

THE THREE PILLARS OF BODY: A COMPREHENSIVE STUDY OF TRIDOSHA IN AYURVEDIC PHYSIOLOGY

Priyanka Meena^{1*} and Babita Sharma²

¹P.G. Scholar, Department of Kriya Sharir, Pt. Khushilal Sharma Government (Autonomous)
Ayurveda College & Institute Bhopal, M.P.

²Professor and HOD, Department of Kriya Sharir, Pt. Khushilal Sharma Government
(Autonomous) Ayurveda College & Institute Bhopal M.P.

Article Received on
01 May 2025,

Revised on 21 May 2025,
Accepted on 11 June 2025

DOI: 10.20959/wjpr202512-37238



*Corresponding Author

Dr. Priyanka Meena

P.G. Scholar, Department of
Kriya Sharir, Pt. Khushilal
Sharma Government
(Autonomous) Ayurveda
College & Institute Bhopal,
M.P.

ABSTRACT

Ayurveda, the ancient science of life, describes a distinct physiological structure based on three fundamental bio elements called *Tridosha*. These *Doshas* in conjunction with *Dhatu* (Tissues) and *Mala* (Waste products) are considered the essential pillars sustaining the living body (*Dosha Dhatu Mala Moolatmakam Shariram*) This comprehensive study aims to delve into the conceptual, functional, and clinical aspects of *Tridosha* in Ayurvedic physiology. The origin, evolution, and functions of *Tridosha* in intrauterine and extrauterine life are thoroughly examined in this article, which also demonstrates how they support tissue formation, metabolic regulation, mental stability, and embryonic development. In order to demonstrate the body's rhythmic intelligence, it also looks at the cyclical variations of *Doshas* throughout the day and night, seasons (*Ritu*), life stages (*Balyavastha* to *Vriddhavastha*) and digestive phases.

Additionally, the study explores the multidisciplinary relationships between *Tridosha* and other *Ayurvedic* Fundamentals:

- The elemental makeup is illustrated by *Panchamahabhuta* theory.
- *Triguna* theory, demonstrating the connections between mind and body.
- *Shadrasa* (Six tastes) and their therapeutic effects on *Dosha* balance.
- *Agni* and *Kostha*, connecting gut behavior with digestive strength.
- *Ashraya-Ashrayi Bhava*, which represents interaction of *Doshas* with *Dushya*.

- *Loka-Purusha Samya Siddhanta*, strengthening the parallel between the macro and microcosms.
- Biological rhythm of *Tridosha* on basis of day, night, age, food intake and season.

The practical implications are underscored through *Chikitsa* (Treatment), where individualized therapeutic strategies such as *Vamana*, *Virechana* and *Basti* are used according to the dominant and exacerbated *Dosha*.

In summary, the *Tridosha* concept is not just theoretical rather, it is a dynamic, integrative, and functional system that regulates etiology, physiological homeostasis and the comprehensive management of illness. *Tridosha* is a fundamental component of both clinical and academic *Ayurveda* since it enables a deep understanding of *Ayurvedic* diagnostics, lifestyle alignment, and seasonal regimens.

KEYWORDS: *Tridosha, Vata, Pitta, Kapha, Dushya, Panchmahabhut, Dhātu.*

INTRODUCTION

Sharira is a living body. The different constituents of the body are grouped into three principal categories, namely *Dosha*, *Dhatu* and *Mala*. *Ayurveda* considers no entity other than these three constitutional elements of the living body. *Dosha*, *Dhatu* and *Mala* are root factors of living body.

The factor which is not only capable of vitiation but also of vitiating other factors of the body is known as *Dosha*. Both physical body and mind are the seats of *Dosha*. *Dosha* are divided into two parts i.e. *Sharirika* and *Manasik*.^[1]

Sharirika dosha- The *Sharirika Doshas* are considered as *Tridosha*. The word *Tridosha* is derived from two words i.e. *Tri* & *Dosha*. *Tri* is a numeric term that indicates -three and *Dosha* is the factor that has peculiar features to pollute (*Dushana*) the body as well as the mind. This concept of *Tridosha* involving the three *Doshas* of *Vata*, *Pitta* and *Kapha*.^[2]

