

## Review article on TridoshaPrakopakaNidana from bhrutrayi.

Prof.Dr.Bishnupriya Mohanty, ApurvaYelavi, Amruta Nagzarkar,  
Akshayee Nagzarkar

MD (samhita), PhD basic principle Professor and head of department of Sanskrit samhita and siddhant,  
Gomantak Ayurveda Mahavidhalaya and research centreshiroda Goa pincode 403103

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### ABSTRACT

Tridoshas, Vata, pitta and Kapha is considered as Bala in its PrakrutaAvastha. Hence it is essential to maintain doshas in its normal state. PrakupitaDoshas are capable of producing its symptoms and initiate diseases pathology. If care is not taken to bring Doshas to its normal state, results in progression to consecutive stages of diseases. Nidana are prime factors for disease manifestation. Hence NidanaParivarjana has got pivotal role in SampraptiVighatana. Knowledge of DoshasPrakopakaNidana is essential for both prevention and to achieve cure of diseases. In this paper an attempt is made to collect AharajaPrakopakaNidana of Doshas from classics for better understanding.

**Keywords:** Dosh, Prakopa and AaharajNidana

### I. INTRODUCTION

NidanaDosh and Dushya are prime factors for disease manifestation. PrakupitaDosh circulates all over the body Without involvement of VatadiDoshas disease manifestation does not take place. Doshas are prime factors for manifestation of all types of diseases throughout the body, wherever there is Sanga and Khavaigunya results in manifestation of Vyadhi by SthanaSamshrayahence PrakopakaNidana plays an important role in initiating the disease pathology and progression of disease to consecutive stages. If care is not taken in early stages of disease then Doshas gains strength and becomes difficult to cure as it proceeds to consecutive stages. Doshas in its PrakrutaAvastha considered as Bala and in its VikrutaAvastha it acts as mala. When Bala of the person decreases, the chances of being affected with diseases increases. Hence it is necessary to maintain the Dosha in PrakrutaAvastha that is samaavastha as Bala depends on balancedDoshas.

Knowledge of DoshPrakopakaNidana helps in prevention of diseases by NidanaParivarjana and guides in adopting Pathya.

DoshasaaharajPrakopakaNidana from Bruhatrayi, Laghutrayi are disucced in this paper.

### II. DISCUSSION

#### VataPrakopakanidan

#### RasaPradhanyata

**Katu rasa** has vayu and agnimahabhuta dominance. It has laghu and rukshaguna. It causes toda and bheda in the region of charana (feet), bhuj (shoulders), parshwa (flanks), prusta(back) and causes diseases of vata.

**Tikta rasa**- it possess sheeta (cold), ruksha (dry), khara (roughness) and vishadaguna which is homologus with vataguna. Because of rukshaguna it brings about shoshana of rasa,rakta, mamsadisaptadhatus. Kharaguna brings about kharatva in srotas, reduces bala (strength), causes karshyata (emaciation) and results in vatavikaras.

**Kashaya rasa**- it is kaphapittahara and raktaprashamana. It is having properties like ruksha, sheeta, and laghu which are also shared by vata. Excessive consumption of sheetaguna leads to obstruction of srotas, hinders the movement of vata, mutra, pureesha, retas. The gunas like khara, vishada and ruksha produces pakshavadha, pakshagraha, apatanaka, ardita and other vatavikara.

#### GunaPradhanyata

**Laghuguna**- does kaphashamana and vatavardhana. This guna is shared by akasha, vayu and agnimahabutasKatu and kashayarasas are having laghuguna. Katuvipaka is laghu in nature.

**Sheetaguna**- Subside pitta and aggravates vatakapha. This gunais shared by jala and vayumahabhuta. Among rasa madhura,tikta and kashaya possess sheetaguna, Madura vipaka is sheeta nature.

**Rukshaguna**-It is responsible for shoshana, kainatva and rukshana actions. Rukshaguna is mainly related to vayumahabhuta. It subsides kapha and aggravatesvata. Ruksha is predominant in katu, tikta, kashaya, rasa and katuvipaka.

