

## COMPREHENSIVE LITERATURE REVIEW OF GRAHNIROGA W.S.R TO NIDANPANCHAK

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### ABSTRACT

*Grahnidoshchikitsa adhya* by *acharya charaka* explains not only anatomical deformity of *grahni avayava* but also physiological aspects of *grahni* & *Agni* which is situated in *grahni avayava* & *doshas* created by it. The objective of this review of article is to critically analyse *Grahni* its etiology, etiopathogenesis, types, classification from different *ayurvedic samhitas*. *Grahni* has four types *vataj*, *pittaj*, *kaphaj* & *sanipataj Grahani*. Detail description of *Grahni*, its types, *Agni* describes here.

**KEYWORDS:** *Grahni*, *Agni*, *Doshas*.

### INTRODUCTION

*Grahni* is an Ayurveda term related to the seat of *agni*, which help in the digestion, metabolism of food. Ingestion digestion, absorbtion & assimilation of *ahara* regulated by *Grahni*. *Grahni roga* arises by abnormality of *Agni*. *Grahni* & *Agni* have *Ahar-Adheya sambandha*. Functionally vitiated *agni* i.e *mandagni*, *vishmagni*, *tikshagni*, causes improper digestion of indigested food, which leads to forms a vitiated material called “*Ama*” which is root cause of most of the disease. In this article main cause of *Agnidushti*, *Grahni roga*, its *samprapti* i.e *Nidanpanchak* & *chikitsa* according to different *Acharyas* have been explained.

### MATERIAL AND METHODS

Charak Purvardha, Uttardardha Samhita, SushrutSamhita, Vagbhat, Bhavprakash, Madhavnidan, sharangdhar, Yogratnakar.

Internet, Research and Review articles from National and International Journal regarding

literature review and management of *Grahni*.

### “Nirukti”

The term *Grahani* has been derived from the *Dhatu*-

“ग्रह आदाने”, which has different meanings like,

ग्रह- इति ग्रहणे, ग्रह्णाति, ग्रह्णीते ।

All these verbs formed from the above *Dhatu* “*Graha*” which means „to hold” or „to catch” in general. „*Aadane*” and „*Upadane*’ means allowing the base for particular thing or hold the particular thing i.e the action of holding something firmly or giving strength to a particular subject.

### “Definition of Grahni”

षष्ठी पित्तधरा नाम या कला परिकीर्तिता ।

पक्वामाशयमध्यस्था ग्रहणी सा प्रकीर्तिता ॥ -सु.उ.40/169

According to *acharya sushruta & sharangdhara* sixth *kala* stated as *pittadharakala* which is situated between the *pakvashaya & amashaya* called as *Grahni*.<sup>[1]</sup>

अग्न्यधिष्ठानमन्नस्य ग्रहणाद ग्रहणी मता ।

नाभेरूपरि सा ह्याग्निबलोपस्तम्भबृंहिता ॥ -च.चि. १५/५६-५७

*Charaka* stated *grahni* is site of *agni* which have capable to hold undigested food, so it called as *Grahni*. It is located above *Nabhi* and its supported and nourished by providing the strength of *agni*.<sup>[2]</sup>

### Historical review

#### *Vedas and Upanishads*

There is no direct reference about *Grahani* either as a disease or an organ in *Vedas* and *Upanishads*. But the disease named “*Apva*” mentioned in *Rigveda* and *Atharvaveda* quite resembles the *Grahani roga* in present of this era.

***Rigveda*:** - “*Apva*” used as a synonym for the stomach.

***Atharvaveda*:** - “*Apva*” used as a synonym for the *Udar- roga*.

### ***Mahabharata***

*Agnimandya* and *Grahani* are mentioned as cross reference in *Mahabharata*.