Briefly, *Vata*, *Pitta* and *Kapha* are the three *Doshas* (humours) in the body. The word 'briefly' indicates that these are again of five types each *Prana*, *Udana*, *Apan* etc. The number of *Doshas* is known as three by their mention; but mentioning that there are 'three' again indicates the importance of these three as *Doshas*. At some places blood is also mentioned as a *Dosha*, but this clearly refutes that blood is not a *Dosha*, and if it is mentioned, it is only

secondary. The body is sustained by the normalcy of these three and hence they are called *Dhatus* in normal condition. But these are the only three, which vitiate the bodily elements (*Dhatus*) and others and hence they are called by the name *Doshas*.^[3]

Vata- Term *Vata* is derived from “*Va Gati Gandhanayo*”. *Gati* represents *Gamana*, *Gyana*, indicating *Utsaha*, and *Prakasha*.^[4] *Vayu* or *Vata*, when in its normal condition, maintains the body, by providing ability to do efforts to do all activities and to do exhalation and inhalation, all activities of the body, and evacuate natural urges, helping the proper functioning of the *Dhatus* (bodily elements) and also of the sensory organs.^[5]

Pitta-Term *Pitta* is derived from “*Tapa Santape*,” which means “to burn ” or “to heat”.^[6] *Pitta*, in its normal state, maintains the body by proper digestion, maintenance of body heat (temperature), faculty of vision, hunger, thirst, desire for food and taste, complexion, intellect, knowledge (*Dhi*), courage and softness of the body.^[7]

Kapha- The term *Kapha* is derived from “*Shlish Alingane*.” *Alingana* means to hold tightly.^[8] *Slesma* or *kapha* provides stability (firmness) unctuousness, strength of joints, and ability to withstand all (good things and hardships).^[9]

Manashika Dosha- *Manasika Dosha* is indicated as the factor that pollutes the state of mind (*Mana*). *Sattva* is divided into three types i.e. *Suddha Sattva*, *Rajas Sattva* and *Tamas Sattva*. The *Suddha Sattva* is pure (*Kalyanansha*) and doesn't vitiate the *Mana*. So, it is not called *Dosha*. But the *Rajas* and *Tamas* have a destructive impact on *Mana*. So, they are called *Manasika Doshas*.^[10]

AIM AND OBJECTIVE

1. To study the basic fundamentals of *Tridosha*.
2. To study association between *Tridosha* and different *Ayurveda* fundamentals.

MATERIALS AND METHODS

1. Classical textbooks.
2. Modern textbook.
3. Article from internet, journals.
4. Related source of data from internet.

DISCUSSION

1. *Dosha-dhatu-malamulatmakam-sariram*

Dosha, *Dhatu* and *Mala* are the three major categories into which the various bodily components are divided. The root causes of a living body are *Dosha*, *Dhatu* and *Mala*. In a living body, their typical functions maintain homeostasis. It's crucial that *Dosha Dhatu Mala* stay within physiological bounds and it is unhealthy to go above this limit on any side. These three entities are compared to the roots of a plant or tree by *Dalhana*, the Commentator of *Sushruta Samhita*.

Dalhana compares these three entities with roots of a plant. It means that *Dosha*, *Dhatu*, *Mala* are to living body what roots are to plants. Plants are utterly dependent for their life on roots. At beginning, it is root which sprouts first. Hence it is essential at commencement of life. In human life *Dosha*, originate first. They thus are essential for commencement of human body as they are responsible to grow unicellular zygote into multiple systems of which human body is comprised. They keep control on differentiation and formation of seven *Dhatu*. Together with *Mala* they originate human body.

Roots absorb vital raw material for plant to prepare food on which it upholds. Digestion of food human ingests is dependent on these *Dosha*, hence they are comparable with roots in nourishing the body. Seven *Dhatu* along with *Upadhatu* and *Mala* maintain all functions of living body and sustain it. Hence they are also comparable with roots. Roots proliferate underground to secure plant firmly to ground. Throughout life, due to this anchorage, plant remains secluded. Similarly *Dhatu*, *Upadhatu* along with *Mala*, support the body through out the life. Any impairment to roots results in damage to health or life of plant. *Dosha*, *Dhatu*, *Mala* are to living body what roots are to plants. Roots are important for plants. Origin, growth and sustenance and death of plant are dependent on roots. Similarly origin, Growth and sustenance and death of human body is dependent on *Dosha*, *Dhatu*, *Mala*.

