

ARTAVA: A CONCEPTUAL REVIEW

Supriya Gautam^{1*}, Preeti Tiwari² and Akshay Sharma³

¹Assistant Professor, Department of Kriya Sharir, Sri Sai Institute of Ayurvedic Research and Medicine, Bhopal (M.P.) India.

²Associate Professor, Department of Samhita Siddhant, Sri Sai Institute of Ayurvedic Research and Medicine, Bhopal (M.P.) India.

³Assistant Professor, Department of Rog Nidana Evum Vikruti Vigyan, Faculty of Ayurveda Bhopal (M.P.) India.

Article Received on
19 August 2024,

Revised on 09 Sept. 2024,
Accepted on 29 Sept. 2024

DOI: 10.20959/wjpr202419-34085



*Corresponding Author

Dr. Supriya Gautam

Assistant Professor,
Department of Kriya Sharir,
Sri Sai Institute of
Ayurvedic Research and
Medicine, Bhopal (M.P.)
India.

ABSTRACT

Ayurveda serving the ailing humanity since the creation of life is not behind in recognizing the most pragmatic feature of a woman viz. women are the root of progeny. Woman is considered as one of the most essential factors of the continuity of human race on earth. Since God has given this liberal gift only to the women. In women live the important physiological manifestation is menstrual cycle which gives her identity of motherhood. In *Ayurveda* menstrual bleeding is considered as *Updhatu* of *Rasa Dhatu* which is known as *Artava*. It is a cyclic bleeding occurring every month for three to five days. Normally it starts at the age of twelve and end at the age of fifty. As we know *Artava* is the *Updhatu* of *Rasa Dhatu*. Some *Acharya* has different opinion about it they said *Artava* is the *Updhatu* of *Rakta Dhatu* and *Bhava Prakash* mention that *Artava* is the eighth *Dhatu* in female. Now the question is that we will put the *Artava* in which category, *Dhatu* or *Updhatu*? In this article an attempt has been made to answer

of this question.

KEYWORDS: *Artava, Dhatu, Updhatu.*

INTRODUCTION

God has gifted woman with rare and unique phenomenon of giving rise to offspring. To effectively fulfil the above aim, nature has conferred special anatomical and physiological characteristics in the woman which are collectively referred to as '*Strikara Bhava*'.

In women live the important physiological manifestation is menstrual cycle which gives her identity of motherhood. The menstrual cycle is the hormonal play inside female body which goes through each month to prepare the uterus for a possible pregnancy. Normal menstrual cycle is the sign which indicate that the reproductive physiology is working soundly.

The menstrual cycle which involves the shedding of endometrium which was prepared in the anticipation of providing a bed for the fertilized gamete.

In the contextual references of *Ayurveda* menstrual cycle considered as *artava chakra*. The *Artava* has two meanings *Bahirpuspa* (menstrual blood) and *Antahpuspa* (ovum) both are equally important to *Ayurveda*.

Etymological derivation

'*Rutu Bhavam*'

Here above word indicates the particular time. That is monthly menstrual blood flow.^[1]

Commentator *Arundutta* gives detail composition of menstrual blood with above mentioned definition.

The word 'Menstruation' has its origin from the Greek word 'men' meaning month. Its literally meaning is the periodic discharge of a bloody fluid from the uterus. Thus, both words '*Artava*' and 'Menstruation' convey same meaning i.e. belonging or confirming to seasons or periods of time.

Defination of *artava*

Artava means monthly vaginal bleeding.

According to *acharya sushruta*: The menstrual blood in female is also produced verily by *Rasa* which continues from the age of twelve to fifty.^[2]

According to *ashtanga samgraha*: In every month *Rakta* is collected in uterus of female and an appropriate time its flow out from the uterus it is called as *Artava*.^[3]

According to *kashyapa*: *Acharya Kashyapa* said that *Rajovahi Shiraye* which are situated in uterus, excrete the *Artava* or *Rajah*. That *Rajah* immersed every month in young women. Till the age of childhood that *Rajah* present in entire body, but due to the undeveloped vagina it does not secrete out of the body. *Rajah* remains in the body until the consummate of all *Dhatu*s and accumulate in uterus. And at appropriate time that *Rajah* secrete through the vagina.^[4]

Synonyms of *artava*: Our ancient literature *Acharyas* has described certain words which has same meaning as *Artava*. But there is little difference and that is some synonyms of *Artava* are used for ovum and some for menstrual blood. That are – *Artava*, *Shonita*, *Asrik*, *Raja*, *Rakta*, *Lohita*, *Rudhir* and *Pushpa*.

