



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

Guru and Shishya: A unique coordinate

Dr. Chaithanya¹, Dr. Venandana², Dr. Chetan M³.

^{1,2}Post Graduate Scholar, ³Professor, Department of Samhita and Siddhantha, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka, INDIA.

ABSTRACT

Ayurveda holds high the unique *Guru* and *Shishya* relationship. The entire treatise is written as the teachings of *Guru* to his disciple. This relationship is aimed at transforming the *Shishya* until he becomes alike the *Guru*. Author of *Charaka Samhitha* enumerates the qualities of a disciple eligible to learn the science and also who should be chosen as a *Guru* in *Vimana-Sthana*. In many other contexts too author has enumerated the qualities of *Agnivesha*, the best among his disciple along with the Ultimate *Guru Punarvasu Atreaya*. All read together gives us the understanding of what should be the conduct, discipline, trust and humility of a disciple towards his teacher and also about the unique coordinate between *Guru* and *Shishya*.

Key words: *Guru, Shishya, Guna.*

INTRODUCTION

The relationship between *Guru* and *Shishya* is called '*Parampara*' because it's continues and unhindered chain of transmission of knowledge to the chosen one of next generation. *Guru* always holds the central position of this tradition and the bond between both is so unique that eventually *Shishya* ends up to be one alike *Guru*. Ayurveda is also one such tradition which holds *Guru* and *Shishya* relationship strong. In every context *Atreya Punarvasu* shows us how the student should behave and *Acharya Agnivesha* reflects a perfect teacher. Along with this, *Shastra* tell us what should be the mindset of a student towards the studies, whom should be chosen as a *Guru* in many a context. The entire treatise teaches you how a

physician should be and what should be the conduct and behavior of a physician.

REVIEW OF LITERATURE

The whole treatise showcases the attitude and dignity the teacher and student hold while learning and teaching. There are many places which elaborate the mindset of the student before asking the question and also of the teacher while answering the doubt. Often they are ignored as the introduction to the chapter or one that needn't to be given much importance, but these instances teach us much about the underlying context and the approach a student need to adopt. This is to rightly place a question before the teacher, so that the student is benefitted the maximum. Our treatise also adopts '*Na Prushtata Guravo Vadanthi Nyaya*'^[1] which explains unless there is an inquisitive query by the disciple, *Guru* is never expected to expound any concept by himself. Unless *Shishya* finds the need to know some concepts and it is placed rightly before the *Guru* understanding the time and situation. *Guru* never reveals anything to the *Shishya*. Every chapter starts with such a query by the disciple and followed by the explanation by the *Guru*.

Ayurveda is a science which emphasizes the need to learn under the guidance of an able *Guru*; *Charaka Samhitha* elaborately explains the qualities of a

Address for correspondence:

Dr. Chaithanya

Post Graduate Scholar, Department of Samhita and Siddhantha, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka, INDIA.

E-mail: contactchaithanya@gmail.com

Submission Date: 17/09/2019 Accepted Date: 21/10/2019

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

teacher, and examination of the *Guru* before choosing him. The entire treatise mentions *Atreya Punarvasu* as the teacher clarifying all the doubts of the *Shishya* patiently. Thus, the text invariably shows us how should be the relationship between a *Guru* and *Shishya*.

Agnivesha has been portrayed as a person endowed with the following qualities in different contexts.

Qualities of the teacher as told in <i>Vimanasthana</i> ^[2]	
<i>Paryavadaatashrutam</i>	He should have clear idea of the subject
<i>Paridrushtakarmanam</i>	Theory and practical application
<i>Daksham</i>	Who is skillful
<i>Shuchim</i>	Pure
<i>Jitahasta</i>	Skillful in practical experience
<i>Mupakaranavantham</i>	Well equipped
<i>Sarvendriyopapannam</i>	Possessing all the senses in normal condition
<i>Prakrutinjam</i>	Who is conversant constitution curability of dosha and line of treatment
<i>Pratipattijama</i>	Who possesses special insight in to the science
<i>Nupaskrutavidhyam</i>	Who is free from self-conceit
<i>Na-Ahankrutamana</i>	Who is free from envy
<i>Sooyakamakopanam</i>	Who is free from anger
<i>Kleshakshamam</i>	Who is hardworking
<i>Shishyavatsala</i>	Fatherly to disciples
<i>Madhyaapakamnjaapana-Samartham</i>	Having qualities of good teacher and capable of infusing understanding

