

A LITERARY REVIEW ON *JANGAMA VISHA* MENTIONED IN AYURVEDIC LITERATURE

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Article Received on 07 October 2025,
Article Revised on 29 October 2025,
Article Published on 01 Nov. 2025,

<https://doi.org/10.5281/zenodo.17539567>

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How to cite this Article: Dr. Hinal Chaudhari*¹, Prof. Munna Lal Prajapati², Dr. Rajveer Sason³, (2025). A Literary Review On *Jangama Visha* Mentioned In Ayurvedic Literature. World Journal of Pharmaceutical Research, 14(21), 1268–1283.

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ABSTRACT

According to the ancient Indian medical system known as *Ayurveda*, *Agada Tantra* is a specialty area that deals with toxicity. The latter holds a significant position among the two main categories of poisons, *Sthavara Visha* (of plant and mineral origin) and *Jangama Visha* (of animal origin), because of its close connection to envenomation and animal bites. Classical Ayurvedic works including the *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Ashtanga Samgraha*, *Bhavaprakasha*, *Vangasena Samhita* etc, all extensively explore *Jangama Visha*. This review gathers disparate sources on *Jangama Visha*, covering its causes, categorization, symptoms, treatment, prognosis, and places of manifestation (*Adhithana*). The study emphasizes the ancient management techniques such *Agada Yoga*, *Mantra Chikitsa*, and *Raktamokshana* as well as the Ayurvedic understanding of animal toxins and their impact on the human body. The

collection highlights Ayurveda's comprehensive and prophylactic approach to poisoning and envenomation, bridging the gap between traditional knowledge and contemporary toxicological findings.

KEYWORDS: *Raktamokshana* as well as the Ayurvedic understanding of animal toxins and their impact on the human body.

INTRODUCTION

The study of poisons, their effects, and how to manage them is the focus of the Ayurvedic branch of *Agada Tantra*. The two main categories of poisons are *Jangama Visha* (from mobile sources like animals) and *Sthavara Visha* (from immobile sources like plants and minerals). The Vedic and traditional Ayurvedic literature, which listed animal-origin toxins such as those from snakes, scorpions, insects, and aquatic creatures as important causes of poisoning, is where the idea of *Jangama Visha* first appeared.

Ancient writings such as the Rigveda and Atharvaveda have prayers for protection from invisible poisonous creatures as well as hymns addressing them. Subsequent Ayurvedic compendia elaborated on the physiological, pathological, and therapeutic features of *Jangama Visha* by systematizing these discoveries into comprehensive toxicological frameworks. An understanding of the development of Indian toxicology and the scientific comprehension of animal venoms in traditional medicine can be gained by studying such material.

AIM- To gather, examine, and evaluate the existing Ayurvedic literature on *Jangama Visha* in order to comprehend its philosophical, therapeutic, and diagnostic facets.

MATERIALS AND METHODS

The resources were gathered from the traditional ayurvedic texts, internet, published publications, research journals.

ACCORDING TO VEDA- The oldest holy writings in ancient India, the Vedas were written in Vedic Sanskrit and served as the basis for Ayurveda and other Indian sciences. Among these, the Rigveda includes early allusions to venomous and toxic creatures, demonstrating knowledge of toxins with animal origins (*Jangama Visha*).

The Rigveda claims that grasses like *Sara*, *Kusha*, *Darbha*, *Sirya*, *Munja*, and *Virina* are home to invisible poisonous beings. Like burglars, these covert entities emerge at dusk, seeing while staying hidden. As "unseen beings whose father is the sky and mother is the earth," the hymns acknowledge these dangerous beings and offer prayers to keep them at

peace and away from people. All such invisible, needle-like, or crooked-formed monsters that reside within or around humans are subdued by invocations at the end of the lines.

ACCORDING TO CHARAKA SAMHITA- Some of the animals that have poison-spreading teeth are *Sarpa, Keeta, Undura, Loota, Vrischika, Grahagodhika, Jalauka, Matysa, Manduka, Kanabha, Krkantaka, Sva, Simha, Vyaghra, Gomayu, Tarakshu, and Nakula*. Animal poisons include the venom of these animals.

ACCORDING TO ASHTANGA HRIDAYA- *Daruna Jangama Visha* is found in the *Damshtra* of snakes, spiders, and the like.