1. *Artava*

For menstrual blood: The *Vayu* getting aggravated, obstructed the *Artava*; discharge of *Artava* brings immediate relief. Neither too less, nor too much, does resemble *Indragopa* in colour of pure *Artava*. In similar number of place the word *Artava* is used to denote menstrual blood.

For ovum: The word *Artava* is used to denote ovum in some places in relations with fertilization or zygote or fetus. *Vayu* divided the combination of *Shukra* and *Artava*, *Shukra* after entering uterus through appropriate passage gets admixed with *Artava*.

2. *Shonita*

For menstrual blood: The word *Shonita* is used to denote menstrual blood also at certain places that is cessation of *Shonita* after conception, appearance of *Shukra* and *Shonita* at appropriate age in male and female respectively.

For ovum: The word *Shonita* is used to denote ovum at number of places in relation to fertilization that is the woman possessing healthy *Yoni*, *Shonita* and *Garbhasaya*; union of *Shukra* and *Shonita* inside the uterus; *Shukra* and *Shonita* are the seed; union of *Shukra*, *Shonita* and *Jiva* etc.

3. *Asrika*

For menstrual blood: The term *Asrika* used in *Asrigdara* and similar condition refer to menstrual blood.

For ovum: The word *Asrika* is used to denote ovum in relation with fetus; normalcy of *Asrika* for normal fetus, abnormality of *Asrik* a cause of teratologic abnormality etc. refer to ovum.

4. *Raja*

For menstrual blood: Excess discharge of *Raja* etc. references denoted it to be menstrual blood.

For ovum: The word *Raja* for ovum is used in certain references that are mother, father, *Raja* and *Shukra* as a source of *Mahabhutas* in fertilization etc.

5. *Rakta*

For menstrual blood Appearance/discharge of *Rakta*, with holding of *Rakta* by *Vayu* etc. refers it to be menstrual blood.

For ovum: Vitiating of *Rakta*, obstruction/compression of *Rakta*, enveloping of *Shukra* by *Rakta* etc. references pertaining to fertilization or zygote refer to the use of *Rakta* for ovum.

6. *Lohita*

For menstrual blood: References of situation of *Lohita* in women indicate it to be menstrual blood.

For ovum: Association of *Lohita* and *Retas* with *Chetana* indicate that word *Lohita* is used for ovum.

7. *Rudhira*

The word *Rudhira* is used for menstrual blood only.

8. *Pushpa*

Word *pushpa* is used to denote only bleeding through vaginal passage.

9. *Beeja*

Word *Beeja* used to denote only ovum. These all are used to indicate menstrual blood as well as ovum.

Properties of *artava*

Physiology of *Artava* is described in *Ayurvedic* classics under the Heading of '*Shuddha Artava Swarupa*'.

Shuddha Artava is a very essential for fertilization. Any disease which is related with gynecological disturbance, abnormality of *Artava* is mainly seen there. In ancient literature *Acharyas* described some important characters of *Shuddha Artava*, which are mainly depending upon *Varna*, *Matra*, *Gandha* etc. It is, therefore very important to consider *Varna*, *Matra* etc. to know '*Shuddha Artava Swarupa*'.

1. *Varna* (Colour): *Acharya Charak* mentioned that normal colour of *Artava* is like *Gunjaphala*, *Lal Kamal* (red lotus flower), and *Indragopa* (an insect).

Acharya Sushruta explained that the colour of *Shuddh Artava* should resemble with the *Shashak Asrika* (Rabbit blood), and *Laksha Rasa*. *Acharya Sushruta* has mentioned the practical characteristics that it should not stain the cloth after washing.^[5]

2. *Gandha* (Odour): *Artava* has specific odour.

In *Madhukosha Vyakhya* it is mentioned that *Artava* is *Madhu Gandhi*.