### AharaDravya

**Kurdish** (Kodo millet), **Shyamaka** (Barnyard millet), **Nivara** (variety of wild rice) and **Varaka** (variety of wild rice):-These belong to shukadhanyavarga and sub classified under trunadhanya (graminaceous corns) or kudhanyavarga.

**Koradusha and Shyamaka** possess kashaya and madhura rasa, laghu in guna, sheetavirya, vatala, kaphapittagna, sangrahi and does shoshana.

**Nivara and Varaka** are similar to Shyamaka in properties.

**Mudga** (green gram) It belongs to shimbidhanyavarga. It has kashaya- madura rasa, ruksha-laghu-vishadaguna, sheetavirya and katuvipaka. It mitigates pittakapha.

**Chanaka** (Chick pea), **Masura** (Masur gram) and **Harenu** (Green peas) -They possess madura-kashaya rasa, ruksha-laghuguna, sheetavirya, mitigates pittakapha. Among these masura is sangrahi, kalaya is vatala.

**Adhali** (Tur dal)-it is vatala and pitakaphaghnaAstangahrudaya mentions that Mudga. Adahaki, Masura and other varieties belonging to this group leads to vibandha (constipation). These dravya possess kushaya and katuvipaka, hima and laghuguna. These are useful in diseases caused due to rakthakapha and medodustitolerant application in the form of lepa and seka.

**Nishpava** (Flat beans) -It aggravates vata, pitta astangahrudaya mentions that, nishpava aggravates raktha and increases production of stanya and mutra. It produces vidaha (burning sensation). It possess guru and saraguna, reduces shophya, kapha and shukradhatu.

**Tumba** (Bottlegourd), **Kalinga** (watermelon) and **Cirbhita** - Cirbhita shares the properties of alabu. These are having ruksha, guru guna and sheetavirya. It is beneficial in vachobbedha. In astangahrudayaVagbhata says Tumba is rukshatara and grahi. Kalinga.

**Ervaru** and **Cirbhita** when tender mitigate pitta and are cold in potency but when ripen acquire opposite qualities, pittala and kaphavatahara.

**Bisa** and **Shaluka** - These belong to jalavarga. Bisa is stem and Shaluka is fibre of water lilly or lotus. These possess guru, vistambhi and sheets virya.

### Phalavarga

**Jambhava** (Syzygiumcumini)-It has kashayamadura rasa, guru vistambhiguna and sheetavirya. It mitigates pittakapha and acts as grahi, aggravate vata.

**Tinduka** (dispyrospergrina)-It possess kashaya-madura rasa. laghuguna and kaphapittaghna properties.

### Pitta doshaprakopahetu

#### Rasa Pradhanyata:

**AtyamlaSevana-Amlarasa** is attributed with Raktadooshakaetc properties. Atiamla Rasa Sevana leads to raktadushti and hence leads to Kushta.

**AtiSevana of KatuAmla and Lavana Rasa** The food articles with these Rasa have predominance of Agni Mahabhuta and possess qualities homologous to Pitta and Rakta, when consumed in excess leads to Pitta and RaktaDushti

#### GunaPradhanyata:

##### Laghu, Teekshna, Ushna

The Dravya possessing these Guna have TejoMahabhuta dominance. These possess the qualities homologous to Pitta and Rakta. These Dravya possess Katu Rasa as Pradhana Rasa. Hence used as Deepana, Pachana and Prabhakara. Bhallataka, Maricha, RajeekaandDanti possess these Guna.

**Vidahi**Vidahi refers to Dravya which causes Amlodgara. Daha, Trushna and attains digestion with difficulty. Matsya. SarshapaShakha and Kullatha possess this Gunaand produces DahadiLakshana. These DahadiLakshana are caused as a result of Pitta Vruddhi during Pachana.