*Agni deva* suffered from *Agnimandya* due to excessive intake of *ghutra* and he lost his *bala*, *varna* and specifically had *Aruchi*. Then he went to Lord *Brahma* for treatment (*Maha. Adiparva* 222-67-70) In another *parva* that “those who having sufficient amount of food in stock (i.e. *parigraha*) are more prone to disease *Grahani* (*Maha. Vana parva* 206-13-77).<sup>[3]</sup>

### **Importance of agni**

Strength of *grahni* is *agni* which is situated in *grahni*. If *agni* is vitiated then *Grahni* also vitiated. It is important to know about *agni*.

**NIRUKTI:** -The word *Agni* was derived from “*Ag*” *dhatu*, which means „wide spreading“. *Agni* is the substance which is progressive and transformative.

*Agni* is also considered as one of the *Mahabhuta* (basic elements). In *Ayurveda*, *Agni* is the enzyme responsible for the digestion and metabolism called as „*Kayagni*“. *Kayagni* further divided into three main and 13 subtypes on the basis of its functions and location.

*Among them the jathragni is the most important type of Agni on which other types of Agni are dependent.*

*Acharya Charaka* mentioned the importance of *Kayagni* in *Grahanichikitsa Adhyaya* as- *Ayu*, *Varna*, *Bala*, *Swasthya*, *Upachaya*, *Prabha*, *Oaja*, *Teja*, *Prana* these all are only because of *Agni*. *Agni* is only reason behind these all properties of *Deha*.

*Acharya Sushruta* also described the importance of *Agni* by calling it *Bhagawana*.

*Vridhhi* and *kshaya* of *dhatvagni* and *bhutagni* is interdependent on the function of *Jatharagni* therefore, *jathragni* have more importance.

### **Status of *Jatharagni* according to *Dosha*<sup>[4]</sup>**

#### **1. *Mandagni***

This type of status occurs due to dominance of *Kapha dosha*. In this condition *Agni* is unable to digest even food taken in normal quantity, and digestion takes place slowly.

## 2. *Tikshnagni*

In *pitta* dominant condition this type of status of *Agni* happen. In this condition digestion of heavy and large food also takes place in small duration.

## 3. *Vishmagni*

This condition occurs in dominance of *Vata dosha*. *Agni* sometime digest food normally, sometimes slowly or sometimes in small duration.

## 4. *Samagni*

This condition occurs when all three *doshas* are in equilibrium.

*Sthayi Dhatu*. Vitiating of this *Dhatvagni* plays a very important role in *vridhhi* or *kshaya* of that *Dhatu*.

### *Hetus of Grahni roga*

*Samanya hetu by acharya charaka*

अभोजनादजीर्णातिभोजनाद्विषमाशनात् ।

असात्म्यगुरुशितातिरूक्ष संदुष्ट भोजनात् ।

विरेकवमनस्नेहविभ्रमात् व्याधिकर्षणात् ॥

देशकालतुर्वैषम्यात् वेगानां च विधारणात् ॥ -च.चि.१५/४२-४३

*Abhojana* (abstinence from food), *Ajirna* (indigestion), *Atibhojana* (over eating), *Vishamashana* (irregular diet habits), *Asatmya bhojana* (indulgence in incompatible type of food) *Guru, sheeta, ruksha, sandushta bhojana* (Cold and stale food, Excessively dry food), *Vireka vamaana sneha vibrahama* (mal-effects of virechana, vamaana, snehana) *Desha kala rutu veishamya Vega dharana* (Voluntary inhibition of natural urges) by *Acharya Sushruta*: stated that person who has just recovered from *Atisara*, but still has poor digestive fire and still indulging *ahitashan* (unsuitable food activities), gets his *dosha* aggravated leading to malfunctioning of *grahani*. and thus vitiating of *Agni*. The word — '*Api*' here denotes that if the patient isn't suffering from *atisara* but has *mandagni*.

*Acharya Vagbhata* in *Ashtang Hridaya*, has stated *Arsha, Atisara* and *Grahani* as diseases having common origin i.e. *Agnimandya* and they act as causative factors for each other.