Acharya Sushruta said '*Rakta*' has *Vistrata* (*Amagandhitva*) due to *Prithvi Mahabhuta*, same can be considering for *Artava*.^[6] *Acharya Dalhana* explains that foul smelling of *Artava* is due to *Pitta*.^[7]

3. *Matra* (Quantity): *Artava* being a liquid and it is measured by *Anjali Pramana*. In *Ayurveda Anjali Pramana* measured by individuals own *Anjali Pramana* because every women have different size of *Anjali* and so amount of *Artava Srava* in her own *Anjali Pramana* is a better indicator to her health.

In *Ashtanga Samgraha Acharya Vagbhatta* explain that *Pramana* of *Artava* is four *Anjali*.^[8] According to *Deha Nirnaya Utpatti* quantity of *Shonita* is 1 *Kudava*.^[9]

Acharya Charak mentioned the normal quantity of *Artava* and quoted that, neither excessive and nor less quantity of *Artava* called as *Sudhha Artava*.

4. *Artava srava kala* (Duration): *Artava Srava Kala* means duration of menstrual bleeding. It varies with individuals. In *Ayurvedic* literatures many *Acharyas* described about *Artava*

Srava Kala and they have different opinion regarding duration of menstruation. They mentioned its duration is three to five day and rarely up to seven day. Different opinions regarding *Artava Srava Kala* are as follows:

According to *acharya charak*: Menstrual discharge should be taken as normal which comes fourth monthly without sliminess, burning sensation, pain and stay for five days.^[10]

According to *ashtanga hridayam*: *Vagbhatta* mention that in every month *Rajah* expelled out from the vagina till three days.^[11]

According to *bhava prakasha*: *Bhavamishra* quoted that duration of *Rajah Srava Kala* is three days.^[12]

According to *harita*: *Acharya Harita* mention the duration of *Artava Srava Kala* is 7 days.^[13]

According to *bhela*: As like *Acharya Harita*, *Acharya Bhela* also mention that duration of *Rajah Srava Kala* is 7 days.^[14] According to above references minimum duration of *Artava Srava Kala* is 3days and maximum is 7 days.

5. *Artava chakra kala*: *Artava Chakra Kala* means interval between two menstrual cycles.

According to our ancient science interval between menstrual cycles is one month.

Following quotation conclude that –

According to *Acharya Charak*, *Artava* comes every month and stays for five days.

In *Ashtanga Samgraha* *Acharya Vagbhatta* mention that every month *Artava* collect in *Garbhashaya* and flow out of the body for three days.^[15]

In *Ashtanga Hridayam* *Acharya Vagbhatta* mention same opinion as *Ashtanga Samgraha*.^[16]

Bhava Prakasha mentions that in every month *Artava* comes out from vaginal passage.^[17]

Harita described that interval of *Artava Srava Kala* is one month.^[18]

In appropriate time, the menstrual blood collected for a month.^[19]

6. *Panchbhautika samgathana*: In *Ayurvedic* classics it was mention that our body is combination of *Panchabhautika* components. Not only our body but all the substances of

our body are also *Panchabhautika* having increased level of any one *Mahabhuta*. *Acharya Sushruta* mentions that the presence of *Agni Tatva* is mainly seen in *Artava*.^[20]

Artava utpatti hetu

According to '*Karya Karana Vada*' every '*Karya*' has its '*Karana*'. On other words we can say every action in this Universe has its reason. If we aggregate the different opinion of our *Acharyas* then we can reveal following '*Hetu*' i.e. Factors for '*Artava Utpatti*'.

