

Manth Kalpana - An Ancient Review

Dr. Shraddha Ravindra Waghmare

Associate Professor, Rasashastra Bhaishjyakalpna Department,
Vidarbha Ayurved Mahavidyalaya, Amravati, Maharashtra, India

ABSTRACT

Ayurveda is a science of life which explain about the different dosage forms. There has been a development over the concept of drug dosage form in the modern texts of Ayurveda to increase the palatability and also for easy absorption of drug. Bhaishajya Kalpana deals wide range about the preparation of different medicines. Panchavidha Kashaya Kalpana are the basic preparation of Bhaishajya Kalpana, namely Swarasa, Kalka, Kwatha, Hima, Phanta. A range of smaller preparations are explained in the Upkalpana. The five basic Kalpana are known as primary formulations & all other Kalpana like Mantha, Churna, Vati, Avaleha, Taila, Asava, Arista etc, were derived from these basic formulations & these are known as secondary formulations. *Manth*, prepared by churning and filtering, offers immediate nourishment (*Sadya-Tarpana*), revitalizing the body, providing vigor, and promoting glowing skin. It is easy to administer, has a pleasant taste, and is highly effective therapeutically. Moreover, it is accepted by all age groups, has a long shelf life, and is considered safe and palatable.

KEYWORDS: *Mantha Kalpana, Properties, Mode of action, Advantages.*

INTRODUCTION

In Ayurveda, various single drugs and formulations have been used to treat a multitude of diseases, with *Manth Kalpana* being one such liquid pharmaceutical preparation employed successfully since ancient times. This formulation is referenced in prominent Ayurvedic texts such as Charaka Samhita, Sharangdhar Samhita, Sushruta Samhita, and Ashtanga Hridaya.

Acharyas mentioned different types of *Kalpana*¹.

Kalpana can be classified into

- A. *Aushadh Kalpana* (Medicinal Preparation)
- B. *Ahara Kalpana*

Manth is a liquid pharmaceutical preparation made by churning the coarsely powdered medicaments with four times water followed by Filtering to a lucid fluid.

Manth is a unique preparation made by churning coarsely powdered medicaments with four times the amount of water, followed by filtration to obtain a clear liquid. The Charaka Samhita describes 27 types of *Manth*, most of which are used in conditions such as *Raktapitta*, *TrUshna*, and *Santarpan Vyadhi*.^{2,3} Some *Manths* are contraindicated in specific seasons; for instance, cold and sweet *Manths* are not

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recommended during winter. The *Charaka Samhita* also mentions *Santarpan Manth*, *TrUshnadi Manth*, *Vrushya Manth*, and *Laja Manth*, among others. In cases of excessive Virechana (purgation), *Manth* is sometimes used with goat's blood.

According to *Sushruta Acharya*, *Manth* should be prepared using cold water, with a medium consistency that is neither too thick nor too thin. *Ghrita* may be added to the *Manth* made from barley flour (Shatu). *Manths* provide instant energy and relief from exhaustion and thirst. When prepared with ingredients like *Amla Dravyas*, *Sneha Dravya*, and *jiggery*. *Manth* can be beneficial for conditions like *Mutrakrichra* (dysuria) and *Udavarta* (abdominal bloating). If prepared with sugar, sugarcane juice, and *Draksha* (raisins), it is helpful in diseases caused by vitiated *Pitta*. For Kapha-related diseases, *Manth* can be used with *Draksha* and *Madhuka*.

In Ayurveda *Saktu*, referred to as *Saktu*, holds medicinal as significance. Classical Ayurvedic texts describe *Saktu* as the powder of roasted and dehusked *Yava* (barley). Acharya Bhavaprakash broadens this definition, stating that *Saktu* can be made from the

roasted powder of any grain or cereal. Roasted *Chanaka* (Bengal gram), *Yava* (barley), and *Shali* (a type of rice) are commonly used to make *Saktu*. Additionally, Kaidev Nighantu highlights the properties of *Saktu* made from *Badar* (jujube) and *Karkandhu* (dates).