ACCORDING TO ASHTANGA SAMGRAHA- *Akritrim Visha* is the heading that mentions *Jangama Visha*. 4. *Jangama Visha* spreads downhill and has *Pitta's* qualities. 5.

ACCORDING TO HARITA SAMHITA⁶- *Darvikara, Mandali, Rajimant, Gundasa, Vrischika, Goraka, Khandabinduka, Alarka, Mushaka, and Marjar* are the eight varieties of *Jangama Visha*. Numerous other animals, such as cats, may also be dangerous by their bites or secretions.

ACCORDING TO VANGASENA SAMHITA- *Jangama* is poison from snakes and other animals.

UTPATTI

ACCORDING TO SHREEMADBHAAGVAT^[8] - In ancient Hindu texts such as the *Shreemadbhaagvat*. It states that all of the *Sura, Asura*, and other species on this planet were gloomed by the powerful *Visha* that *Halaahala* generated when the ocean of milk was churned. Lord *Shiva* ate this *Visha* in order to save the lives of all of these. A few drops of *Halaahala* dropped on the ground while they were drinking. Certain animals, such as snakes, scorpions, and plants, adapted to it and turned toxic.

ACCORDING TO CHARAKA SAMHITA^[8] - Before *Amrita* (the nectar of immortality) emerged, a horrific creature emerged when the gods and demons were churning the ocean to get it. He was incredibly radiant; his eyes glowed like fire, his hair was green, and he had four huge fangs. Every creature in the area felt anxious and distressed at seeing this terrifying appearance. He was so given the name *Visha*.

Visha was then assigned by *Lord Brahma* to live in both immobile (*Sthavara*) and mobile (*Jangama*) entities. Therefore, *Sthavara* and *Jangama* were the two sorts of poison that arose from the seas and flashed like fire amid the ocean's churning.

ACCORDING TO ASHTANGA HRIDAYA^[10] - A frightening creature emerged just before *Amrita* (the nectar of immortality) emerged from the ocean, which the gods and demons were churning to get it. He had green hair, eyes that glowed like fire, and four huge fangs that made him incredibly brilliant. The presence of this terrifying figure caused anxiety and distress in every living. That's why he was called *Visha*.

Lord Brahma then designated *Visha* to live in both mobile (*Jangama*) and immovable (*Sthavara*) entities. As a result, *Jangama* and *Sthavara* were the two forms of poison that arose from the ocean's churning waters and flashed like fire.

ACCORDING TO ASHTANGA SAMGRAHA^[11] - He became known as "*Visha*" because long ago, when the *Suras* and *Asuras* were churning the ocean to get nectar, a person who looked like anger personified appeared. He was black, had fire-like eyes, shining hairs on his head, terrifying teeth, a frightful voice, and a face that made both the gods and the demons turn into *Visanna* just by looking at him. Soon after his birth, he became determined to annihilate all living creatures. *Lord Brahma* bestowed immortality upon this *Visha*, who was then created to live in plants and be used for particular functions.

❖ JANGAMA VISHA ADHISTHANA

ACCORDING TO SUSHRUTA SAMHITA- *Visha* is classified into two types based on origin *Sthavara* and *Jangama*. Among these, *Jangama Visha* is said to have 16 *Adhithana*.¹²

1. ***Drishti*** – *Divya Sarpa*
2. ***Niswasa*** – *Divya Sarpa*
3. ***Damstra*** – *Bhumi Sarpa*
4. ***Nakha*** – *Marjar, Shva, Vanar, Maker, Manduka, Pakamatsya, Godha, Shambuka, Prachalaka, Grahagodhika, Chatushpada, Keeta*
5. ***Purisha*** – *Chipita, Pichitaka, Kashaya Vasika*
6. ***Mutra*** – *Sarshapaka, Totaka, Varchaha Keeta, Kaundinyaka*
7. ***Shukra*** – *Mushaka*
8. ***Artava & Lala*** – *Luta*