- (1) *Kala*
- (2) *Dhatu Paripurnata*
- (3) *Karma*
- (4) *Swabhava*
- (5) *Vayu*

1. *Kala*

In *Ayurvedic* classics, there is a description of *Artavadarshana* and *Artava Nivrutti Kala*. *Acharya Sushruta* opines that twelve years and fifty years are the age of *Artavadarshana* and *Artava Nivrutti*.^[21]

Kashyapa cited Sixteen years for *Artavadarshana* like '*Shukra Utpatti*' in male. But in this quotation he further quoted that the age may influence by specific '*Ahara*' and '*Vihara*'.^[22]

In *Ashtanga Samgraha* *Acharya Vagabhatta* said that particular age is necessary for '*Artava Utpatti*'.^[23] *Acharya Sushruta* gives same opinion as *Vagabhatta* gives regarding Menarche. *Sushruta* mention that, growing age of children's *Shukra* and *Artava* appears and along with them hairs appearing in intimate area.^[24] Here, *Acharya Sushruta* gives direct reference that Menarche is closely related to specific age. According to *Kashyapa* appropriate time means *Kala* is most important Factor for *Artava Darshana*.^[25]

2. *Dhatu paripurnata*

According to *acharya kashyapa*: According to *Kashyapa*, *Artava* is present in body since childhood but when body organs developed properly then it becomes visible in *Yoni*. *Rajah* remains in the body until the consummate of all *Dhatus* and accumulate in uterus. And the particular time that *Rajah* secrete through the vagina.^[26]

According to *acharya bhela*: *Acharya Bhela* also believes that *Dhatu paripurnata* is one causative Factor of '*Artava Pravrutti*'.^[27]

3. **Karma:** According to *Kashyapa* as the fire located within the wood can't be noticed without specific efforts, similarly *Artava* requires specific efforts for their gross appearance.^[28]
4. **Swabhava:** *Acharya Bhavaprakash* says monthly blood flow is instinctive phenomena but *Swabhava* do have effects on it due to which interval of menstruation is being maintained.^[29] According to *Acharya Kashyapa* *Swabhava* is responsible for the phenomenon, which has been accounted with '*Dhatuparipurnata*'.^[30]
5. **Vayu:** *Acharya Sushruta* described *Apana* and *Vyana Vayu* responsible for *Artava Utpatti*.^[31] *Dalhana* opines that expulsion of *Artava* at proper time is basic function of *Apana Vayu*.

Function of *Vyana Vayu*: *Vyana Vayu* is responsible for all body function. Normal functioning of Reproductive organs are also maintained by *Vyana Vayu*.^[32]

Artava utpatti: Some important information about *Artava* is found in ancient text books and *Ayurvedic* literature. There was mentioned that *Artava* is an *Upadhatu* of *Rasa Dhatu* and some *Acharyas* also consider it as *Updhatu* of *Rakta Dhatu*. *Updhatu* are those substances in the body which are the constituents of the body but having no qualities to generate other *Dhatu*. The following opinion has been said about this –

According to acharya charak: *Utpatti* of *Artava* the two main factors *Rasa Dhatu* and *Rakta Dhatu* directly effects on the process. *Acharya Charak* in '*Rasadi Dhatu Nirmana Karma*' denotes that *Rasa* is responsible for formation of *Artava*.^[33]

According to acharya sushruta: *Acharya Sushruta* gives same opinion he also said that in women *Artava* is originated by *Rasa Dhatu*.^[34] *Acharya Sushruta* mentions that in a month *Rasa* become semen in men and *Artava* in women.^[35]

According to ashtanga hridayam: In *Ashtanga Hridaya* *Acharya Vagbhata* said that, in women the *Rajah* which is the product of *Rasa*, flow out of the body for three days in every month.^[36]

According to ashtanga samgraha: That means *Rakta* reaching uterus and coming out for three days in every month is called '*Artava*'. In short, blood accumulated in uterus, and then discharged as '*Artava*'.^[37]

According to *bhela*: Acharya Bhela also mention that, *Dhatuparipurnata* is one causative Factor of '*Artava Utapatti*'.^[38]

According to *bhava prakasha*: In sequence of *Dhatu* formation, after the formation of *Rasa Dhatu*, *Rajah* is originated by *Rasa Dhatu*.^[39]

According to *sharangdhara*: In our body by *Ahara Rasa*, *Rasa*, *Rakta* and all *Dhatu* originate in sequence by heat of *Pitta Dosha* and digested respectively. And at the end it's become *Shukra* and *Rajah* in women in entire month.^[40]

According to *arundatta*: Commentator *Arundatta* gives very different opinion then the other *Acharyas*. He said *Artava* is *Updhatu* of '*Rasa*' but formation of '*Aratava*' does not depend upon *Dhatu Nirmana Kram* but it depends upon '*Ahara Rasa*'.^[41] To summarize the whole concept diagrammatically, it thought to be –

Forms of *artava*: There are three forms of *Artava* described in the text by which it serves its functions.

