A case control study on Asheelaneeya Dravya Dadhi and its role as Nidana of Mukhapaka with special reference to Karya Karana Siddhanta

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ABSTRACT

Many things in the universe including the creation itself happens due to the "cause and effect" relationship is called Karana. Ayurveda is a science which cures the disease, it also helps in the prevention of diseases. According to our Acharya's 'Dadhi' (curd) is Asheelaneeya Dravya. Dadhi is most common food content of Indian diet. Dadhi by its nature Amla-Rasa, Amla-Vipaka, Guru-Guna, Ushna-Virya and is Abhishyanda Karaka. It should not be consumed during Vasanthan, Greeshma and Sharad Rutu. It should not be taken at night, which is the Nidana (Karana) for the manifestation of the Vyadhi (Karya). Hence the present retrospective case control study was taken to imply the Karya Karana Siddhanta with special reference to Dadhi as Nidana in the manifestation of Mukhapaka. Objectives: To study the implication of regular indulgence of Dadhi and to identify and comprehend the role of Dadhi as one of the important Nidana for Mukhapaka. Results: Results were drawn based on an observational study and Statistical analysis by Chi square test and Odds ratio. It shows highly significant results. Interpretation: This Case Control Study reveals that, regular consumption of Dadhi, could be risk factor for Mukhapaka. After discussing about types of the Dadhi and its properties, conclude that Dadhi has to be consumed by taking into account the type of Dadhi and individual's own Prakriti. Conclusion: Pitta Pradhanaka Prakriti persons are more susceptible to Mukhapaka. After discussing about types of the Dadhi and its properties, it can be concluded that Dadhi has to be consumed by taking into account the type of Dadhi and individual's own Prakriti.

Key words: Asheelaniya, Dadhi, Mukhapaka, Karya, Karana, Siddhanta.

INTRODUCTION

Ayurveda is much systematized science of knowledge based on sound foundation of its basic principles and a very logical as well as rational, practical thinking process. It is the root of most ancient philosophies and alternative medicine. It is a science that imparts all the knowledge of life. It defines health and factors responsible for its maintenance and promotion. Health is essential for enjoyment of all the worldly pleasures in a righteous matter and in attainment of salvation. Ayurveda uses them in the form of Siddhantas for maintaining health of the individual and to mitigate the disease of the Rogi as the main aim of Ayurveda is 'Svasthasya Swasthya Rakshanam and Aturasya Vikara Prashamanam'.

The Siddhantas which are explained in Ayurveda are in Sutra form. To apply these Siddhantas in present era it is necessary to know the methodology by which these Siddhantas were postulated. Darshanas are the keys to decode these Siddhantas and to interpret them in a correct way. Ayurveda has philosophical background. In Ayurveda Karya Karana Siddhanta is having more importance as the Rognopattika, Roga Prashamon and maintenance of Arogya are based on Karya Karana Siddhanta. Ayurveda gives clinical importance to Karya Karana Siddhanta.
In disease manifestation, *Mithya Ahara* which is the *Nidan* or *Hetu* is the *Karana* for the manifestation of the disease (*Karya*).

Many things in the universe including the creation itself happens due to the "cause and effect" relationship, which is called *Karya Kaaarana Siddhanta*. *Ayurveda* not only cures the disease but also helps in the prevention of diseases. The inevitable and unexceptional (*Nirapavada*) relation between *Karana* and *Karya* was the first principle accepted in *Ayurveda*, on which the whole epitome of *Ayurveda* is standing upright. *Ayurveda* is the outcome of the quest i.e., what is the cause of suffering and how it can be solved? *Acharyas*, gathered in a meeting to search out the causes and their remedies for the sufferings. Thus in *Ayurveda* we can find vivid description of this theory, which is regarded as *Sarvatantra Siddhanta*. A demonstrated truth established after several examination and reasonings is known as *Siddhanta*, *Sarvatantra Siddhanta* is called truth common to all scriptures. The causative factors leading to the manifestation of disease, to isolate these causative factors, cures the diseases.