#### AharaDravyas:

**TilaTaila**-TilaTaila possess Madhuara-Tikta Kashaya Rasa; MadhuraVipaka; Snigdha. Ushna, Guru, Kaphapitta Kara, Vataghna, Sangrahi, Balya, Keshya, Twachya (when applied to skin), and VranaRopaka, Dantya (good for teeth), Agni MedhaJanaka and Alpamootrakara properties. These are qualities attributed to Krishna Tila. Sushruta considers Krishna Tila to be best among the varieties of Tila. ShwetaTila is Madhyama and other varieties of Tila are Heenatarata. Tila is Pitta and ShonitaDushtikara. TilaTaila is having more SnigdhaGuna hence it is best Vatahara

**Pinyaka**Pinyaka is residual part left after extraction of Sneha from Uma (Atasi) and Sarshapaetc using Yantra. It is Nisneha Kalka (paste devoid of unctuous). It is SarvaDoshaPrakopaka.

**Kulattha**- It possess Ushna, Kashaya Rasa, AmlaVipaka, Kaphavatahara, Grahi, Shukrahara and leads to Ashmari, Peenasa- KasaHikka-ShwasaArshoharat belongs to ShamidhanyaVarga and mainly classified as Graamyata and Vanya. Other varieties of Kulantha are Shukla, Krishna, Chitra and Lohita. Kulattha is ShonitaDushtikara and Raktapittakara. Atisevana of Kulatha causes

Kledanasha and Rookshata in the body. Due to Amlavipaka, it is Pittakara. Hence excessive Sevana of Kulantha may cause Pittaja and Vataja diseases.

**Sarshapa**-Sarshapa possess TeekshnaandRukshaGunacauses Vidaha, BaddhaVinmutrata and Tridoshakara. It is having Katu Rasa and UshnaVeerya.

**Atasi**-Seeds of Atasi are Snigdha, Swadu and Tikta Rasa, Ushna, Kaphapittakari, Guru andKatuVipaka.

#### **Haritashaka**

Haritashaka refers to green leafy vegetables like Kutera, Shigrusuras (OcimumSactum) eteSamanyaGuna of these are Katu Rasa; UshnaGuna, Ruchikara and Vataleshmahar.

#### **Mamsavarga**

**GodhaMamsa**- Godhas (a herbivorous green brownish large lizard), BileshiyaPashu (lives in burrows). Its meat is Vataharaand Pittakaphakara as it possesses properties like Ushna, SnigdhaGuna and Madura Vipaka.

**Matsya** -Matsya possess Ushnaveerya, Raktapittakara and Vatahara. It causes Vidhaha and acts as Pitta PrakopakaNidana

**Ajaand Avikamamsa**- AjaMamsa possess Natisheeta, Guru and SnigdhaGuna. Since it possesses AbhishyandiGuna it causes Pitta and KaphaPrakopana. AvikaMamsa is more Sheeta. Guru and Snigdha compared to AjaMamsa. It is Brumhana and Tridoshakara.

**Dadhi** is classified into three types - MadhuraDadhi, AmlaDadhi and AryamlaDadhi.

**MadhuraDadhiis** Mahabhishyandi and KaphamedaVivardhanam. **AmlaDadhi** is Kaphapittakara and

**AryamlaDadhi**RaktaPradooshaka. Other qualities of Dadhiare KashyaAnurasa, AmlaVipaka. Snigdha, Ushna, Vrushya, Brumhana. Deepana, Rochana, Balya. Vatahara. It is good in case of all the four types of Peenasa (by its Prabhava) Atisara, Vishamajwara.

(MadhuraDadhi) Dadhi can be consumed in Sharad. Greeshma and VasanthaRituAtyamlaDadhi is RaktaDooshaka and Abhishyandi and Atisevana of it leads to Pittakaphakara and RakthaPradhushana.

**Takra**Takra isMadhura-Amla Rasa, Ushna,Laghu, Rooksha, Deepana, Vatakaphahara, Medohara and Useful in Garavisha, ShophaAtisaara, Grahani, Pandu, Arsha, Pleeha, Gulma, Arochaka, Vishamajwara, Trushna, Chardi, Praseka, Shoola and Mutrakruhra. In Vataroga, AmlaTakra (Vatahara, Pittakara) should be taken with SaindhavaLavana; Pittaroga.