- *Dhaturupa Artava*
- *Updhaturupa Artava*
- *Malrupa Artava*

1. ***Dhaturupa artava*:** When *Artava* serves the function of placental formation and *Stana Vridhi* during pregnancy is called as *Dhaturupa Artava*.

While explaining the formation of *Dhatus*, *Bhavamishra* said, Women possess one extra *Dhatu*, because of the presence of one extra *Ashaya* (*Garbhashaya*) thus have *Artava* as seventh and *Shukra* as eighth *Dhatu*. This *Dhaturupa Artava* can be taken as ovum. It has property of reproduction. *Dalhana* opines in his *Tika* without counting *Artava* in *Sapta Dhatus*, in female only six *Dhatus* will remain so it is called *Dhaturupa Artava*.

2. ***Upadhaturupa artava*:** During the procedure of *Dhatupaka* (metabolism), when *Rasa Dhatu* turns to *Rakta Dhatu*, *Artava* is generated as it's by product (*Upadhatu*) and serves the function of the female genital organs is called as *Upadhaturupa Artava*.

3. ***Malarupa artava*:** The monthly blood discharge from the vaginal tract carries some toxic substances in it to purify the body of the female, so it is called as *Mala* on its forms of *Artava* as *Malarupa Artava*.

Discussion on artava: Now we will discuss about *Artava* which is originated from *artava vaha srotasa*. In *Ayurveda* almost all authors demonstrate *Artava* as one of the *Updhatu* of *Rasa Dhatu* except *Acharya Sarangdhara*, who considers *Artava* as the *Updhatu* of *Rakta Dhatu* while *Acharya Bhava Prakash* shows *Artava* as the seventh *Dhatu* in female body. Now the topic of discussion is that we will put the *Artava* in which category, *Dhatu* or *Updhatu*? On reviewing all the relevant references we may conclude that *Artava* may behaves like *Dhatu* or an *Updhatu* at different time since reproductive physiology in female is undergoing periodical changes regularly.

Dhatu rupa artava: *Dhatu* is defined as the body tissue which supports and nourishes the body. *Artava* follows this definition since it supports the body as well as serves as an essential factor for the formation and nourishment of some structures in the body E.g.

- During pregnancy *Artava* plays an important role in the formation of *Apara* (placenta).
- During pregnancy *Artava* is responsible for the growth and nourishment of the breast /mammary glands.
- At puberty accumulation of *Artava* in the uterus promotes growth and development of breasts and hair on pubic region. In the light of above discussion we may include *Artava* in the category of *Dhatu*.

Updhatu rupa artava: After the onset of puberty in non-pregnant women *Artava* gets accumulated in uterus at every month and eliminated out through vaginal orifice under the influence of *Apana Vayu*. This accumulated *Artava* does not play any physiological role in nourishment and maintenance of any other *Dhatu* or bodily substances. So in non-pregnant women it serves as a *Updhatu* providing only support to the body.

REFERENCE

1. Kunte Anna Moreswar, *Astangahrdaya* of Vagbhata with Sarvangasundara of Arunadatta, Varanasi: Chaukhamba Sanskrit Sansthan, Sharira Sthana, 2012; 1: 1–361.
2. Shastri Ambikadutta, *Susruta Samhita* of Susruta with *Ayurveda-TattvaSandipika*, Varanasi: Chaukhambha Sanskrit Sansthan, Sutra Sthana, 2015; 14: 6-64.
3. Gupta Atrideva, *Astanga Samgraha* of Vagbhata with Hindi Commentary, Varanasi: Chowkhamba Krishnadas Academy, Sharira Sthana, 2016; 1: 10–262.
4. Satyapala Shri, *Kasyapa Samhita* of Kasyapa with Vidyotini, Varanasi: Chaukhambha Sanskrit Sansthan, Khila Sthana, 2002; 9: 22-287.