Qualities of the teacher as told in other different contexts.	
<i>Vivikta</i>	Free from disorders ^[4]
<i>Shantam-Aasinam</i>	Seated calmly in a lonely place ^[5]
<i>Agani-Varchasam</i>	Having fire-like brilliance ^[6]
<i>Sarvaprajanam-Pitravath-Sharanam</i>	The father-like savior of all beings ^[7]
<i>Punarvasu-Bhuta-Bhavishya-Disha</i>	Master of the past and the present ^[8]
<i>Siddha Varishta</i>	The best among the professors ^[9]
<i>Nirmohamaanam-Anushaya-Yooniraasha</i>	Devoid of confusion, conceit, anger and attachment ^[10]
<i>Gyana-Tapo-Vishalha</i>	Great in knowledge and penance ^[11]
<i>Buddhi-Smriti-Gyana-Tapo-Nivasah</i>	The abode of intellect, memory, knowledge and penance ^[12]
<i>Pranabratam-Sharanam</i>	Savior of living beings ^[13]
<i>Udharakirti</i>	Wide fame ^[14]
<i>Paramarthavith</i>	Having knowledge of the highest ideas ^[15]
<i>Bishakvarishtam</i>	The best among physicians ^[16]
<i>Surasiddhajushtam</i>	Accompanied gods ^[17]
<i>Munindram-Aatreyatmajam</i>	Accomplished persons and the lord of sages ^[18]
<i>Ayurvedavidam-Shrashtam</i>	The best among the knower of Ayurveda ^[19]
<i>Bishagavidhya-Pravartakam</i>	Founder of medicine ^[20]
<i>Jeetatmanam</i>	Self-controlled ^[21]

<i>Sakshadarmam-Evasthitam</i>	Embodiment of virtue ^[22]
<i>Asinammunimvygramkrit-Japam</i>	Sitting quiet having finished his prayers leisurely ^[23]
<i>Krithakshanam</i>	Concentrated ^[24]
<i>Rishi-Utamam</i>	The best among the sages ^[25]
<i>Veda-Lokartha-Tatvagyam</i>	The knower the essential meanings of Veda and Lok ^[26]
<i>Tapasa</i>	Endowed with the highest penance ^[27]
<i>Yashasa</i>	Fame ^[28]
<i>Drityadeeya</i>	Restrain and Knowledge ^[29]
<i>Kritahinakam</i>	Finished his daily routine ^[30]
<i>Hutaagnihotra</i>	Offered oblation to fire ^[31]
<i>Yashasvinam</i>	Full of renows ^[32]
<i>Brahmtapodyutibhyam</i>	Illumined by the luster of spiritual knowledge ^[33]
<i>Jwalantam-Agni-Araka-Samaprabhava</i>	Penance, having influence like that of the fire ^[34]
<i>Para-Avaranj-Amatreyam</i>	Knower of the best of the best and the worst ^[35]
<i>Gatamanamadavyatham</i>	Devoid conceit, ego, and sufferings ^[36]
<i>Shria-Parmaya-Bramhaya-Parayachtapaha-Shriaya</i>	Endowed with highest splendor of intellectual attainments and penance ^[37]
<i>Dhee</i>	Wisdom, intellect ^[38]
<i>Dhriti</i>	Restrained ^[39]
<i>Smriti</i>	Memory ^[40]
<i>Vigyana</i>	Understanding ^[41]

<i>Gyana</i>	Knowledge ^[42]
<i>Kirti</i>	Eminence ^[43]
<i>Kshamalyam</i>	For bearance ^[44]
<i>Tantra Vidhaha</i>	The knower of scriptures ^[45]
<i>Sarvaprajanam-Hitha-Kamyayedam</i>	Follow for the well-being of the people ^[46]
<i>Udarasatvam</i>	Magnanimous mind ^[47]
<i>Shruti</i>	Learning ^[48]
<i>Vigyanasmrudham-Atrijam</i>	Endowed with wisdom ^[49]

Agnivesha, who defines the best disciple in the entire treatise shows the right kind of enthusiasm and humility with which the quest has to be put forth before the teacher. His submission to the teacher is so evident that the teacher himself decides to pour the entire wisdom to *Agnivesha*. The obedient and the best of the disciples who qualifies to be the one writing the treatise knows and understands his *Guru* and thus submits his query after understanding the time and situation.

Agnivesha has been personified with various qualities in different contexts as follows.