9. **Aar** – *Vrischika, Vishwmbhara, Varati, Rajivmatsya, Uchhitinga, Samudra Vrischika, Chitrashira, Sarava, Kurdishhat, Darukari, Medaka, Sarikamukha*
10. **Mukha Sadmsa** – *Makshika, Kanabha, Jalauka*
11. **Asthi** – *Vishahat Asthi, Sarpa Danta, Varti, Matsya Asthi*
12. **Pitta** – *Shakuli Matsya, Varti*
13. **Shuka & Tunda** – *Uchhitinga, Sukshma Unda Varti, Shatpadi, Shuka, Vallbhika, Shringi, Bhramar, Keeta, Sarpa.*^[13]

ACCORDING TO ASHTANG SAMGRAHA- Sites of *Jangama Visha* are sixteen- *Drishti* (Sight), *Niswasa* (Breathing) *Sparsa* (Touch), *Damstra* (Tusk, Canine Teeth), *Mukha* (Mouth/Teeth), *Nakha* (Nails, Claws) *Asthi* (Bone), *Mutra* (Urine), *Purisha* (Excreta), *Sukra* (Semen), *Artava* (Menstrual Blood), *Lala* (Saliva), *Suka* (Hair, Bristles, Stings), *Pitta* (Bile), *Sonita* (Blood) and *Sava* (Cadaver/Dead Body).

These again pertain to snake, insects, wasps and others (animals).^[14]

Among these modes of poisoning *Damshttra Visha* is due to the direct injection and poisoning through others are due to the direct or indirect contact with the venomous part or through the ingestion of food contaminated by them. Cloths contaminated by these produces diseases when worn on the body.^[15]

ACCORDING TO BHAVAPRAKASHA^[16] - There are 16 *Visha Adhithana* which are *Drishti*, *Niswasa*, *Damstra*, *Nakha*, *Mala*, *Mutra*, *Sukra*, *Lala*, *Aartava*, *Sparsha*, *Samdamsa*, *Avamardana*, *Guda*, *Asthi*, *Pitta*, *Suka*.

ACCORDING TO YOGARATNAKAR^[17]

Adhithana of *Jangama Visha* are 16.

1. **Drishti-Nishwas**- *Divya Sarpa, Takshak*
2. **Damstra**- *Bhoma Sarpa, Marjar, Makar, Vyaghra*
3. **Nakh** - *Marjar, Makar, Vyaghra*
4. **Mutra**- *Purisha- Grihagodhika*
5. **Shukra**- *Sarpa, Mushaka*
6. **Lala**- *Varat, Uchhitinga*
7. **Sparsh**- *Luta*
8. **Mukha Sadamsa**- *Makshika Etc.*
9. **Vishardhita**- *Gudavata*

10. *Asthi- Sarpa, Matsya*

11. *Pitta- Nakul, Matsya*

12. *Suka- Vrishchika, Bhramar*

❖ SIGNS AND SYMPTOMS

ACCORDING TO CHARAKA SAMHITA.^[18] MADHAVA NIDANA^[19] BHAVAPRAKASHA^[20] AND GADA NIGRAHA^[21]

Jangama-Visha (poison of mobile origin or animal poison) produces somnolence, drowsiness, mental fatigue, burning sensation, inflammation, horripilation, oedema and diarrhoea.

Itching, pain, discolouration of the skin, numbness, sloughing, dryness, oedema associated with burning sensation, redness, pain and suppuration, adenitis contraction, cracks in the site of the bite, pustule are eruptions *Karnika* (polyp), circular and elevated patches and fever these are the signs and symptoms of poisonous bites^[22]

ACCORDING TO ASHTANGA SAMGRAHA- All types of animal poisons generally produce sleepiness, stupor, exhaustion, burning sensation horripilation, swelling, suppuration and diarrhoea.^[23]

Frothy vomiting, unconsciousness black colour of the feet hands and face, loss of sense diarrhoea, looseness of joints are the symptoms of the person who has drunk poison, bitten by poisonous animals.^[24]

ACCORDING TO VANGASENA SAMHITA.^[25] Sleep, stupor, exhaustion, burning sensation, indigestion, horripilation, swelling by *Jangama Visha* (animal poison).

ACCORDING TO YOGARATNAKAR^[26]- Sleepiness, Drowsiness, Fatigue, Burning Sensation, Trembling, Goosebumps, Swelling, and Diarrhoea.