5. Shastri Ambikadutta, *Susruta Samhita of Susruta with Ayurveda-TattvaSandipika*, Varanasi: Chaukhambha Sanskrit Sansthan, Sharira Sthana, 2015; 2: 19-15.
6. Shastri Ambikadutta, *Susruta Samhita of Susruta with Ayurveda-TattvaSandipika*, Varanasi: Chaukhambha Sanskrit Sansthan, Sutra Sthana, 2015; 14: 9-65.
7. Shastri Ambikadutta, *Susruta Samhita of Susruta with Ayurveda-TattvaSandipika*, Varanasi: Chaukhambha Sanskrit Sansthan, Sutra Sthana, 2015; 15: 16-77.
8. Gupta Atrideva, *Astanga Samgraha of Vagbhata with Hindi Commentary*, Varanasi: Chowkhamba Krishnadas Academy, Sharira Sthana, 2016; 5: 98-307.
9. Maya B, "Physiological Study of Arthavavaha Srotasa", Jaipur: National Institute of Ayurveda, 1994; 57.
10. Shastri Pt. Kasinatha and Chaturvedi Gorakhanatha, *Caraka Samhita of Agnivesa with Vidyotini*, Varanasi: Chaukhambha Bharti Academy, Chikitsa Sthana, 2015; 30: 225-870.
11. Gupta Atrideva, *Astangahrdayam of Vagbhata with Vidyotini*, Varanasi: Chaukhambha Prakashan, 2015, Sharira Sthana, 2015; 1: 7-230.
12. Misra Sri Brahmasankara and Sri Rupalalajivaisya, *Bhavaprakasa of Bhavamishra with Vidyotini*, Varanasi: Chaukhambha Sanskrit Sansthan, Purva Khanda, 1999; 3: 204-63.
13. Tripathi Hariharprasad, *Harita Samhita of Harita*, Varanasi: Chaukhamba Krishnadas Academy, Sashtha Sthana, 2009; 1: 8-515.
14. Katyayan Abhay, *Bhela-Samhita of Bhela with Hindi Commentary*, Varanasi: Chaukhamba Surbharati Prakashan, Sharira Sthana, 5: 6-224.
15. Gupta Atrideva, *Astanga Samgraha of Vagbhata with Hindi Commentary*, Varanasi: Chowkhamba Krishnadas Academy, Sharira Sthana, 2016; 1: 10-262.
16. Gupta Atrideva, *Astangahrdayam of Vagbhata with Vidyotini*, Varanasi: Chaukhambha Prakashan, Sharira Sthana, 2015; 1: 17-232.
17. Misra Sri Brahmasankara and Sri Rupalalajivaisya, *Bhavaprakasa of Bhavamishra with Vidyotini*, Varanasi: Chaukhambha Sanskrit Sansthan, Purva Khanda, 1999; 3: 1-20.
18. Tripathi Hariharprasad, *Harita Samhita of Harita*, Varanasi: Chaukhamba Krishnadas Academy, Sashtha Sthana, 2009; 1: 8-515.
19. Shastri Ambikadutta, *Susruta Samhita of Susruta with Ayurveda-TattvaSandipika*, Varanasi: Chaukhambha Sanskrit Sansthan, Sharira Sthana, 2015; 3: 8-27.
20. Shastri Ambikadutta, *Susruta Samhita of Susruta with Ayurveda-TattvaSandipika*, Varanasi: Chaukhambha Sanskrit Sansthan, Sutra Sthana, 2015; 14: 7-65.