**MadhuraTakra** (Kaphaprakopaka, Pitta Prashamana) should be taken with Sharkara: in KaphaRoga. Takrais taken with VyoshaksharaAmlaTakra is Pittakara. Atisevana results in Raktadushti andPittadusti.

#### **Phalavarga**

**AmlaPhala**- AmlaPhala like Amamrataka, Pittakara as they possess Amla rasa, AmlaVipaka; Guru Guna and UshnaVeerya.

#### **KaphaProkopakaAharajaHetu-Rasa Pradhanyata**

**Madhura Rasa**- Madhura rasa is ShareeraSatmya (Habitual to the body), promotes Rasa, Rakta, Mamsa, Medas, Asthi, Majja, Ojas and Shukra. It is Ayushya (longevity), IndriyaPrasadaka (pleasing to sense organs). Balavarnakara (promotes strength andluster), alleviates Pitta and Visha (poisons) and Vayu, pacifies trushna (thirst) and Daha (Burning sensation). It is beneficial for twak (skin), kesha (hairs), kanta (throat) and is Balya (promotes strength). It bestows Preenana (nourishing). Jeevana (vitaliser). Tarpana (saturating), Brunhana (bulk promoting) and Sthairyakara (stabilizer). Ksheenakshatasandhanakara (promotes healing of wounds in emaciated), is delightening for ghrana (nose). Mukha (mouth), Kanta (throat), Oushta(lips) and Jihwa (tongue); alleviates Moorcha (fainting), is Snigdha (unctuous). Sheeta (cold), Guru (heavy). If used singly and excessively, produces Kaphaja disorders such as Sthoulya (obesity), Mardava (laxity), Alasya (lassitude), Atiswapna (oversleep). Guruta (heaviness), Anannabhilaasha (loss of desire for food). Agnidourbalya (mildness ofappetite), abnormal growth in Asya (mouth) and Kanta (throat). Shwasa (dyspnoea), Kasa (cough). Pratisyaya (coryza). Alasaka (long term stasis of indigested food). SheethaJwara (fever withshivering), Aanaha (hardness in bowels), AsyaMadhurya (sweetness in mouth), Vamathu (vomiting). Sanjaya-swaranasha (loss of consciousness and voice), Galaganda (goiter), Gandamala (cervical adenitis), Shleepada (filariasis), Galashopha (pharyngitis), (mucous) coating in Basti (bladder). Dhamani (arteries) and Gala (throat), Akshi (eye diseases),Abhishyanda (conjunctivitis).

**Amla Rasa** - BhukthamRochayati (makes the food (stimulatesagni). DehamBruhmayati (promotes the bulk of the body) and Urjayati (gives energy). Mano Bodhayati (awakens mind), IndriyaniDrudheekaroti (makes the sense organs firm), BalamVardhayati (promotes strength).

Vatanulomayati (does anulomana of vata), Hridayamtarpayati (saturates heart), Asyasravayati (salivates mouth). BhuktamApakarshayati (sends ingested food downward), Kledayati (moistens food) and Jarayati (digests food). Preenayati (gives satisfaction). It is Laghu (light), Ushna (hot) and Snigdha (unctuous). Thus, though endowed with many qualities, if used singly and excessively in leads to manifestation of DantaanHarshayati (sensitizes teeth). Tarshayati (cause thirst). Sammeelayatiakshini (closing of eyes), SamvejayatiLomani (raises body hairs), KaphamVilapayati (liquefies Kapha). PittamAbhivardhayati (aggravates Pitta), RaktamDooshavati (effects in blood morbidity). MamsamVidahati(destroys the muscles) and KayamShithileekaroti (laxity in body). It produces Shvayathi (swelling) in Kshina (wasted). Kshata (injured). Krusha (emaciated) and Durbala (debilitated persons). Due to its Agneya (hotness) tarva does VranaPachana (suppuration in wounds), Kshataabhibhata (injuries), Dashta (bites). Dagdha (burns). Bhagna (fractures), Shoona (swellings) and to causesParidahati (burning sensation) in Kanta (throat), Uro (chest) and Hrudayam.