❖ CHIKITSA

Veda

➤ **ACCORDING TO RIGVEDA^[27,28,29]**

These verses from the Rigveda illustrate the ancient Vedic understanding of the Sun as a divine, life-sustaining force with purifying and protective powers. The Sun (*Aditya*) is revered as the “all-seeing destroyer of invisible venomous beings”, capable of eliminating

harmful entities like *Yatudhanas* (demons or disease-causing beings) and unseen poisons. The text also mentions specific herbs—such as *Ayati*, *Parayati*, *Avadhnati*, and *Pimpat*—believed to have detoxifying properties. Symbolically, these hymns emphasize the role of solar energy and medicinal plants in eradicating toxins, reflecting an early Ayurvedic concept of *Vishahara* (anti-poisonous) measures through natural forces and herbal remedies.

➤ **According to Atharvaveda^[30]**

- "This one who is crooked, deformed, and distorts the faces by poisonous animals O *Brahmanaspati* (Lord of Speech/Knowledge), straighten them out as a craftsman straightens a bent reed!"

➤ **According to Charaka Samhita^[31]**

Acharya Charaka has mentioned 24 modalities for the treatment of poisoning.

1. *Mantra Chikitsa*, *Arishta Bandhana*, *Utkartana*, *Nishpidana*, *Aachushana*, *Agnikarma*, *Parisheka*, *Avagaaha*, *Raktamokshana*, *Upaadhaana*, *Hridayaavarana*, *Vamana* & *Virechana*, *Anjana*, *Nasya*, *Dhooma*, *Pratisaarana*, *Lepa*, *Aushadha*, *Leha*, *Prashamana*, *Prativisha*, *Sangyaasthaapana* & *Mritasanjeevana*.
- In the case of affliction by the **Vata-aggravating Poison**, the Patient should be treated by the application of *Khanda* (paste of sugar or the paste of sesame) over the wound, massage with sesame oil, *Nadi* and *Pulaka* types of fomentation therapies and nourishing diet.
 - In the case of affliction by the **Pitta-aggravating poison**, the patient should be treated with affusion which is very cold and which is *Stambhana* (arresting the movement of fluids in the body) and the application of cold ointments.
 - Affliction by **Kapha-aggravating poison** should be treated with *Lekhana* (which scrapes out the tissues), *Chedana* (which Causes incision in the tissues) fomentation and emetics therapies.
 - For all the types of poison pervading the various parts of the body, excepting the poison of crabs and scorpions, generally cooling therapy is useful.^[31]

ACCORDING TO ASHTANGA SAMGRAHA- It is mentioned that one who is suffers from *Jangama Visha* should administered *Sthavara Visha* in the form of internal potion and external application.^[32]

Matra of Sthavara Visha^[33]

Hina Matra- 4 Yava

Madhyam Matra- 6 Yava

Uttam Matra- 8 Yava

ACCORDING TO HARITA SAMHITA

Mantra

'ॐ नमो भगवते सुग्रीवाय सकल विषोपद्रवशमनाय उग्रकालकूटविष-कवलिने विषं बन्ध बन्ध हर हर भगवतो नीलकण्ठस्याज्ञा । ॐ नमो हर हर विषं संहर संहर अमृतं प्लावय प्लावय नासि अरेरे विष नील पर्वतं गच्छ गच्छ नास्ति विषम् ॐ हाहा ऊचिरे ऊचिरे ऊचिरे । अनेन मन्त्रेण मुखमुदकेन त्रासयेत् । ॐ नमोऽरेरे हंस अमृतं पश्य पश्य ॥२५॥

By sprinkling water on the patient's face while reciting this mantra, the poison becomes bound (neutralized or arrested).