HISTORICAL REVIEW:^{4,9} -

VEDIC KALA:

Vedas are the oldest manuscripts, the detailed description regarding *Manth* is not available, but some references regarding *Manth Kalpana* are available, which are as follows;

RIGVEDA (1500 BCE):-

The *Rigveda* is the oldest of the four Vedas, the sacred texts of Hinduism. It was composed in ancient Sanskrit around 1500 BCE in the region that is now India and Pakistan.

“*Manth* “mentioned in *Rigveda*.

TAITTIRIYA Samhita: -

The *Taittiriya Samhita* is a collection of seven books that is part of the *Krishna Yajurveda*. It includes sections for Brahmana and Anukramani (index). The *Taittiriya Samhita* is part of the *Taittiriya* school of the *Krishna Yajurveda*, which also includes the *Taittiriya Brahmana*, *Taittiriya Aranyaka*, and *Taittiriya Pratisakhya*.

In *Taittiriya Samhita* it denotes a drink in which solid ingredients are mixed with a fluid by stirring, usually parched barley- meal with milk.

SHANKHAYAN:-

Sankhyayana Brahmana is the second available and preserved *Brahmana* text of the *Rigveda*. The text is divided into 30 chapters and 226 *Khandas*. It is said that *Kaushitaki* was the teacher of *Sankhyayana*. He imparted the knowledge of the text to his disciple *Sankhyayana*.

In *Shankhayan 'Manth'* is described as all sorts of mixed beverages.

Review from Samhitas:

Samhitas are reviewed to understand the concept of *Manth Kalpana*, its contain, management of diseases, and how the concept of *Manth Kalpana* differ from other concept. Relatable data as per the objective of the study, are detailed as follows-

1. Charak Samhita (1000 B.C.) –

The concept of *Manth* and its various formulations is extensively discussed in classical Ayurvedic texts for a range of therapeutic applications. Each formulation, depending on its ingredients and the season or condition it is used for, serves a distinct purpose. For instance, the intake of diluted gruel in *Hemant Rutu* is

advised against, while *Manth* prepared with madhur drugs and cold water is recommended as a wholesome diet during *Grishma Rutu*. In *Varsha Rutu*, diluted *Manth* (excess liquid diet) should be avoided due to its aggravating effects.

Manth is also highlighted in therapeutic measures, such as the *Trushnadi Manth*, which includes ingredients like *Trikatu*, *Triphala*, *Vidanga*, roasted wheat flour, *Tail*, and decoction of *Agaru*, and is indicated for *Santarpajanya Vyadhi* (diseases caused by over-nutrition). Similarly, *Vyoshadi Saktu* contains a blend of potent herbs like *Trikatu*, *Vidanga*, *Shigru*, *Triphala*, and others, making it beneficial for treating *Santarpajanya Vyadhi* as well.

2. Sushrut Samhita (1000 B.C.) –

The review focuses on various references to *Manth Kalpana* from the *Sushruta Samhita*, highlighting its applications and indications. It begins with the definition of "*Manthan*" and its role in preparing *Takra*. Key references outline different formulations, including those made with ingredients like *Amla rasa*, *sugar*, and *Draksha*, which are indicated for conditions such as *Mutrakruchha* and *Pitta vikar*. The preparation of *Manth* using *Bhallatak powder* and *Takra* is noted for treating *Arsh*, while specific formulations for *Kushta* and *Mahakushta* are detailed, showcasing their therapeutic benefits. Additionally, the text emphasizes the importance of varied *Manth* preparations by *Vaidyas* for effective treatment across different conditions, including managing thirst and *udavarta* through *Saktu* made with cold water and sugar. Overall, these references underscore the versatility and significance of *Manth Kalpana* in Ayurvedic practice, particularly in disease management.