Other *hetus*:

**1. Agni affecting Grahani:** - *Grahani* and *Agni* have mutually determining physiological relationship. The impairment of *Grahani* will impair the functional aspects of *Agni* and vice versa. Therefore, all the etiological factors of *Agni Dushti* may cause *Grahani Dosha*.

## 2 Ajirna and adhyashana

Consuming food prior to the digestion of the previous meal causes vitiation of *Grahani*. In similar manner, irregular consumption of food in turn causes irregularity in the digestive capacity.

Due to irregular and unwholesome food habits, the symptoms like loss of desire for food, weakness, discoloration, itching, skin eruptions, laziness and diseases of *Vata* origin like *Grahani* and hemorrhoids manifests.

Eating uncooked food is the primary causes for vitiating the digestive capacity and hence causes *Grahani* disorders.

## 3. Viruddha Anna Sevan (Unwholesome food)

Intake of unwholesome food (*Viruddha anna sevan*) responsible for Vitiating of *tridacna* which causes numerous diseases like *Grahani*, infertility, blindness, skin diseases, abdominal enlargements, insanity, fistula and even death.

## 4. Due to Samana Vata

*Samana vata* (one of the five types of *Vata*) gets vitiated by intake of food that are unsuitable, difficult to digest, cold and unwholesome, sleeping and awakening at the improper time. As a result of this, symptoms like abdominal pain and tumors, *Grahani* and other diseases of the *Pachyamanashaya* and *Pakwashaya* manifests.

## 5. Mismanagement of Atisara

अतिसारे निवृत्तेऽपि मंदाग्नेरहिताशिनः ।

भूयः संदूषितो वह्नि ग्रहणीमभिदूषयेत् ॥ –सु.उ.40/167

In *Atisara*, treatments that binds the bowels should not be advocated when such therapies are administered.<sup>[5]</sup>

## 6. Improper Oleation

When *snehana* is not administered properly, then it causes *Tandra* (lassitude), *Utklesha*

(nausea), *Jwara* (fever), *Stambha* (stiffness), *Visoudnyata* (loss of consciousness), *Kushthani* (skin diseases), *Kandu* (itching), *Pandu* (anemia), *Shopha* (edema), *Arsha* (hemorrhoids), *Aruchi* (anorexia), *Trishna* (thirst), *Jathar Dosha* (abdominal disease), *Grahani* (improper functioning of Grahani), *Steimitya* (rigidity), *Vak-nigraha* (suppression of speech), colic and diseases caused by improper digestion and incomplete metabolism.

### 7. Grahani caused by controlling *Amatisara*

*Amatisara* should never be controlled because the vitiated *dosa* 's

So, retained will later cause diseases like Splenic diseases, Anaemia, Distention, Diabetes, Skin- diseases, abdominal enlargement, abdominal enlargement, Fever, Oedema, abdominal tumours, Grahani, Haemorrhoids, pain, digestive complaints and catching pain in the region of the heart.

### 8. Improper *sodhana karma*

Virechana has to be administered after the person has undergone proper *snehana*, *swedana* and *vamana* therapies. Even if the virechana is being administered properly, but without administering *vamana* previously then the *kapha* that is carried downwards will envelope the Grahani and cause heaviness and dysentery.

Also, as *grahani* is primarily disease of the *annavaha strotas* hence while discussing its *hetu*, it is very important to think on the causes of *dushti* of *annavaha strotas*.

One who eats greedily leaving aside all the dietary rules (*Ashtou-ahara vidhi vishesh-ayatanani*), acquires the disorder due to morbidity in *grahani*.

### *Manasika Hetu*/Psychological causes

1) There is no direct reference of *Manasika nidan* in *Grahani* chapter. But in *Vimansthan* chapter 2, *Acharya Charakachayra* has stated that improper digestions occur due to increase in the emotional factors.

Upatap *Manas* leads to *Agni dushti* (*Mandagni* or *Vishamagni* or *Tikshnagni* -collectively it is called *Grahani Dosha*) and which leads to altered bowel habits with abdominal pain.