**LavanaRasa** It brings about Sanghata (compactness), SarvarasaPratyaneekabhoota (overshadows all the Rasas), Asyamsravayati (salivates mouth). KaphamVishyandayati (liquefies Kapha). MarganVishodhayati (cleanses channels), SarvashariraAvayavanMrudukaroti (softens all the body parts). RochayatiAaharam (gives relish to food). Aharayogi (is an associate of food). It is Guru (heavy). Snigdha (unctuous) and Ushna (hot). If used singly and excessively, vitiates Pitta, aggravates Rakta, causes Trushna (thirst), Moorcha (fainting). Tapayati (heat), DarayatiKushnatiMamsaniPragalayatiKushtani (tearing and skin diseases). VishamVardhayati (aggravates poisons), ShophanSphotayati (makes inflamed parts burst) and DantaschaAavayati (teeth fall down), PumsatvamUpahanti (damages potency). IndriyaniUparoonaddhi (hinders sense organs), gives rise to Vali (wrinkles). Palita (grey hair) and Khalirya (baldness). It causes disorders like Raktapitta (bleeding disorders). Amlapitta (gastritis), Visarpa (erysipelas). Vatarakta (gouty arthritis). Vicharcika (dermatitis) and Indralupta (alopecia).

#### AharaDravyas

**Godhuma (Wheat)** It is Sandhanakara (promotes union), Vatahara, Swadu in taste, Sheetala (cold in

potency). Jivaniya, Brumhaniya, Vrishya, Snigdha, Sthairyakara and possess Guru guna.

**Masha (Black gram)**-It is Vrushya (aphrodisiac), Vatahara, Snigdha (unctuous), UshnaVeerya (hot in potency). Madhura (sweet) in Taste and Guru (heavy) for digestion, Balakara (strength promoting) and Malakara (forms abundance of faeces). It increases Shleshma and Pitta.

**Kasheruka**- It is Guru (heavy) for digestion and Sheeta (cold) in potency. These properties are homologous with KaphaGunas, hence when consumed in excess it causes KaphaPrakopa.

**Kharjura (Dates)Mocha (plantain) and Narikela(coconut)**-These are Madura (sweet) in taste, Brumhana (bulk promoting), Vrushya (aphrodisiac), Guru (heavy) for digestion and cold in potency; and is useful in Kshaya, Kshata (injury), Daha (burning sensation).

**Dadhi(curds)** It is Rochana (relishing),Deepanam (appetizer), Vrushya (aphrodisiac), Balakara (strength- promoting), AmlaVipaka, Ushnaveerya, alleviates Vata, is auspicious and Dardhyakara (bulk promoting). It is useful in Pratishtyayya (rhinitis). Atisara (diarrhea), Aruchi (anorexia), Mutrakuchra (dysuria) and Kshaya (emaciation). It is not advised in autumn, summer and spring. It is also harmful in the disorders caused by Rakta, Pitta and Kapha.

**Takrapinda** (solid portion of butter milk) - It is Vishada (non slimy), Guru (heavy), ruksha (dry) and Grahi.

**PiyusaPiyusa, Morata and Kilata**-Piyusa is cow's milk soon after calved. Morata is cow'smilk within 7 days of calved. Kilata is Pinda (solidified) obtained by heating NashtaDugdha. It is beneficial for those having increased appetite and sleeplessness. It is heavy, saturating, aphrodisiac, bulk promoting and Vata alleviating.

**Ikshu rasa**-The juice of sugarcane is Vrushya (aphrodisiac), Sheeta (cold), Sara (laxative). Snigdha (unctuous), Brumhana (bulk promoting) and Madhura Rasa (sweet in taste). That of chewed cane aggravates Kapha while that extracted with machine produces Daha (burning sensation). Due to coldness, clearness and sweetness the Paundraka variety of sugarcane is superior.

**Guda (jaggery)**-Guda is Shleshmakara. It brings about Srusta-mutra-mala (easy elimination of urine and faeces). Excessive intake of guda leads to manifestation of diseases of Majja, Asruk, Medas, Mamsa and also Kapha.