3. Ashtanga Hridaya 700 (A.D.) –

The review of references from the *Ashtanga Hridaya* highlights the diverse applications of *Manth Kalpana* in Ayurvedic practice. It begins with the cautionary note that drinks made from milk followed by *Manth* are considered *Apathya*, indicating their contraindicated use. Specific formulations, such as *Lapasi* made from *Saktu*, are also categorized as *Apathya*. The text details the use of *Manth* in *Raktapitta chikitsa*, emphasizing its role in *Shodhana* procedures. Notably, *Drakshadi Manth*, which includes *Kharjur*, *Manuka*, *Draksha Parushak*, and *Falasa*, is indicated for managing *Jwara*. A unique formulation combining five ingredients (*Panchsara*), *Ghruta*, pomegranate juice, and *Amla* is noted for addressing weak digestive fire (*Mandagni*) in *Raktapitta* treatment. Additionally, various *Manth* preparations are identified for *TrUshna*, including *Shali Lahya* and *Java Manth*, which are employed in

TrUshna chikitsa. The preparation of *Saktu* with *Tumbi Swaras* is also highlighted for *Vamana Kalpa*, addressing *Kaphaj* conditions such as *Jwara*, *Kasa*, and *Aruchi*. Overall, these references underscore the therapeutic significance of *Manth Kalpana* in treating a variety of disorders, showcasing its multifaceted role in Ayurvedic medicine.

4. Sharangdhar Samhita (13th century) –

The review of references from the *Sharangdhar Samhita* presents various formulations of *Manth Kalpana*, highlighting their preparation methods and therapeutic applications. The preparation process involves combining one pala of powdered drug with four palas of cold water, churning until a thick consistency is achieved, after which it can be administered in specified doses. Notably, *Kharjurdi Manth* is composed of *Kharjur*, *Manuka*, *Dadima*, *Amla*, and *Parushak*, and is indicated for its *Madyaviakarnashak* properties. Another formulation, *Yava Saktu Manth*, made from powdered *Yava*, cold water, and *Ghritha*, is effective in relieving *TrUshna* (thirst), *Daha* (burning sensation), and *Raktapitta* (purpura). Additionally, *Masuradi Manth*, which combines powdered *Masura gram* with *Dadima juice* and *Madha*, is noted for alleviating *Chardi* (vomiting) caused by the aggravation of all three doshas. Another significant formulation includes *Amalaki*, *Rasanjan*, *Ushir*, *Laja*, *Chandan*, *Ghritha*, and sugar, which is used for managing *TrUshna* resulting from *Vamana*. These references underscore the diverse applications of *Manth Kalpana* in treating various conditions within Ayurvedic practice.

5. Bhavprakash Samhita (16th century)-

The review of references from the *Bhavaprakash Samhita* provides insights into the preparation and therapeutic applications of *Manth Kalpana*. The text defines *Manth* as a preparation involving one pala of powdered drug mixed with four palas of cold water, churned to a thick consistency, and administered in doses of two palas. A notable formulation includes a thick gruel made with *Dhatri*, *Rasanjana*, *Ushira*, *Laja*, and *Chandan*, combined with *Ghritha* and sugar, which is effective in alleviating thirst and discomfort arising from excessive vomiting. Furthermore, it is noted that when *Rasa dhatu* is diminished, individuals may have a craving for *Manth*. The text also mentions the procedure of *Manth* in the context of *Niruha Basti* karma, highlighting its relevance in Panchakarma treatments. Overall, these references underscore the significance of *Manth Kalpana* in managing various ailments within Ayurvedic practice.

6. Madhav Nidan (7th century) -

Madhava Nidana, written by the scholar *Madhavakara* in the 7th century, is one of the most authoritative texts on Ayurvedic diagnostics. It is primarily focused on *Nidana* (diagnosis), including the causes, symptoms, and progression of various diseases.

In *Madhav Nidan*, there is no description about *Manth Kalpana*.