Vata, *Pitta*, *Kapha* *Dosha*, *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja*, *Sukra*, *Dhatavah* and *Purish*, *Mutra*, *Sweda*, *Mala* are like roots of living body. As roots are vital for trees amongst other organs like stem, branches etc. these *Dosha*, *Dhatu*, *Mala* are essential for human body.^[11]

❖ In origin of body

Dosha entity starts functioning at very beginning of life.^[12]

As per Acharya *Chakradatta* *Dosha*, *Dhatu*, *Mala* are compared to roots because as roots start

life of plants, these three categories start life of human. That organogenesis takes place, and that all these organs are composed of *Dosha*, *Dhatu*, *Mala*, itself proves, that all these entities exist from beginning. Various compositions of some of organs are given here as an example From the essence of *Rakta* (blood) and *Medas* (fat) the two *Vrikka* (Kidneys) get formed; the two *Vrshana* (Testicles) get formed from the essence of *Mamsa* (Muscles), *Asruk* (Blood), *Kapha* and *Medas* (Fat). Heart is composed of part of *Rakta* and *Kapha*. Since fully developed baby is born with all organs in place, it is indicative of *Dosha*, *Dhatu*, *Mala* participating in origin of body. Function of *Dosha* is to organize *Dhatu* in suitable way. Once arranged in correct order in intra-uterine life, they easily get maintained in further years. Since *Dhatu* creation is never without *Mala* creation, all these *Dosha*, *Dhatu*, *Mala* are playing major part in origination of body.^[13]

❖ In maintenance of body in physiological state

Almost all compendia dictate role of *Dosha* in maintenance of health *Dosha* move in the entire body and carry out body functions, which are beneficial for the body and which are harmful for the body. In homeostatic condition they are responsible for the appropriate nourishment, strength, luster of the skin etc. and in disturbed status they are responsible for fetching the diseases in the body.^[14]

Vata, *Pitta* and *Kapha* only, are the causes for the origin of the body. By these (*Doshas*) only, which are not abnormal and which are spread in the lower, middle and upper parts respectively, this body is supported just like the house being supported by three pillars; hence these are called three pillars (of the body) by some authorities. These only, when abnormal become the causes for destruction (of the body).^[15]

Dosha are *Mala*. Hence whatever is true for them is also true for *Mala*. Yet, there is difference between *Dosha* and *Mala*. *Dosha* is originator of body and *Prakriti*. It circulates through out living body. This is not the case of *Mala*. *Mala* entity is neither originator of *Prakriti* nor does it circulates through out living body. But after every reaction or metabolism it is created therefore they regularly have to be taken care of. Otherwise they also become nuisance for health. In this way *Dosha*, *Dhatu*, *Mala* plays a vital role in maintenance of health.

❖ In destruction of body

In homeostatic condition they are responsible for the appropriate nourishment, strength, luster of the skin etc. and in disturbed status they are responsible for fetching the diseases in the


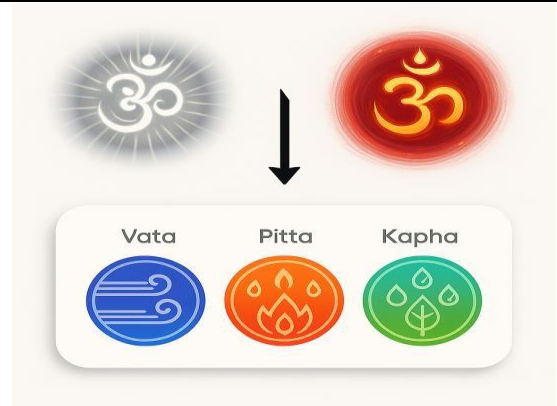
body.^[16] In disturbed status the very *Dosha* become notorious and destructive.^[17] Without *Dhatu* living is impossible. *Jivana* or 'life' is one of many functions of *Rasa*, *Rakta Dhatu*.