*Ayurveda* maintain the health of a person through the basic regimens. In classics there is an elaborate description regarding *Dinacharya*, *Rutucharya*, *Sadvritta Palan* etc. In their different contexts. *Ayurveda* had very good vision through which they observed various phenomena in nature and tried to understand the logic behind them. In *Ayurveda* actions or phenomena are termed as *Karya* whereas their responsible factors are called as *Karana*.

Our *Acharya*’s explained *Ahara Dravya Sevan Krama* according to *Rutu*. If we are consuming same diet for all season’s it may cause diseases, If we follow appropriate knowledge which our *Acharya* mentioned in classics, then we get *Swasthavastha* according to *Acharya* common food content of Indian diet. *Dadhi* by its nature is having *Amlarasa*, *Amlavipaka*, *Guruguna*, *Ushnaviryaa* and is *Abhishyanda Karaka*. *Dadhi* should not be consumed during *Vasantha*, *Greeshma* and *Sharad Rutu*. *Dadhi* should not be taken at night. It is invariably harmful in diseases caused by the vitiation of *Rakta*, *Pitta* and *Kapha*. *Dadhi* is the *Mitya Ahara* in the following condition, which is the *Nidan* or *Hetu* (*Karana*) for the manifestation of the disease (*Karya*) vitiation of *Dooshya* (*Dosa Vai.shamya*). This is *samavayi Karana* for *Vyadhi Utpatti*. *Mithya Ahara* is the *Nimitta Karana* which is one of the cause for the Vitiation of *Dosa*. *Vyadhi Utpatti* is the *Karya*. *Shonita* gets vitiated by the intake of *Dadhi* in various *Rutus*. The following diseases occur due to the vitiation of *Shonita* these are ‘*Makhapaka’* *Akshiraga*, *Putigrana*, *Asyagandhita*, *Gulma*, *Upakusha*, *Visarpa*, *Raktapitta Pramilaka*, *Vdradi*, *Rak tameha*, *Pradara*, *Vatashonita* etc. *Mukhapaka* (Stomatitis) is most common disease of oral cavity and can occur anywhere in the mouth, including the inside of the *Kapola*, *Dantamoola*, *Oshtha*, *Taalu* and *Jivha*. It can disrupt a person’s ability to talk, eat and sleep.

This is an Observational study to attempt basic issues of susceptibility and prevention. This work focusses on highlighting the ancient wisdom related to the knowledge of cause and effect relationship. *Ayurveda* tells that the best and easiest way of treating any disorder is *Nidana Parivarjana* (*Nidana-Kaaraana*) or isolation of causative factors which causes the disease (disease being the *Karya* or effect). Here is an attempt to understand the specific *Nidana ‘Dadhi’* developing specific disease *Mukhapaka*. We are thousands year away from the time when *Ayurveda* was practiced uniquely. The *Siddhantas* of this science then & now are the same. These *Siddhantas* are too revised in the context of modern lifestyle.

To maintain the health of healthy person is main the main goal of *Swasthavritta*. The branch parallel to *Swasthavritta* is ‘Preventive & Social Medicine (PSM)’ which is now considered to be one of the important branches in the modern medicine. *Swasthavritta* mainly emphasizes on following a proper routine regime as well as seasonal regime. The ultimate aim of any medical science is for attainment of level of health, which enables every individual to lead socially and economically productive life. In this regard *Ayurveda* stands first, as it is the science, which primarily aims at
preservation of positive health. The potential causes that makes a person ill are Trividha Hetu i.e., Heena, Mithya, Atiyoga of Artha, Kala and Karma.

Among various Mukha Rogas, Mukha Paka is considered as Pittajananatmaja and Raktapradoshaja Vikara, characterized by Vedana Yukta Vrana inside the Mukha Kuhara. Nearly 20% of the population is suffering with this problem. The Lakshanas of Mukha Paka can be correlated to a clinical entity "apthousulcer" (recurrent ulcerative stomatitis) explained in the contemporary medical science, which is also characterized by painful superficial ulcers in the movable mucosa of the mouth with recurrent episodes. Mukhapaka is neither a serious disorder nor one that can be dismissed as cursory. It is not life threatening, but at the same time it can be crippling by grossly disturbing the individual's life style. Hence the present retrospective case control study was taken to imply the Karya Karana Siddhanta with special reference to Dadhi as Nidana in the manifestation of Mukhapaka.