2) As per reference from *sushrut kalpasthan Dalhan* commentary, *pittadhara kala* and *majjadhara kala* are same. So state of mind affects on *grahni* and vice a versa.

**Grahni purvarupas (premonitory signs and symptoms)**

पूर्वरूपं तु तस्येदं तृष्णाऽऽलस्यं बलक्षयः ।

विदाहोऽन्नस्य पाकश्च चिरात् कायस्यगौरवम् ॥ –च.चि.15/55

*Trushna* (excess thirst), *Alasya* (laziness), *Balakshya* (diminution of strength), *vidah* (burning sensation), *chiratannapaka* (delay in digestion of food and *kayagauram* (heaviness of body)).<sup>[6]</sup>

By *acharya sushrut*: *Aswad*, *aruchi*, *kasa*, *karnshweda*, *antrakunjan* By *acharya vaghbhat*: *praseka*, *vaktraveirasya*, *kalma*, *bhrama*, *chhardi*.

**Grahni Rupas**

अतिसृष्टं विबद्धं वा द्रवं तदुपदिश्यते ।

तृष्णारोचक वैरस्य प्रसेकतमकान्वितः ॥

शूनपादकरः सास्थिपर्वरुक् छर्दनं ज्वरः ।

लोहामगन्धिस्तिकाम्ल उदारश्चास्या जायते ॥ –च.चि.15/53–54

*Atisrushta vibaddha va drav malpravrutti*, *Trushna*, *Arochaka*, *Veirasya*, *Praseka*, *Tama*, *Shuna padakara*, *Sakthi-parvaruka*, *Chhardi*, *Jwara*, *Loha-amagandhi-Tikta-aml udgara*.<sup>[7]</sup>

By *sushruta*= *Muhurdrav muhurbaddha malpravrutti*, *Daha*.

By *vagbhata*= *Dhumaka*, *Murcha*, *Shiroruk*.

**Types of Grahni**

*Acharya charaka*, *sushruta*, *vaghbhta* explains four types of *grahniroga* i.e *vataj*, *pittaj*, *kaphaj* and *Tridoshaj* *grahniroga*.

**1) Vataj grahni**

*Hetu* = Intake of *katu rasa bhojana*, *Tikta rasa bhojana*, *Atiruksha bhojana*, *Sheet bhojana*, *Alpa bhojana*, *Abhojana*, *Adhik sanchara*, *vega nigraha*, *ati maithuna*.

*Lakshnas*= *Annasya krucharat paka*, *Shukt paka*, *kantha shosha* (dryness of throat), *Trushn*, *Karnshwed*, *Parshwa ruk*, *Uru ruk*, *Shankha ruk*, *Griva ruk* (Pain in side of chest, thigh,

pelvic region), *Visuchika*, *Hrud pida*, *Karshyam*, *Vairasya*, *Parikartika*, *Adhmana*, *Kasa*, *shwasa*. By *sushruta*= *Guda ruk*, *shiro ruk*.

By *vagbhata*= *Timir*, *Vata-hrud-Arsha-pliha-pandu roga shankaj*.

All types of *vayu* show symptoms indicating imbalance not only in the *Annavahasrota* but also in other parts of the body viz. *Prana and UdanVayu* – dryness of the palate, noise in the ears -tinnitus, cough, dyspnoea. *ApanaVayu* – constipation ;increased frequency of bowel motion, flatulence, passing wind on passing a bowel motion, frothy loose motions, and painful bowel motions due to intestinal cramping, dry feces, and pain in the rectum.

*SamanaVayu* – It fans *Jathara Agni* either igniting the fire further increasing hunger or blowing it out causing variable appetite. Increased *Samana Vayu* activity causes loose bowel motions due to increased peristalsis in the small intestine. *Vyana vayu*- leads to cardiac pain, *vata* affecting *mamsa dhatus* causes pain in the sides of the abdomen, thighs, groin and neck. The individual craves all types of food and feels satisfied when they have eaten.