All these things direct towards *Dosha*, *Dhatu*, *Mala* as responsible entities for origin of living body, maintenance of body in physiological limits and if fail to remain within normal range, destruction of body.^[18]

2. Evolution of tridoshas

Among the two sets of *Doshas*, *Prakrita* *Doshas* are responsible for *Prakriti* of an individual and it remains constant throughout the life. *Vaikrita* *Doshas* are formed from the waste products of *Ahara Rasa* both during Intra and Extra- uterine life. After formation, *Vaikrita* dosha will merge with *Prakrita dosha* and this entity together called “*Dosha*” in our body.^[19]

Table No. 1

<i>Prakrita dosha</i> (During intra uterine life)	<i>Vaikrita dosha</i> 1 (During intra uterine life)
Origin: At The Time Of Conception	A. Through <i>Maturasya Ahara</i> <ul style="list-style-type: none"> After formation of <i>Garbha</i>, growth of foetus depends on maternal blood which provides all nutrients.
As Per <i>Samkhya</i> Philosophy Supported by <i>Charaka</i> and <i>Sushrut Panchamahabhut</i>	2. (During Extra-Uterine Life) A. During <i>Avastha Paka</i>
 <p>Vata Pitta Kapha</p>	<ul style="list-style-type: none"> <i>Madhura Avastha Paka-Kapha</i> Formation <i>Amla Avastha Paka- Pitta</i> Formation <i>Katu Avastha Paka- Vata</i> Formation
As per <i>Vagbhatt</i> and <i>Kashyap</i> descent through sperm and ovam	B. <i>Mala of Aahar Rasa</i>
 <p>Vata Pitta Kapha</p>	<ul style="list-style-type: none"> <i>Vata-</i> during <i>Sara, Kitta</i> separation of digested food <i>Pitta</i> as <i>Rakta-Mala- Pitta</i> During replenishment of <i>Rakta Dhatu</i> during <i>Kapha-</i> as <i>Rasa-Mala- Kapha</i> during replenishment of <i>Rasa Dhatu</i>
	C. <i>Vihara Exaggeration</i> E.g. <ul style="list-style-type: none"> <i>Vyayama- Vata</i> <i>Aatapa Sevana- Pitta</i> <i>Divaswapa-Kapha</i>
	D. During <i>Vipaka</i>
	<ul style="list-style-type: none"> <i>Madhur Vipaka- Kapha</i> <i>Amla Vipaka- Pitta</i> <i>Katu Vipaka- Vata</i>

3. Biological rhythm of tridosha on basis of day, Night, Age, Food Intake and Season

Table No. 2: Biological rhythm of tridosha on basis of day^[20,21], Night.^[22,23]

<i>Dosha</i>	<i>On basis of day</i>	<i>On basis of night</i>
<i>Vata</i>	<i>Divante / Evening</i>	<i>Nishante / Late -Night</i>
<i>Pitta</i>	<i>Divamadhya / Mid- day</i>	<i>Nishamadhya / Mid-night</i>
<i>Kapha</i>	<i>Divarambhe /Morning</i>	<i>Nisharambhe / Early night</i>

Table No. 3: Biological rhythm of tridosha on basis of food intake.^[24]

<i>Dosha</i>	<i>Aahar paripak kala</i>
<i>Vata</i>	<i>At The End / Pakvavastha</i>
<i>Pitta</i>	<i>In The Middle/ Vidagdhavastha</i>
<i>Kapha</i>	<i>At The Beginning / Aamavastha</i>

Table No. 4: Biological rhythm of tridosha on basis of age.^[25]

<i>Dosha</i>	<i>Vaya</i>
<i>Kapha</i>	<i>Balya</i>
<i>Pitta</i>	<i>Tarunya</i>
<i>Vata</i>	<i>Vrudha</i>

Table No. 5: Biological rhythm of tridosha on basis of season.^[26]

<i>Dosha</i>	<i>Sanchay</i>	<i>Prakopa</i>	<i>Prasham</i>
<i>Vata</i>	<i>Grishma</i>	<i>Varsha</i>	<i>Sharad</i>
<i>Pitta</i>	<i>Varsha</i>	<i>Sharad</i>	<i>Hemant</i>
<i>Kapha</i>	<i>Shishira</i>	<i>Vasant</i>	<i>Grishma</i>

4. Tridosha and Panchmahabhut relationship^[27]

All body constituents are basically *Panchabhautic*. Yet the proportion of the *Panchamahabhuta* to each other is different in each entity. The entity is recognized by the name of *Mahabhuta* attaining the highest proportion.

Table No. 6: Dosha and Panchabhautic compositions.