OBJECTIVES OF THE STUDY
1. Detailed study on Karya Karana Siddhanta to understand its role in Rogotpatti.
2. To study the implication of regular indulgence of Dadhi and to identify and comprehend the role of Dadhi as one of the important Nidana for Mukhapaka.

METHODOLOGY

Literary Source: Classical text books from college library. Data from authenticated magazines and journals and related source of data from authenticated website.

Materials required for the study

Group A - The sample of 30 diagnosed patients of Mukhapaka were selected for study.
1. The patient diagnosed as Mukhapaka based on the diagnostic criteria.
2. Were willingly to participated in the study, fitting in to the inclusive criteria, were selected incidentally from OPD and the monthly camps conducted by Ayurvedic medical college and research centre.

Group B - The sample of 30 Healthy individuals were selected.

Study Design
1. Sample Size - 60 (Pilot study - It was trial before Starting Research work.)
2. Study Design - Both exposure and outcome have occurred before the start of the study. Study proceeds backward from effect to cause. Uses a control group to support an inference. In above particular region so sample size is preferred to assess the results as per statistics.

3. Groups - Two Group: Group A - Case group, Group B - Control group
4. Sampling Technique - An Observational Case Control Study

Statistical Analyses
Chi Square test and Odds ratio which ever required Samples are divided in two groups, according to Inclusion criteria to observe actual effect of Dadhi as cause for Mukhapaka. In this study it was observed that age factor, Prokruti, Agni, Quality, Quantity and Time of Curd consuming of Person.

Group A
A) Inclusion Criteria
1. Patients were having classical symptoms of Mukhapaka.
2. Patients between 16 to 70 years of age irrespective of gender, religion and socio-economic status.

B) Exclusion Criteria
1. Patient suffering from any systemic disorders.
2. Patient suffering from CA of oral cavity, who wear Dental braces (Dentures) and toothache.
3. Patient suffering from Immuno-compressed diseases and patient who were on long-term medication.
4. Pregnant and Lactating women were excluded.

**Group B**

Healthy Volunteers between 16 to 70 years of age irrespective of gender, religion and socio-economic status.

**Diagnostic Criteria**

**Selection of cases:**

The case for the present study was defined as a Mukhapaka diagnosed case with no complication or no other co-existing significant illness. For every prospective volunteer [Case and Control] coming under the inclusion criteria.

**Subjective parameters**

1. **Ragata** (Redness)
2. **Sphota** (Mouth ulcer)
3. **Ruja** (Pain)
4. **Daha** (Burning Sensation)
5. **Toda** (Itching)

**Objective Parameters**

1. **Ragata**
2. **Sphota**

This was an Observational Retrospective Case Control Study

**Review of Literature**

Siddhanta is the foundation stone of other basic principles of Ayurveda. This Siddhanta is also applicable in the etiopathogenesis and principles for the management of diseases. Our Acharya’s explained Aahar Dravya Sevana Krama according to Rutu. The theory which establishes the relation between Karya and Karana, causative factors leading to the manifestation of a disease. Karya Karana Siddhanta is an universal principle mainly explained by Darshana and accepted by Ayurveda that every Karya has its own specific Karana and all the specific Karana produce the specific Karya. The rules for consumption of ‘Dadhi’ that it should not be taken at night, should not be consumed during Vasanta, Greeshma and Sharad Rutus, and it should not be consumed regularly. Mukhapaka is mentioned under Mukhagata Roga Nidana Adhyaya found to affect the entire cavity of the mouth giving rise to symptoms like Daha, Ragata, Sphota, Ruja, Toda. Case control study involves two populations both exposure and outcome have occurred before the start of the study, the study proceeds backwards from effect to cause it uses a control or comparison group to support an inference.