7. Yogratnakar (17th century) –

The review of references from the *Yogratnakar Samhita* highlights various formulations of *Manth Kalpana* and their applications in Ayurvedic practice. One notable preparation is for *Chardi chikitsa*, which includes *Masoor Saktu*, *Madha*, and *Dadima rasa*, specifically targeting *Trodoshaj vaman*. *Laja Saktu* is identified as *Pathya* for managing *TrUshna*. In the context of *Murchachikitsa*, a mixture of coconut water, sugar, and *Saktu* is recommended. For *Panatyayadichikitsa*, a combination of *Kharjura*, *Manuka*, *Amla*, and *Dadima Parushak* is suggested. Additionally, *Saktu Manth*, made from *Yava Saktu* and cold water, is indicated for alleviating *Daha*, *Pitta*, and *TrUshna*. The text also describes two formulations of *Manthdi yog* for *Mutrakruchha chikitsa*, one for *Pittaj Mutrakruchha* and another for *Abhigataj Mutrakruchha*, both enriched with sugar and *Ghritha*. These references emphasize the versatility of *Manth Kalpana* in treating various disorders within the Ayurvedic framework.

8. Many other classic books- *Manth* is referenced in several important Ayurvedic texts, including *Siddhinandan Mishra*, *Bhaisajyaratnavali*, and *Shabdakalpadruma*. These texts highlight the preparation methods and therapeutic applications of *Manth*, emphasizing its significance in treating various ailments.

DEFINATION OF MANTH

सक्तुभिः सर्पिषाभ्यक्तैः शीतवारिपरिप्लुतैः ।

नात्यच्छे नातिसान्द्रश्च मन्थ इत्यभिधीयते ॥” इति राजनिर्घण्टः

This emphasizes the proper consistency of *Manth*, which should not be too thin or too thick. It describes that *Manth* is ideally prepared using a mixture of *Saktu* (flour or powder), clarified butter (*sarpir*), and cold water, ensuring it is well churned to achieve the right texture. This guidance is crucial in Ayurvedic practice, as the correct consistency enhances the therapeutic properties of the preparation, making it effective for various ailments. The definition underscores the importance of precision in formulation, reflecting the meticulous nature of Ayurvedic preparations and their intended health benefits.

PROCEDURE OF MANTH KALPANA

ज० चतुष्प० शीते क्षुण्णं क्षुण्णं द्रव्यप० क्षिपेत् ।
मृत्पात्रे मन्थयेत् सम्यक् तस्माच्च द्विप० पिबेत् ॥ ९ ॥ Sha.
Ma.3/10

This verse provides detailed instructions for preparing *Manth*. It specifies that in four palas of cold water, one should add a specific amount of powdered substance, mixing it thoroughly. The preparation should be carried out in a clay pot to ensure the proper consistency and efficacy. After adequately churning the mixture, the recommendation is to consume two palas of the prepared *Manth*. This guidance emphasizes the importance of both the ingredients and the method of preparation, reflecting the careful attention to detail inherent in Ayurvedic practices. The verse highlights how precise formulations contribute to the therapeutic benefits of *Manth*, ensuring its effectiveness in treating various health conditions.

DOSE- TWO PALA (80 GMS)

According to Acharya Agnivesh, Method of Acharya Agnivesh - 1 mash of powder of dry ginger, pepper, black pepper, Indian gooseberry, *haritaki*, *vibhitaka*, *Madha*, *vidanga*, parsley and equal quantity of these and make *Saktu* i.e. mix 1 tola of sesame *Tail* in 1 tola of *sattu* and mix it in decoction of agarwood and churn it properly and make it drink. Here adding 1 tola of *Madha* seems more appropriate (in terms of taste and quality).

Acharya Agnivesh has given other types of *Manth* as well. Such as *Santarpan* and *Apatarpan* *Manth*.

Method of Acharya Sushruta - Mix some *Ghrita* in the gram or barley *Saktu* and mash it well with hands and then fill it with four times cold water and churn it properly with a whisk. This churna should be neither too thin nor too thick. If sugar-*Madha*-jaggery etc. is to be added to the churna, then it should be added according to the taste of the recipient.