<i>Dosha</i>	<i>Mahabhut</i>
<i>Vata Dosha</i>	<i>Vayu +Aakash</i>
<i>Pitta Dosha</i>	<i>Agni</i>
<i>Kapha Dosha</i>	<i>Prathvi +Aapa</i>

5. Tridosha and Triguna relationship.^[28]

Table No. 7

<i>Dosha</i>	<i>Mahabhut</i>	<i>Manogun pradhan</i>
<i>Vata Dosa</i>	<i>Aakash+Vayu</i>	<i>Rajogun</i>
<i>Pitta Dosa</i>	<i>Tej</i>	<i>Satvagun</i>
<i>Kaph Dosa</i>	<i>Prathvi+Aap</i>	<i>Tamogun</i>

6. *Tridosha and Shadrasa relationship*

Tridosha and *Shadrasa* concept both are based on the same elemental theory i.e. *Panchmahabhut* and hence, they are intrinsically related. *Tridoshas* (*Vata*, *Pitta*, and *Kapha*) are influenced by the six tastes, or *Shadrasas*, which are sweet, sour, salty, bitter, pungent, and astringent. Each taste has a specific impact on the doshas, and maintaining balance between the tastes is crucial for overall health.

Table No. 8

<i>Dosha</i>	<i>Shamak Rasa</i>	<i>Kopak Rasa</i>
<i>Vata</i>	<i>Madhura, Amla, Lavana</i>	<i>Katu, Tikta, Kashaya</i>
<i>Pitta</i>	<i>Katu, Tikta, Madhura</i>	<i>Amla, Lavana, Kashaya</i>
<i>Kapha</i>	<i>Katu, Tikta, Kashaya</i>	<i>Madhura, Amla, Lavana</i>

7. *Tridosha, Agni and Kostha relationship*^[29]

Agni plays a vital role in sustaining the body in a healthy state. It is responsible for the strength and longevity of life.

Table No. 9: *Tridosha* and *Agni*.

<i>Tridosha</i>	<i>Agni</i>
<i>Vata</i>	<i>Mandagni</i>
<i>Pitta</i>	<i>Tikshnagni</i>
<i>Kapha</i>	<i>Vishamagni</i>
<i>Samdosha</i>	<i>Samagni</i>

Table No. 10: *Tridosha* and *Koshta*.

<i>Dosha</i>	<i>Koshta</i>
<i>Vata</i>	<i>Krura</i>
<i>Pitt</i>	<i>Mridu</i>
<i>Kaph</i>	<i>Madhyam</i>

Agni is also influenced by *Doshas* and results in the formation of different types of *Koshta*.

8. *Tridosha and Ashraya-ashrayi bhava relationship*^[30]

Ashraya is one on which anything depends or rests while *Ashrayi* is something which inhabit the *Ashraya*, Another Synonyms term of *Ashraya-Ashrayi Bhava* is *Adhara-Adheya bhava*.

A. Ashraya and Ashrayi bhava relationship

Table No. 11

S. No.	Ashraya (Dosha)	Ashrayi (Dushya)	Kshaya Chikitsa	Vridhhi Chikitsa
1	Vata	Asthi	Aptarpana	Santarpana
2	Pitta	Rakta and Sweda	Santarpana	Aptarpana
3	Kapha	Mamsa, Meda, Majja, Sukra, Mutra and Purisha	Santarpana	Aptarpana

B. Resemblance of Guna and Karma

Table No. 12

Ashraya	Ashrayi	Guna Resemblance	Karma Resemblance	Chikitsa Resemblance
Vata	Asthi (Exception)	Chala+Laghu	Exception	Exception
Pitta	Rakta	Visragandhata	abha/Varn Prasad	Raktmokshan Virechan
Kapha	Rasa, Mamsa, Meda, Majja, Shukra	Snighdh	Sneha Dharyan	Vaman

9. Tridosha and Lok purush samya siddhanta relationship^[31]

Lok purush siddhanta is firstly mentioned in *Yajurveda* where it has been explained as: “*Yat Pinde Tat Brahmande*” ie what is in this body that all exists in this universe too. This seems to be similar to *Pinda-Brahmand Nyaya* described in *Vedant Darshana*. According to this *Pinda-Brhmanda Nyaya*, what is there in the universe same is present in the body. All the laws i.e. physical or chemical which apply to the external world (*Loka*) are also applicable to the human body (*Purusha*). As per *Loka Purusha Samya Siddhanta*, the air, sun and moon represent the *Vata*, *Pitta* and *Kapha* respectively in the body.