ACCORDING TO VANGSENA SAMHITA

1. **Arishta Bandhana-** The part of extremities bitten by a snake should be bind four fingers above the bitten site by a bandage, soft leather strip, soft bark of some tree or rope strongly. By doing so the poison is checked from proceeding upwards.^[35]
2. One who take one lentil grain with two leaves of *Nimba* in the month (of *Vaishakha*) when the sun is in *Mesha Rashi*, does not suffer from poisoning for a year.
3. Local application of sputum or ear wax destroys even severe poisoning and so does drinking of human urine.^[36]
4. One whose mind is disturbed by poison should use *Nasya* of *Vandhya- Karkota* root impregnated with goat's urine and pounded with sour gruel.^[37]
5. Rock salt, *Marica* and *Nimba* seeds in equal parts powdered and taken with honey and *Ghrita* alleviates *Jangama Visha*.^[38]
6. Pigeon faeces, *Sunthi*, *Pushkaramula*, and sugar- this mixture alleviates poisoning.^[39]
7. Intake of peacock bile with *Tanduliyaka* juice and crow's eggs soon alleviates all types of *Sthavara* and *Jangama* poisoning along with their complications.
8. Intake of *Sirisa*, *Nimba*, *Karañja* bark and luffa fruit pounded with urine alleviates all types of *Sthavara* and *Jangama* poisoning.^[40]

9. By burning together sugarcane, *Ral*, *Sarshapa*, *Dhatura*, *Arka* leaves, and *Arjuna* flowers to create smoke, the poison of mobile (*Jangama*) creatures is eliminated.^[41]

ACCORDING TO BASAVARAJIYAM

1. By daily consumption of *Putrajivi Phalamajja* the poison of *Jangama Visha* subsides.^[42]
2. By mixing turmeric with cow urine or mixing turmeric with human urine or mixing turmeric with old ghee and drinking it, moving and immovable poison is cured.^[43]

ACCORDING TO ANUPAAN MANJHARI

1. For a person unconscious due to poisoning, the root of *Bandhya Karkotaki* (a medicinal plant), processed with the urine of a goat and ground in *Kanji*, should be administered as *Nasya*.^[44]
2. The saliva that forms when the tongue touches the palate known as *Amṛtastavana* (divine secretion) if applied to the site of the bite, immediately neutralizes the poison.^[45]
3. *Vamana* and *Virechana* are the most excellent remedies for the alleviation of *Jangama Visha*.^[46]

ACCORDING TO VISHA VAIDYA JYOTSIKA

1. A student with intellectual ability should first receive blessings from their teacher and then, at an auspicious time, listen to the sacred mantras from the teacher. Later, they should chant those *Mantras* one hundred thousand times with a clean body, pure mind, and firm determination. After this, they should reflect upon the divine medicines and then perform self-detoxification using both the mantras and the medicines.
2. **Mantra-** *Mantras* possess such power that they can reduce the harmful effects of poison and the affliction caused by evil spirits. Certain specific *Mantras* are so potent that they can protect from sudden or untimely death, old age, the onset of diseases, and other negative circumstances. Ultimately, *Mantras* are highly beneficial in maintaining our health.
3. **Aushadha-** *Siddha* (potent) medicines possess the power to act antagonistically against poison. They enhance intelligence, purify the body through cleansing therapies (such as emesis, purgation, enema, and nasal treatments), balance the aggravated *Doshas*, and, when taken in the proper manner, can cure poison-related disorders.^[47]
4. The combination of *Nishadvaya*, *Meghanadam*, and *Dhuma* in equal quantities is indicated for both internal and external use in cases of *Jangama Visha*.^[48]

5. The whole plant of *Vela*, along with *Draksha*, *Puran Mulaku*, *Vyoma*, and *Tarthyia* are taken in equal quantity and powdered. The powder is filtered using a piece of cloth and stored in a vessel made of conch shell.
6. When a patient is brought for treatment of poisoning, a portion of *Sasashruti Swarasa* (fresh juice with teardrop consistency) is taken in a vessel and placed in the patient's left hand. The patient is then instructed to take a pinch of the prepared powder with their right hand and add it into the *Swarasa*.
7. If the mixture turns black (*Krishna Varna*) in the left hand, it indicates certain death. If not, the powder is to be administered orally and used for *Pradhana Nasya* (main nasal therapy) as well. This procedure should only be performed after initial purification therapy (*Shodhana Chikitsa*).^[49]

❖ *ASADHYA LAKSHANA*

ACCORDING TO *BHAVAPRAKASHA*^[50]

- The person affected by poison should be rejected, if blood does not flow out when a wound is made in his body, lines and network do not develop, the body becomes cold and there are no horripilation, the mouth/ face is found irregular, hairs falling off, distortion of the nose, inability to bear the head straight, black blood flowing from the site of bite, swelling at the site and stiffness of the lower jaw, with even these symptoms the person should be rejected. Thick material coming out from the mouth during vomiting, blood flowing out of the body from the upper or lower parts, the bite being clearly seen even with these signs the person should be rejected.
- When the patient has become insane by too many complications, his voice become very low/ feeble, has become discoloured, when many fatal sign have appeared, spreading and effect of poison being very quick such a patient also be refused and no treatment need be done.