Qualities of the student as told in <i>Vimanasthana</i> ^[50]	
<i>Kalya</i>	Healthy
<i>Krutakshana</i>	Attentive all the time
<i>Praataruthaayopavyusha</i>	Who wakes up early in the morning
<i>Krutva-Avashyakamupasprushyodaka..</i>	One who bows down to god, sages, brahmanas, guardians, elders, accomplished persons and the teacher
<i>Same Shuchou Deshesukhaupavishta</i>	Sitting comfortable in clean and even place

<i>Manapurasaabhir vaagbhi</i>	Who has the presence of mind and is attentive
<i>Sutramanukramaan</i>	Recites in the same order
<i>Punaraavartayeth</i>	Recites the sutra with clear voice attentively
<i>Budhvasamyaganup ravishyaarthamswa doshaparihaaraarth amparadoshaprama anaartham</i>	Understanding their import fully, in order to correct his own faults of reading and to recognize the measure of those in the reading of others
<i>Avammadhyamdiny eaparahaneratrochs hashvataparihapyan adhyanamavyasyat</i>	In this manner at the noon, in the afternoon and in the night, ever vigilant the student should apply himself to study
Qualities of the student as told in other context.	
<i>Kritanjali</i>	With folded hands ^[51]
<i>Deeman</i>	Agnivesha the intelligent ^[52]
<i>Shishyaavarene</i>	The best of the disciples ^[53]
<i>Shishyagana</i>	A group of disciples ^[54]
<i>Vinyanvita</i>	With all humility ^[55]
<i>Vinayadidam-Abraveeta</i>	Respectfully submitted ^[56]
<i>Sanshyam-Pariprishtvan</i>	Put up his doubt to his teacher ^[57]
<i>Prishtvan</i>	Submitted and asked ^[58]

DISCUSSION

The *Guru-Shishya Parampara* starts from *Brahma*, who remembered Ayurveda at a time which cannot be taken an account of. From then the knowledge is transmitted unaltered and undiluted to the every next generation till today standing up to you and me. The teaching constructs, methodology and intend of schooling has undergone incredible change till the online classes but still the content remains same.

Guru played the central position in every teaching scenario. *Guru* transformed the *Shishya* a like to *Guru* which is why different *Sampradaya* like *Atreya-Sampradaya*, *Dhanwantari - Sampradaya* and *Kashyapa - Sampradaya* etc. prevail. The expertise of the *Shishya* is nothing but the reflection of the unbound intimacy of the selfless and generous *Guru*. *Shishya* was chosen with utmost care, because a wrong *Shishya* with less of intend and consolidation will hamper the further chain of transmission of knowledge.

Guru is also called *Apta* for his depth of knowledge in the science and his expertise and conduct. The *Shishya* first comes in contact with the *Guru* for the quest of knowledge. Gradually he is exposed to the patients and different treatment methodology after *Guru* feels the *Shishya* is ready. It is for the same reason *Aptopadesha* is accepted as the first *Pramana*.

Shishya Gunas are plenty but one *Guna* which stays constant throughout the treatise is the undoubted submission and humility towards the *Guru*. *Guru* is the contended soul and the knower of worlds and ultimate truth showers his disciple with the boundless wisdom. The two main constants in a relationship between a *Guru* and a *Shishya* are the surrender of the *Shishya* and the intimacy of the *Guru*. This unique give and take process is so impartial and unique. The real teaching is believed to occur when the disciple is in tune with the wavelength of the *Guru*. Beyond a level this teaching and learning reaches a level that when the *Guru* remembers, *Shishya* perceives it passively. This entire journey is a cascade of transformation until the *Shishya* becomes alike the *Guru*.

Ayurveda advices that a teacher should be approached with utmost respect just like that to a fire, god, King, Father and mother. And also he should make continues efforts for firmness of his knowledge and enhance the power of speaking.

CONCLUSION

The *Guru-Shishya Parampara*, the sequence of transmission of wisdom, is very unique in Indian

tradition and Ayurveda too holds this high. *Atreya Punarvasu* shows us how the student should behave and *Acharya Agnivesha* reflects a perfect teacher in entire *Charaka Samhitha*. Along with this, *Shastra* tell us what should be the mindset of a student towards the studies, whom should be chosen as a *Guru* and the need to evaluate the time and convenience of the *Guru* before placing the query. When all these are set right the disciple is benefitted best and the wisdom can be used for the benefit of this world.