TYPES OF MANTH

According to Acharya Agnivesh *Manth* can be classified into two types

➤ Santarpan Manth:-

Santarpan Manth is a type of traditional Ayurvedic preparation designed to nourish and strengthen the body. It is particularly effective in balancing the Vata and Pitta doshas, two of the primary elements that govern bodily functions according to Ayurveda. This *Manth* is especially used when the body is experiencing weakness, debility, or when there is a need to regain energy and strength. Its restorative properties make it valuable in addressing conditions like *Daha* (a burning sensation or excessive heat in the body), *TrUshna* (intense thirst), and *Murcha*

(fainting or unconsciousness). By helping to restore balance and vitality, *Santarpan Manth* plays a crucial role in rejuvenation and healing.

➤ Apatarpan Manth

Apatarpan Manth is the opposite of *Santarpan Manth*. While *Santarpan Manth* is used for nourishment and strengthening the body, *Apatarpan Manth* serves a different purpose. It is utilized to balance the Kapha and Pitta doshas, focusing on lightening the body and improving digestion. This type of *Manth* is typically used when there is a need to reduce heaviness or excess accumulation in the body.

Also we can classified *Manth* according to

direction of used

- Shanshodhan
- Shaman
- In Sansarjan karma

Additionally, *Manth* can be classified according to its direction of use, such as *Shanshodhan*, which likely involves cleansing processes, *Shaman*, which focuses on pacifying imbalances, and in *Sansarjan karma*, which is related to the gradual reintroduction of food or substances after detoxification or fasting. Each of these classifications serves distinct purposes within Ayurvedic treatment methods.

Classified According to classical texts, *Manth* is classified into two major types:

➤ Snigdha Manth:

Snigdha Manth is an Ayurvedic preparation that involves the use of unctuous or *Taily* substances, such as *Ghrita* (clarified butter) or *Tails*, to achieve balance and pacify the Vata Dosha. In Ayurveda, Vata is characterized by qualities such as dryness, lightness, and coldness, which can cause imbalances when aggravated. The unctuous nature of *Snigdha Manth* counteracts these qualities by introducing moisture, lubrication, and warmth into the body.

Ruksha Manth:

Ruksha Manth is a preparation in Ayurveda that employs non-unctuous, dry substances to pacify the Kapha Dosha. Kapha is associated with qualities such as heaviness, coldness, and *Tailiness*, which, when imbalanced, can lead to sluggish digestion, lethargy, and conditions like obesity or excessive mucus production. *Ruksha Manth* works by counteracting these Kapha qualities, using dry and light ingredients that stimulate Agni (digestive fire), enhance metabolism, and help remove excess accumulation in the body.

Manth Patra:

मृत्पात्रे मन्थयेत् सम्यक् तस्माच्च द्विप० पिबेत्। Sha. Ma 3/10

This indicates that *Manth* should be prepared in a *mrittika patra* (clay pot) to ensure the best quality. The clay pot helps to enhance the cooling and medicinal properties of the herbs. The preparation method involves taking 16 *tolas* of cold water and adding 4 *tolas* of the desired medicinal substance, usually in the form of a pulp or paste. The mixture is then kept in the clay pot for approximately one hour. Afterward, the contents are churned well using either the hands or a churner, and the liquid is strained.

The final quantity of the strained *Manth* to be consumed is 8 *tolas*. Though other Ayurvedic texts do not specify a particular vessel for the preparation of *Manth*, the use of a clay pot is considered ideal in Sharangadhara Samhita. The properties of the clay pot aid in preserving the therapeutic qualities of the herbs and provide a cooling effect, which is beneficial in treating *Pitta* and *Kapha*-related disorders.