## 2) Pittaj garhni

*Hetus*= intake of *katu bhojana*, *vidahi bhojana*, *amla bhojana*, *kshar bhojana*.

*Lakshanas*= *Ajirna*, *Nila-pita mala pravrutti*, *Drava mala pravrutti*, *puti-amla udgara*, *hrud daha*, *kantha daha*, *Arochaka*, *Trushna*.

By *sushruta*= *Guda daha*.

The disease caused by Pitta produces discoloration of the faeces as bluish or yellow color due to *Ranjaka Pitta* aggravation, the body odor of the individual is fetid and aggravation of *Pachaka pitta* causes hyperacidity resulting in heart burn and sour belching, also affecting the quality of stool so that it is liquid in consistency.

Anorexia and loss of thirst are also present in this.

## 3) Kaphaj grahni

*Hetus*= *guru bhojana*, *shit bhojana*, *atibhojana*, *atisnigdha bhojana*, *bhukymatrasya swapna*.

*Lakshnas*=*kruchartapaka*, *hrullas*, *chhardi*, *kasa*. *Shthivan*, *pinasa*, *feeling of heaviness hrut and udara*, *sadan*.

*Kledaka kapha* in the stomach is increased damping *JatharaAgni* leading to *Mandagni*. Excessive *Kledaka kapha* causes nausea and vomiting, heaviness in the stomach, retention of undigested food in the stomach leading to fermentation and burping with bad smell and loss

of appetite. *Avalamba kakapha* causes cough with mucus, there is also aggravation of *Bodhaka kapha* causing excess salivation and mucus in the mouth and loss of taste due to saturation. Excessive *Kledakakapha* passes into the colon and is passed in the stools that are broken and may be considerable in quantity. Due to excessive *Kapha* in the body one may feel lethargic and weak yet does not appear by physical observation to be showing signs of tissue weakness.

### ***Tridoshaja Grahani Lakshana***

In *Tridoshaja Grahani* combination of *Vataj*, *Pittaj* and *Kaphaj Grahani* are found.

*Madhava Nidankara* and *Yoga Ratanakar* have described additional types of *Grahani*, which are not mentioned in the *Brihatrayis*. They are-

#### **1) Sangrahnī<sup>[8]</sup>**

This type has been described by *Madhava* and *Yoga ratnakara*.

The signs and symptoms of this *tridoshaj grahani* are explained as below:

1. *Antrakunjan* 2. *Alasya* 3. *Dourbalya* 4. *Sadan* 5. *Drava, Shita, Ghana (Sometimes), Snigdha, Malappravriti* along with *kativedana*. 6. *Ama, Bahu, Picchila, Sashabda, Malappravritti* in large quantity associated with mild pain. 7. The attack of the symptom may be observed once in 10, 15 or 30 days or even daily. 8. This condition aggravates in daytime and subsides at night.

#### **2) Ghatīyantra grahnī<sup>[9]</sup>**

Person experiences pain in the flank region after lying down also sounds are produced in the abdomen which resemble the sound produced when a pot is dipped in water, this condition is called as *Ghati yantra grahani*. This condition is incurable.

### **Additional *Grahani* types mentioned by *Acharya Gananath Sen***

1) *Raja Grahani*

2) *Kshataja Grahani*

3) *kshayaj grahni*

### **Characteristics of *Sama Grahani*<sup>[10]</sup>**

- *Vishtambha* (resistance for normal bowel movement)
- *Praseka* (Watering of the mouth)
- *Arati* (apathetic)
- *Aruchi* (dislike for food)

- Gaurava (heaviness in body)