**Pruthuka (beaten rice)** -Pruthuka (beaten rice) is Guru (heavy). Snigdha (unctuous). Brumana (bulk

promoting), KaphaVardhaka. Balya (imparts strength) and Vataghna.

**Krusara-** Krusara (gruel made of sesame, rice and black gram) increases Kapha and Pitta, promotes strength and pacifies Vata.

**Shringataka** Shringataka (water chest nut) and **Kasheruka** possess Guru, Vistambhi (hard to digest) and SheetaGuna. BishaBisa (lotus stem) is Avidahi, normalizes Rakta and Pitta, Vistambhi (hard to digest). Ruksha (dry), Virasa (tasteless) and increases Vata.

### Mamsavarga

**Anupamamsa** is Madhura (sweet) in Rasa and Vipaka, sheeta (cold in potency), Snigdha (unctuous), Vrushya (aphrodisiac), pacify Vata and Pitta, increases Kapha, Balya (promotes strength) and Mutrala (diuretic).

### Shukadhanya

**Yavaka, Naishedha and Hayanaka** (varieties of red rice)-These varieties of red rice possess Swadhu (sweet in taste) Ushna (hot in potency) Guru (heavy for digestion). Snigdha (unctuous) and AmlaVipaka. They are Shleshmapittala, eliminates Mutra and Purisha.

**Tila (sesamum)**-It is Ishat Kashaya (slightly astringent) and Tikta (bitter in taste), maduraVipaka, pacifies Vata and increases Pitta, Ushnaveerya, Balya (promotes strength). Snigdha (unctuous), beneficial for wounds as external paste, wholesome for teeth, skin and hairs, promotes digestive power and intellect, reduces urine and is heavy.

**Narikela** (coconut) -It is heavy, unctuous, Pitta pacifying sweet, cold, promotes strength, weight promoting and diuretic.

**Mocha (kadaliphala)**-It is madhura (sweet) and kashaya (astringent in taste), not very cold, is Raktapittahara, Vrushya (aphrodisiac). Ruchya (relishing), Kaphakara and Guru (heavy),

**Shaskuli** - It is preparation made out of flour cooked in ghee. It increases Kapha and Pitta.

**Kurchika** - It is solidified Vigrathitaksheera (inspissated milk). They are guru (heavy for digestion) and slightly Pitta increasing and Kaphakara.

**Navanna** Newly harvested rice is hard to digest and promotes Dhatu. Newly harvested cereals are Abhisyanda (slimy) and causes Kledata in Dosh, Dhatu, Mala and Srotas.

**Dugdha**-Milk which is obtained from cow is Jeevaniya (vitalizer), Guru (heavy), Madhura (sweet in taste), Snigdha (unctuous). Sheeta (cold in potency), Vatapittahara, Shleshmala, Vrushaya

(aphrodisiac) and milk is advocated us satmaya (suitable for all living beings).

**Pistha**-It refers to flour of rice. Fresh rice flour is having Swadhu (sweet) taste and does Brumhana. Old rice flour acts as Krimihara and Pramehahara.

**Amaksheera**- Unboiled milk is generally Snigdha (unctuous) and Guru (heavy).

**Phanita** is half boiled Ikshurasa It is Guru (heavy). Madhura (sweet) and Abhisyanda (slimy), Balya (bulk promoting), nonaphrodisiac and vitates tridoshas.

### III. CONCLUSION

Doshas imparts Bala to the body and its vitiation causes Agnimandhya. Mandagni is regarded as root cause for all diseases. VataDosh is having Asharaya Ashrayi Sambhanda withasthi, pitta Dosh with rakta and Rasa, Mamsa, Meda, Majja and ShukraDhatu. Hence pathological state (Kshaya and Vruddhi) of Doshas brings about same changes in these Dhatus and causes disease manifestation. Nidana is prime factor responsible for bringing changes in PrakrutaDosh and transform to Vikruta. Hence knowledge of DoshPrakopaNidana helps to adopt NidanaParivarjana and to maintain health and prevention of diseases.

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