21. Shastri Ambikadutta, *Susruta Samhita of Susruta with Ayurveda-TattvaSandipika*, Varanasi: Chaukhambha Sanskrit Sansthan, Sutra Sthana, 2015; 14: 6-64.
22. Satyapala Shri, *Kasyapa Samhita of Kasyapa with Vidyotini*, Varanasi: Chaukhambha Sanskrit Sansthan, Sharira Sthana Jatisutriya Adhyaya: Verse, 2002; 4-79.
23. Gupta Atrideva, *Astanga Samgraha of Vagbhata with Hindi Commentary*, Varanasi: Chowkhamba Krishnadas Academy, Sharira Sthana, 2016; 1: 21–263.
24. Shastri Ambikadutta, *Susruta Samhita of Susruta with Ayurveda-TattvaSandipika*, Varanasi: Chaukhambha Sanskrit Sansthan, Sutra Sthana, 2015; 14: 18-68.
25. Satyapala Shri, *Kasyapa Samhita of Kasyapa with Vidyotini*, Varanasi: Chaukhambha Sanskrit Sansthan, Sharira Sthana Jatisutriya Adhyaya: Verse, 2002; 4: 79.
26. Satyapala Shri, *Kasyapa Samhita of Kasyapa with Vidyotini*, Varanasi: Chaukhambha Sanskrit Sansthan, Khila Sthana, 2002; 9: 19-287.
27. Katyayan Abhay, *Bhela-Samhita of Bhela with Hindi Commentary*, Varanasi: Chaukhambha Surbharati Prakashan, Sharira Sthana 5: 6-224.
28. Satyapala Shri, *Kasyapa Samhita of Kasyapa with Vidyotini*, Varanasi: Chaukhambha Sanskrit Sansthan, Sharira Sthana Jatisutriya Adhyaya: Verse, 2002; 4: 79.
29. Misra Sri Brahmasankara and Sri Rupalalajivaisya, *Bhavaprakasa of Bhavamishra with Vidyotini*, Varanasi: Chaukhambha Sanskrit Sansthan, Purva Khanda, 1999; 3: 1-20.
30. Satyapala Shri, *Kasyapa Samhita of Kasyapa with Vidyotini*, Varanasi: Chaukhambha Sanskrit Sansthan, Khila Sthana, 2002; 9: 19-287.
31. Shastri Ambikadutta, *Susruta Samhita of Susruta with Ayurveda-TattvaSandipika*, Varanasi: Chaukhambha Sanskrit Sansthan, Nidana Sthana, 2015; 1: 19-298.
32. Shstri Pt. Kasinatha and Chaturvedi Gorakhanatha, *Caraka Samhita of Agnivesa with Vidyotini*, Varanasi: Chaukhambha Bharti Academy, Chikitsa Sthana, 2015; 28: 9–777.
33. Shstri Pt. Kasinatha and Chaturvedi Gorakhanatha, *Caraka Samhita of Agnivesa with Vidyotini*, Varanasi: Chaukhambha Bharti Academy, Chikitsa Sthana, 2015; 15: 17–456.
34. Shastri Ambikadutta, *Susruta Samhita of Susruta with Ayurveda-TattvaSandipika*, Varanasi: Chaukhambha Sanskrit Sansthan, Sutra Sthana, 2015; 14: 7-65.
35. Shastri Ambikadutta, *Susruta Samhita of Susruta with Ayurveda-TattvaSandipika*, Varanasi: Chaukhambha Sanskrit Sansthan, Sutra Sthana, 2015; 14: 14-66.
36. Gupta Atrideva, *Astangahrdayam of Vagbhata with Vidyotini*, Varanasi: Chaukhambha Prakashan, Sharira Sthana, 2015; 1: 7-230.
37. Gupta Atrideva, *Astanga Samgraha of Vagbhata with Hindi Commentary*, Varanasi: Chowkhamba Krishnadas Academy, Sharira Sthana, 2016; 1: 10–262.

38. Katyayan Abhay, Bhela-Samhita of Bhela with Hindi Commentary, Varanasi: Chaukhamba Surbharati Prakashan, Sharira Sthana, 5: 6-224.
39. Misra Sri Brahmasankara and Sri Rupalalajivaisya, Bhavaprakasa Of Bhavamishra With Vidyotini, Varanasi: Chaukhambha Sanskrit Sansthan, Purva Khanda, 1999; 3: 212-64.
40. Sastri Parasurama, Sharangadhara Samhita of Sharangadhara with Dipika and Gudhartha Dipika Commentary, Varanasi: Chaukhambha Orientalia, Purva Khanda, 2018; 6: 15-71.
41. Kunte Anna Moreswar, Astangahrdaya of Vagbhata with Sarvangasundara of Arunadatta, Varanasi: Chaukhamba Sanskrit Sansthan, Sharira Sthana, 2012; 1: 7–363.