**Table 1: Rasa, Guna, Virya, Vipaka and Doshagnata of Dadhi**

<table>
<thead>
<tr>
<th>Samhita</th>
<th>Rasa</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Dosha</th>
<th>Guna</th>
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</thead>
<tbody>
<tr>
<td>Charaka</td>
<td>Amla</td>
<td>Ushna</td>
<td>Amla</td>
<td>Vatashamaka</td>
<td>Rohana</td>
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<td>Deepana</td>
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<td>Vrushya</td>
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<td></td>
<td>Brumhana</td>
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<td>Sushruta</td>
<td>Kashya</td>
<td>Anurasa</td>
<td>Madhura</td>
<td>Vatashamaka</td>
<td>Pittavardhana</td>
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<td>Kaphavardhana</td>
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<td>Snigda</td>
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<td>Vrushya</td>
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<td>Mangalya</td>
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<td>Balavardhana</td>
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<tr>
<td>Ashtanga</td>
<td>Amla</td>
<td>Ushna</td>
<td>Amla</td>
<td>Vatashamaka</td>
<td>Pittavardhana</td>
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<td>Kaphavardhana</td>
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<td></td>
<td></td>
<td>Guru</td>
</tr>
</tbody>
</table>

**Table 2: Dadhi Sevana according to Rutu’s**

<table>
<thead>
<tr>
<th>SN</th>
<th>Sevan Kala</th>
<th>Asevana Kala</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Hemanta</td>
<td>Sharad</td>
</tr>
<tr>
<td>2.</td>
<td>Shishira</td>
<td>Grishma</td>
</tr>
<tr>
<td>3.</td>
<td>Varsha</td>
<td>Vasanta</td>
</tr>
</tbody>
</table>
During Uttarayana the seasonal changes in Indian subcontinent is from Shishira (winter), Vasanta (spring) and to Grishma (summer). The period can be compared to mid-January to mid-July, when warmness and dryness in weather increases. It has an overall debilitating effect on environment, to which human being is also a part. During Shishira (winter) season, due to contact of cold air. Dryness & dehydration are more in this Ritu which causes the accumulation of Kapha Dosha in the body. During the Vasanta season, the accumulated Kapha is liquified by the heat of the sun and disturb the power of digestion. The Kapha accumulated in Hemanta and Shishra Rutu, aggravates in Vasanta Rutu and manifests the Kaphaja Vyadhis, if in this Rutu we are consuming Dadhi due to its Guru Guna and Abhishyandi Karak it leads to Agnimandya and causes disease. During Greeshma, the hot temperature of the season evaporates the moisture of the earth by its rays and individual feels weakness during this season. During varsha season, where the power of digestion as well as the body was though already weak. In order to maintain normal power of digestion, one can consume wholesome food. The Sharada Rutu, the Pitta accumulated during the rains, gets generally vitiated. In this season. The Hemanta Rutu, in this season Agni becomes powerful it will digest any type of food.

Table 3: Observation of statistical data

<table>
<thead>
<tr>
<th>SN</th>
<th>Variables</th>
<th>Chi square test</th>
<th>P Value</th>
<th>Statistical Data</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Agni</td>
<td>11.701</td>
<td>0.008</td>
<td>Significant</td>
</tr>
<tr>
<td>2.</td>
<td>Koshta</td>
<td>1.667</td>
<td>0.435</td>
<td>Insignificant</td>
</tr>
<tr>
<td>3.</td>
<td>Prakruti</td>
<td>15.110</td>
<td>0.004</td>
<td>Significant</td>
</tr>
<tr>
<td>4.</td>
<td>Dadhi Sevana regularly</td>
<td>2.500</td>
<td>0.114</td>
<td>Insignificant</td>
</tr>
<tr>
<td>5.</td>
<td>Prataha Dadhi Sevana</td>
<td>13.710</td>
<td>0.008</td>
<td>Significant</td>
</tr>
<tr>
<td>6.</td>
<td>Madhyanahana Dadhi Sevana</td>
<td>2.856</td>
<td>0.058</td>
<td>Significant</td>
</tr>
</tbody>
</table>
Karya mal activities like this is aimed at ruling out Dadhi Karya Karana Siddhanta, observational study to understand the basic concept of explained importance to mitigate the disease. Ayurveda gives clinical Siddhanta’s for maintaining health of an individual, and salvation. Ayurveda uses them in the form of pleasures in a righteous matter and in attainment of Health is essential for enjoyment of all the worldly