Time of administration

In Ayurvedic texts, there is no specific mention regarding the exact timing of administration for *Manth Kalpana*. However, the administration can be tailored according to the *Doshas*. The Acharyas have mentioned *Aushadha Sevan Kala* (time of drug administration) to enhance the efficacy of drugs, which can also be applied to the timing of *Manth Kalpana*. The *Aushadha Sevan Kala* is determined based on the dominance of the *Doshas*—*Vata*, *Pitta*, and *Kapha*—and the individual's condition. For instance, medications aimed at pacifying *Vata* are generally administered after meals, while for *Pitta*, administration during *Pitta Kala* (mid day) is considered ideal, and for *Kapha*, early morning administration is preferred. Hence, the timing of *Manth Kalpana* can be customized based on these principles to achieve maximum therapeutic benefit.

Manth Indication

In Ayurveda, *Manth Kalpana* is a form of *Shita Pradeha Dravya* (cold infusion) prepared by mixing herbs in water, churning, and filtering, primarily utilized for its *Laghu* (light), *Shita* (cold), and *Tridosha-shamaka* properties. It is particularly indicated in conditions where *Pitta* and *Kapha* doshas are aggravated. *Manth* is commonly prescribed in disorders such as *Trishna* (excessive thirst), *Daha* (burning sensation), *Amlapitta* (hyperacidity), and *Jwara* (fever), especially when *Pitta* is predominant. Its cooling and soothing properties make it an ideal formulation in *Pittaja* and *Kaphaja* disorders to reduce *Agni-mandya* (low digestive fire), relieve *tandra* (drowsiness), and enhance *kshudha* (appetite). Additionally, *Manth Kalpana* is used to alleviate *Shrama* (fatigue), *Murcha* (fainting), and *Bhram*

(dizziness), promoting a sense of coolness and mental clarity.

Manth Contraindication

It is contraindicated in conditions where *Vata* dosha is aggravated. Due to its *Shita* (cold) and *Ruksha* (dry) qualities, *Manth* can further vitiate *Vata*, leading to conditions such as *Adhmana* (abdominal distension), *Vibandha* (constipation), and *Agnimandya* (weakened digestive fire). It should be avoided in patients with a predominance of *Vataja Vyadhi*, *Sheeta Vyadhi* (cold-related disorders), or those with naturally weak *Jatharagni* (digestive fire), as its cold nature may hinder proper digestion and absorption, worsening *Vishmagni* (irregular digestion) or *Mandagni* (weak digestion). Thus, while *Manth Kalpana* is highly beneficial in cooling and soothing *Pittaja* and *Kaphaja* conditions, it should be used cautiously in *Vataj Vyadhi* or individuals with *Agnimandya*. Proper assessment of *Dosha Prakriti*, *Vyadhi* (disease), and *Kala* (time of administration) should guide its usage.

DISCUSSION –

These *Upkalpana* can be used easily in present era according to acceptability of the patients. In Ayurvedic therapeutics, drugs in both forms are used, crude as well as processed and converted into different formulations. It is necessary that the form of the drugs or formulations when ready for ingestion, should be not only effective but also easy to administer and agreeable to patient. There are the four basic requirements of a best drug dosage form:

1. Safety
2. Efficacy
3. Stability
4. Palatability.

Thus these *Upkalpana* can be used easily in present era according to acceptance. *Upkalpana* has high therapeutic effectiveness. We see there are so many advantages of *Upkalpana* like easy to administer, pleasant and agreeable taste, safe in use, high therapeutic efficacy, accepted by all age groups, longer shelf life.

CONCLUSION-

During Ayurved *chikitsa*, due to *Vyadhi* or due to complications of some *Panchkarma chikitsa* some conditions occur which may require instant energy boosting of the patient. Here *Mantha Kalpana* helps to achieve both goals i.e. to break Pathogenesis of the disease as well as to instant nourishment of *Rasadi Dhatu*. It can be concluded that, vitiated *Doshadushya vichar* and selection of appropriate drugs for *Mantha* helps for *Sadya-santarpan chikitsa*.

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