Tripathi, edition 2012, volume 2, shariastana, 6th chapter, sloka 3, Chaukhambha Sanskrit sansthan Varanasi, Pp- 999, page no.- 101.
17. Vagbhata, Astanga Hrudaya, with commentary of Sarvanga Sundara and Ayurvedarasayan of Arundatta and Hemadri respectively, Bhisagacharya

- HarishastriParadkar Vaidhya editor, 2006, Varanasi ,Chaukamba krishnadas academy. Shareera sthana 4/10 pg no.410,Pp.956,
18. Sushruta, Sushruta Samhita, Nibandhasamgraha commentary of Dalhanacharya and Nyayachandrika Panchika commentary of Gayadasa, editor Yadavji Trikamji Acharya, ed.2014, utara stana 59th chapter, sloka7, Chaukhamba Sanskrit sansthan,Varanasi, Pp - 824, page no.- 783.
19. Agnivesha, Charaka Samhita elaborated by Charaka & redacted Dridabala, withAyurveda Dipika commentary by Chakrapanidatta, Acharya Yadavji Trikamji editor, chikitsa sthana 26th chapter, sloka no 35 2009 edition, Varanasi, Chaukhamba Orientalia. P599. Pp.738.
20. Sushruta, Sushruta Samhita, Nibandhasamgraha commentary of Dalhanacharya and Nyayachandrika Panchika commentary of Gayadasa, editor Yadavji Trikamji Acharya, ed.2014, utara stana 59th chapter, sloka9-10 , Chaukhamba Sanskrit sansthan,Varanasi, Pp -824, page no.- 783.
21. Agnivesha, Charaka Samhita elaborated by Charaka & redacted Dridabala, withAyurveda Dipika commentary by Chakrapanidatta, Acharya Yadavji Trikamji editor, nidana sthana 26th chapter, sloka no 40-43,2009 edition, Varanasi, Chaukhamba Orientalia. p.617. Pp.738
22. Sushruta, Sushruta Samhita, Nibandhasamgraha commentary of Dalhanacharya and Nyayachandrika Panchika commentary of Gayadasa, editor Yadavji Trikamji Acharya, ed.2014, utara stana 58th chapter, sloka3-4, Chaukhamba Sanskrit sansthan,Varanasi, Pp - 824, page no.- 783.
23. Vruddha Jeevaka, Kashyapa Samhita (1998), Rev Vatsya with Vidyotani Hindicommentary by Satyapala Bhisagacharya,chikitsa sthana 7th sloka no 23 2006,Varanasi,Chaukambha SanaskritSansthan,p.120, Pp.364
24. Sushruta, Sushruta Samhita, Nibandha samgraha commentary of Dalhanacharya and Nyayachandrika Panchika commentary of Gayadasa, editor Yadavji Trikamji Acharya, ed.2014, utara stana 59th chapter, sloka33-34 , Chaukhamba Sanskrit sansthan,Varanasi, Pp -824, page no.- 783.

How to cite this article: Dr. Kaveri Hiremath, Dr. Savita Sajjan, Dr. Vinay Hiremath, Dr. J. R. Joshi. A study on Nidana and Chikitsa of Mootravaha Sroto Dushti Vikara with Ahara Vidhi of Charaka Samhita. J Ayurveda Integr Med Sci 2019;5:255-261.

Source of Support: Nil, **Conflict of Interest:** None declared.