**DISCUSSION**

Health is essential for enjoyment of all the worldly pleasures in a righteous matter and in attainment of salvation. Ayurveda uses them in the form of Siddhanta’s for maintaining health of an individual, and to mitigate the disease. Ayurveda gives clinical importance to Karya Karana Siddhanta. Our Acharya’s explained Aahar Dravya Sevan Krama according to Rutu. The study undertaken was conceptual as well as observational study to understand the basic concept of Karya Karana Siddhanta, rules of consumption of Dadhi is an observation point of view the study was aimed at ruling out Dadhi as Nidana of Mukhapaka.

Hence the present retrospective case control study was taken to imply the Karya Karana Siddhanta with special reference to Dadhi as Nidana in the manifestation of Mukhapaka. This is an observational case control study. 'Anything which has a capacity to perform a work or cause an event to happen is called Karana. Karya means any substance which comes into existence. Siddhanta is the conclusion which is established by our Acharya’s after carefully testing in several ways and which is proved with reasoning. Ayurveda enhance the importance of Asheelaniya Aahara Dravya in the maintenance of health as well as prevent of diseases. As per Ayurveda, Asheelaniya Ahara Dravya’s are those food articles which are not suitable for regular use such as Dadhi. Dadhi should not be taken at night. It is in variably harmful in diseases caused by the vitiation of Rakta, Pitta and Kapha. which is the Nidana (Kaarana) for the manifestation of the disease (Karya),[6] Vitiation of Dosha (Dusha Vaishamya). This is Samavayi Karana for Vyadhi Utpatti. Vitiated Dosa get combined with Dushya (Dosa Dushya Sammurchana) this is Asamavayi Karana[10] for Vyadhi Utpatti. Mithya Ahara is the Nimitta Karana which is one of the cause for the vitiation of Dosha. Vyadhi Utpatti is the Karya. Shonita gets vitiated by the intake of Dadhi in various Rutus. The diseases occur due to the vitiation of Shonita,[8] one of them is ‘Mukhapaka’. Among various Mukha Rogas,[9] Mukha Paka is considered as Pittajanatmaja and Rakt Pradoshaja Vikara, characterized by Vedana Yukta Vrana inside the Mukha Kuhara.

**Discussion on disease**

Mukha (mouth or oral cavity) is one of the important part of our body. Digestive system starts from Mukha so it is important to maintain proper oral hygiene for our overall health status. Mukhapaka is curable & not considered threat to life but these ulcers have significant negative impact on the oral health, affecting the quality of life. It also affects normal activities like eating & swallowing. Sometimes brushing & talking also becomes painful. The etiological factor of Mukhapaka can be classified as Aharaja and Viharaja. By intake of Pittakapha Prakopaka, Agnimandayakara
and Raktaprapokapaka Ahara (Dadhi), Kapha and Pitta Dusti occurs and Dushita Rakta interact with Dushita Kapha Pitta finally ascend to Urdhwajatru and get localized in Mukha, which leads to Mukhapaka of symptoms like Ruja, Daha, Sphota, Toda and Ragata.

Discussion on case control study

A case-control study is an epidemiological study design called an observational study. Case-control studies trace backwards from outcome to exposure. Starting with an outcome like disease, a case-control study looks backwards in time for exposures that might have caused the outcome. Case Group - Diseased Group, Control Group - Healthy Group. They can yield important scientific findings with relatively little time, money and effort compared with other study designs.