REFERENCES

1. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Kasa Chikitsaadyaya 18/4, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.540
2. Agnivesha, Charaka, Dridhabala. Vimanasthana, Rogabhishakjithiyamadyaya 8/4, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP. 262
3. Agnivesha, Charaka, Dridhabala. Vimanasthana, Rogabhishakajityamadyaya 8/7, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP. 262
4. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Jwarachikitsaadyaya 3/3, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.398
5. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Jwarachikitsaadyaya 3/3, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.398
6. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Raktapittachikitsaadyaya 4/3,4, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.428
7. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Raktapittachikitsaadyaya 4/3,4, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.428
8. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Raktapittachikitsaadyaya 4/3,4, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.428
9. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Raktapittachikitsaadyaya 4/3,4, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.428
10. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Gulmachikitsaadyaya 5/3, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.435
11. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Gulmachikitsaadyaya 5/3, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.435
12. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Pramehachikitsaadyaya 6/3, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.445
13. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Pramehachikitsaadyaya 6/3, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.445
14. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Unmadachikitsaadyaya 9/3, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.467
15. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Unmadachikitsaadyaya 9/3, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.467
16. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Kshatakshinachikitsaadyaya 11/3, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.482
17. Agnivesha, Charaka, Dridhabala. Chikitsasthana, swethyuchikitsaadyaya 12/3, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.482
18. Agnivesha, Charaka, Dridhabala. Chikitsasthana, swethyuchikitsaadyaya 12/3, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.482
19. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Udarachikitsaadyaya 13/3-4, edited by Vaidya Yadavjitrkamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.428

- 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.491
20. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Udachikitsasthana 13/3-4, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.491
21. Agnivesha, Charaka, Dridhabala.Chikitsasthana, Udachikitsasthana 13/3-4, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.491
22. Agnivesha, Charaka, Dridhabala.Chikitsasthana, Udachikitsasthana 13/3-4, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.491
23. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Arshachikitsasthana 14/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.500
24. Agnivesha, Charaka, Dridhabala.Chikitsasthana, Arshachikitsasthana 14/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.500
25. Agnivesha,Charaka, Dridhabala. Chikitsasthana, hikkashwasachikitsasthana 17/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.533
26. Agnivesha, Charaka, Dridhabala.Chikitsasthana, hikkashwasachikitsasthana 17/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.533
27. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Kasachikitsasthana 18/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.539
28. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Kasachikitsasthana 18/3, edited by Vaidya Yadavjitrikamjiacharya.Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.539
29. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Kasachikitsasthana 18/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.539
30. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Atisarachikitsasthana 19/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.547
31. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Atisarachikitsasthana 19/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.547
32. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Chardichikitsasthana 20/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.555
33. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Chardichikitsasthana 20/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.555
34. Agnivesha, Charaka, Dridhabala.Chikitsasthana, Chardichikitsasthana 20/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.555
35. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Visarpachikitsasthana 21/3,4,5, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.559
36. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Visarpachikitsasthana 21/3,4,5, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.559
37. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Dvivraniyamadhyaya 25/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.591
38. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Dvivraniyamadhyaya 25/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.591
39. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Dvivraniyamadhyaya 25/3, edited by Vaidya Yadavjitrikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.591

- 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.591
40. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Dvivraniyamadhyaya 25/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.591
41. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Dvivraniyamadhyaya 25/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.591
42. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Dvivraniyamadhyaya 25/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.591
43. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Dvivraniyamadhyaya 25/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.591
44. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Dvivraniyamadhyaya 25/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.591
45. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Urusthambachikitsaadhyaya 27/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.613
46. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Urusthambachikitsaadhyaya 27/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.613
47. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Vatashonitaadhyaya 29/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.627
48. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Vatashonitaadhyaya 29/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.627
49. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Vatashonitaadhyaya 29/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.627
50. Agnivesha, Charaka, Dridhabala. Vimanasthana, Rogavishakajityamadhyaya 8/7, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP. 262
51. Agnivesha, Charaka, Dridhabala. Vimanasthana, Rogavishakajityamadhyaya 8/7, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP. 262
52. Agnivesha, Charaka, Dridhabala. Chikitsasthana, hikkashwasa chikitsaadhyaya 17/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.533
53. Agnivesha, Charaka, Dridhabala. siddhisthana, Kalpana siddhiadhyaya 1/5-6, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.960
54. Agnivesha, Charaka, Dridhabala. siddhisthana, Bastivyapadh siddhiadhyaya 7/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.1034
55. Agnivesha, Charaka, Dridhabala. siddhisthana, Bastivyapadh siddhiadhyaya 7/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015.Varanasi: Chaukhambha krishnadasa academy; 2015. PP.1034
56. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Dvivraniyamadhyaya 25/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.591
57. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Urusthambachikitsaadhyaya 27/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.613
58. Agnivesha, Charaka, Dridhabala. Chikitsasthana, Arsha chikitsaadhyaya 14/3, edited by Vaidya Yadavjirikamjiacharya. Charaka Samhita. Reprint 2015. Varanasi: Chaukhambha krishnadasa academy; 2015. PP.500, PP.627, PP.634

How to cite this article: Dr. Chaithanya, Dr. Venandana, Dr. Chetan M.. Guru and Shishya: A unique coordinate. J Ayurveda Integr Med Sci 2019;5:337-343.

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