### Samprapti of grahani

1. The *Samanya Samprapti* of the disease likewise has not been mentioned, whereas the *samprapti* of each of its type has been explained.
2. *Grahani* and *Agni* are interdependent and *Agni dushti* is the main cause of *Grahani Roga*.
3. *Grahani* can occur as a sequel of other diseases like *Atisara*.
4. *Nidana of Grahani roga* already described, the portion of the *Annavaha Srotas*, known as *Grahani*, *Pittadhara Kala*, *Nabhi*, *Pittashaya*, *Pachyamanashaya* and *Kshudrantra*, becomes impaired, involving the *dushti of Pachakagni* and *Vaishamya of Samana Vayu*.
5. The term *Annavaha Srotas* used here for *Sukshma Srotamsi*, that compose of *Kala*, which lines the inside of *Kshudrantra*- '*Pittadhara kala*', which is responsible for the absorption of digested food.
6. *Grahani dosha* is firstly the improper digestion of the ingested food resulting in the production of a product described by *Charaka* as *pakwa-apakwa* and secondly the decreased absorption of the products of digestion and *vaishamya of samana vayu* causes hypermotility of the gut resulting in the frequent evacuation of the bowel which are large / hard or liquid (i.e. *Atisrushtha Vibaddha Va Drava*).

### samprapti according to Sushruta

1. *Grahani dhooshana* is taking place by *agnisadahetus*. Here *agnisada* refers to the factor which makes *Agni mandya*.
2. *Grahani dooshana* is caused by two factors which are After stoppage of *atisara* if patient continue to take *mandagnikara* and *ahitakara ahara* as per *Dalhana* commentary *nivrithe api iti apishabdanivrithe api/ bhooyaha punarapi*. Patient continues to take *mandagni* and *ahitakara ahara* before the stoppage of *atisara*. Due to above *nidhana doshas* gets vitiated by single or in combination leads to improper digestion of food and expels as it is.

*Vagbhata* explained *samprapthi* same as *sushruta*

अतिसारे निवृत्तेऽपि मंदाग्नेरहिताग्निः ।

भूयः संदूषितो वह्नि ग्रहणीमभिदूषयेत् ॥ -सु.उ.40/16

### Samprapti Ghatak

- 1) *Dosha*: - *Tridosha*- *Samana vayu*, *Pachaka pitta*, *Kledaka kapha*

- 2) *Dushya- Rasavaha, Annavaha, Purishavaha srotasa, Purisha*
- 3) *Agni - Jatharagni mandya*
- 4) *Ama utpatti – Samavastha of grahani*
- 5) *udbhav sthan- Amashaya* 6) *sthan samshraya- Grahni*
- 6) *Rogmarg-Abhyantar*

### **Upadrava of Grahani**

*Upadrava of grahani* are described by *Acharya Bhel* and *Acharya Harita*.

### **According to Bhel Samhita<sup>[11]</sup>**

*Jwara, Kasa, Pandu, Swayathu, Parikartika, Aruchi, Avipaka, Gulma, Arsha, Bhagandara, Atisara, Kushtha, Shula, Alsaka, Bhrama.*

### **According to Harita Samhita<sup>[12]</sup>**

*Pliha-Yakruta-Jathara Roga, Kandu, Malasya bandha, Ashthila, Krimi.*

## **CONCLUSION**

*Grahani* and *Jatharagni* have *Adhar-Adheya Sambandha*. So, proper functioning of the one element will ultimately boost the proper functioning of the other elements too and of course vice versa so maintenance of *agni* is important.

In every samhita explains *Ajirna* is main cause to vitiate *agni* so proper habit of food consumption is important to protect *grahni*.

*Acharya Vagbhata* in *Ashtang Hridaya*, has stated *Arsha, Atisara* and *Grahani* as diseases having common origin i.e. *Agnimandya* and they act as causative factors for each other.

*Acharya Sushruta*: stated that person who has just recovered from *Atisara*, but still has poor digestive fire and still indulging *ahitashan* (unsuitable food activities), gets his *dosha* aggravated leading to malfunctioning of *grahani* and thus vitiation of *Agni*.

*Acharya sushrut* and *sharangdhara* state *pittadharakala* also called *Grahni* and according to *dalhana* *pittadharakal* is equal to *majjadharakala* so state of mind also do impact on *garhni* and vice versa.

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