ACCORDING TO *HARITA SAMHITA*^[51]

- A patient should be considered incurable (*Asadhya*) if they show the following signs, their gait becomes abnormal or unsteady. They suffer from intense head pain. There is distress in the heart region.
- Further signs of incurability include, bleeding from the nose, Tears flowing from the eyes, the tongue becomes paralyzed or unresponsive, Body hairs stand on end, the body turns pale, the head remains unstable or shaky.

NIRVISHA PURUSHA LAKSHANA^[52]

According to *Ashtanga Samgraha*, Ayurveda has explained certain features of a person who has become free from poison. In this *Nirvisha* condition *Doshas* will get subside, the *Dhatu* or the tissue will become normal, will have the desire for the food, normal in natural urges like of urine and faeces, shows pleasing colour and complexion, good working of the sense organs and the mind. If all the above said signs are seen, medicine can be stopped with the advice of proper *Pathya* and *Apathya*.

❖ PATHYAAPATHYA

Pathya – Old *Shashtika* rice, *Koradusha*, *Priyangu*, *Mudga*, *Harenu*, *Tuvari*, *Patola*, *Vetrapallava*, *Tanduliyala*, *Jivanti*, *Vaartaka*, *Sunnishanaka*, Meat of the animals of the deserts, *Daadima*, *Dhaatri*, *Kapittha*, *Saindhava*, *Sita* and such others which do not cause *Vidaaha* or *Pittaprakopa* and whose properties are best known should be given to the patients of the poison. Food should be made with the drugs, which are of *Kashaya Rasa* and anti-poisonous in nature, and with medicated *Ghrita* such as *Kalyaanaka* etc. Rain water, water of lakes and wells, or any, other which is boiled, and cooled, which is added with Honey and *Aamalaki* should be drunk by the patient of the poison.^[53]

Apathya**ACCORDING TO ASHTANGA SAMGRAHA**^[54]

Tila, *Madya*, *Kulattha*, Hunger, anger, fear, exertion, copulation and especially sleeping in the day should be avoided by the patient who is suffering from the poison, or even after getting relief from the poison.

Water of rivers and tanks should be avoided especially in rainy season for drinking purpose.

ACCORDING TO VANGSENA SAMHITA^[55]

A person suffering from poison should avoid combination of food which contains items contraindicated to each other, taking food before the previous food is not digested, anger, hunger, fear, labour or exercise, copulation and sleeping at day.

Table. Different Formulations for Jangama Visha.

Formulations	Reference
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<i>Ajit Agada</i>	A.S.U.40/76
<i>Kshara Agada</i>	A.S.U.47/38
<i>Sugandhakhya Agada</i>	A.S.U.47/39
<i>Mrityupasachedi Ghrit</i>	B.P.M. 67/82-87
<i>Ajit Agada</i>	B.R.72/41-42
<i>Nrayana Churna</i>	S.S.M/ 83-91
<i>Ajeet Agada</i>	G.N. 7/3/16-17
<i>Churna Agada</i>	G.N. 7/3/18-19
<i>Bandhyakarkotaki Mula Yoga</i>	G.N. 7/3/26
<i>Panchashirish Agada</i>	G.N. 7/3/20
<i>Saindhavadi Yoga</i>	G.N. 7/3/21
<i>Saindhavadi Yoga</i>	Y.R. Vishachikitsa/ Samanyavishachikitsa/1
<i>Agardhumadi Yoga</i>	Y.R. Vishachikitsa/ Samanyavishachikitsa/2
<i>Mayurpicchadi Yoga</i>	Y.R. Vishachikitsa/ Samanyavishachikitsa/3
<i>Prachetas Churna</i>	Y.R. Vishachikitsa/Prachetas Churnam/1-2
<i>Sleshmatakadhya Agada</i>	Y.R. Vishachikitsa/Prachetas Churnam/3

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