Discussion on Dadhi

Dadhi (Curd) is one among the foods which is widely used in every household in India. Dadhi (Curd) is a white creamy semi solid substance which is made by fermenting the milk (curdling of milk) at home. Dadhi is also called as Vichitrapratyarbdaka Dravya, which does not act according to Rasapachaka. Dadhi is one of the five elixirs or Panchamrta is often used in Hindu ritual. Preparation of (curd); Dadhi is prepaid by boiling a whole or skimmed milk and adding approximately 2% of culture when the milk is cooled about 37°C degree Celsius using culture. The quality of the Dadhi depends on the starter culture used. Quality of milk and other added things that taste the flavour and consistency of curd depends on the culture used and environmental conditions like temperature, which changes according to season. The Kapha accumulated in Hemanta and Shishra Rutu’s aggravates in Vasant Rutu and manifests the Kaphaja Vyadhis, if in this Rutu, we are consuming Dadhi due it’s Guru Guna and Abhishyandi Karaka it leads to Agnimandya and causes disease. Pitta Rakta Vardaka Swabhava, it is not good for health to take daily. Should take only mix with other substances like Gruta, Sharkara, Madhu, Lavana, Amalaki and Madga Yusha to balance Gunas. All these mixing Dravya are opposite in qualities to curd. So, help in reducing the ill effects of curd. Curd is not good to take at Night and Alone Apart from the qualities there is described beautifully the cautions while using Dadhi (curd).

Discussion on observation

Validation of Questionnaire for reliability and consistency carried out with the following steps;

1. Preparation of questionnaire: A preliminary list of items related to Dadhi and its mode of intake with duration in seasonal as well as daily routine and Dadhi Sevana Niyama were prepared according to classical Samhitas and same was converted into questions and questionnaires are prepared.

2. Expert validation: Expert validation was conducted to explore opinions about the positive and negative aspects of questionnaire and give expert suggestions. Experts were given the questionnaire containing twenty-two questions.

3. Statistical Analysis: The data was computed for Chi square test and P value. Dadhi was cause for Mukhapaka observed on the basis of result using Odds ratio.

4. Pilot Study: necessary information not only for calculating the sample size, but also for assessment of pilot study provides all other aspects of the main study

5. Final reforming the Questionnaire: Final questionnaire contains twenty two questions the questionnaire also contains a copy of confidentiality agreement and brief history of patient

Result

Result for Mondagni, Pittaparakruti, consuming Dadhi at night, consuming Dadhi in Shishira, Vasanta, Grishma, Sharad and Varsha Rutu, consuming curd with milk, salad, rice, chapati, consuming packed and sour curd was found to be statistically significant. Result for consuming Dadhi regularly, frequently, morning, in autumn, in winter, consuming cow curd, buffalo curd, sweet curd, consuming yogurt, shrikhand, sugar, and salt was found to be statistically Insignificant. Significant ratio was found to be more when compared with the insignificant ratio.
CONCLUSION

By an interactive literary review and based on an observational study the following conclusions can be drawn: In this case control study it is proved that, if Dadhi is not consumed as per our ancient rule told by our Acharyas become one of the cause for Mukhapaka. This Case Control Study reveals that, regular consumption of Dadhi, could be risk factor for Mukhapaka. After discussing about types of the Dadhi and its properties, conclude that Dadhi has to be consumed by taking into account the type of Dadhi and individual's own Prakriti. Intake Dadhi to gets its benefits only on proper time and proper Season, mix with other mentioned substances. This work focusses on highlighting the ancient wisdom related to the knowledge of cause and effect relationship. Here is an attempt to understand the specific Nidana 'Dadhi' developing specific disease Mukhapaka. The Sidhanta's of this science then & now are the same. These Siddhanta's are too revised in the context of modern era. The present retrospective case control study was proved that Karya Karana Siddhanta with special reference to Dadhi as Nidana in the manifestation of Mukhapaka.

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How to cite this article: Muttu (Neeta) Kadeangadi, Jagannath C. Huddar, Shilpa Nimbal, Meghavati Awati. A case control study on Asheelaneeeya Dravya Dadhi and its role as Nidana of Mukhapaka with special reference to Karya Karana Siddhanta. J Ayurveda Integr Med Sci 2023;08:22-29. http://dx.doi.org/10.21760/jaims.8.8.4

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