10. Tridosha and Chikitsa^[32,33]

To restore the health of a person, treatment must be based on the *Doshas* in each of their *Kalas*. *Samshodhana Chikitsa* like *Vasti*, *Virechana* and *Vamana* have opted for *Vata*, *Pitta* and *Kapha* during *Shravana*, *Margashirsha* and *Chaitra Masa* respectively. Mainly *Taila*, *Ghrita* and *Madhu* are always used for *Vata*, *Pitta* and *Kapha* respectively as *Samsamana Chikitsa*. *Samshodhana Chikitsa* gives precedence to cure the disease at its best.

CONCLUSION

The concept of *Tridosha* -*Vata*, *Pitta* and *Kapha* forms the foundational framework of *Ayurvedic* physiology. These three *Doshas* are in charge of establishing and controlling physiological processes, as well as preserving equilibrium (Homeostasis) and affecting

mental and physical health. The *Panchamahabhuta* (Five elements), *Triguna* (Mental qualities), *Agni* (Digestive fire), *Dhatus* (Tissues), *Malas* (Wastes), and other biological rhythms like age, season, and digestion are all intricately connected to the *Tridosha*. *Dosha*, *Dhatu* and *Mala* are the roots of human life; they are necessary for its genesis, growth, upkeep, and, in cases when they are out of balance, its destruction, just like roots support and sustain a plant.

By encouraging harmony via nutrition, lifestyle, and seasonal routines, an understanding of *Tridosha* supports *Ayurveda's* preventive approach in addition to helping with diagnosis and treatment. Thus, the *Tridosha* theory is not merely a physiological model, but a holistic guide to healthy and balanced living.

REFERENCES

1. Pandey KN, Chaturvedi GN. Charaka Samhita [Sanskrit-Hindi commentary]. Varanasi: Chaukhambha Bharati Academy. Sutra Sthan, Chapter, 2019; 1: 1-57.
2. Acharya L, Suman SK, Kanyal K, Priyadarshani P, Pandey VS. The Tridosha Concept: A Comprehensive Study from the Perspective of Modern Science. J Ayurveda Holist Med [Internet], 2024 [2025; 28], 12(1): [5]. Available from: <https://www.jahm.co.in>.
3. Astanga Hrdaya of Vagbhata: Sutrasthana and Sarirasthana. Translated by Dr. B. Rama Rao. Varanasi: Chaukhambha Bharati Academy; chapter, I, 1: 6-12. ISBN: 978-93-81301-46-3
4. Ambikadutta Shastri. Hindi Commentary: Ayurveda Tatva Sandeepika on Sushruta Samhita, Sutra Sthana, Chapter, Verse no. Reprint, Varanasi, Chaukhamba Sanskrit Sansthan, 2018; 112: 21-5.
5. Astanga Hrdaya of Vagbhata: Sutrasthana and Sarirasthana. Translated by Dr. B. Rama Rao. Varanasi: Chaukhambha Bharati Academy; chapter, I, 11: 1-151. ISBN: 978-93-81301-46-3
6. Ambikadutta Shastri. Hindi Commentary: Ayurveda Tatva Sandipika on Sushrut Samhita, Sutra Sthana, Chapter, Verse no. Reprint, Varanasi, Chaukhamba Sanskrit Sansthan, 2018; 112: 21-5.
7. Astanga Hrdaya of Vagbhata: Sutrasthana and Sarirasthana. Translated by Dr. B. Rama Rao. Varanasi: Chaukhambha Bharati Academy; chapter, I, 11: 2-151. ISBN: 978-93-81301-46-3
8. Ambikadutta Shastri. Hindi Commentary: Ayurveda Tatva Sandeepika on Sushruta

- Samhita, Sutra Sthana, Chapter, Verse no. Reprint, Varanasi, Chaukhamba Sanskrit Sansthan, 2018; 112: 21-5.
9. Astanga Hrdaya of Vagbhata: Sutrasthana and Sarirasthana. Translated by Dr. B. Rama Rao. Varanasi: Chaukhambha Bharati Academy; chapter, I, 11: 3-152. ISBN: 978-93-81301-46-3
 10. Lakshmidhar Dwivedi. Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita, ShariraSthana, chapter, verse no. edition, Varanasi; Chaukhamba Krishnadas academy, 2021; 1072, 4: 36-5.
 11. Dr.Nandini Dilip Dhagalkar Sarir Kriya Vidnana Part chapter Page no Chowkhamba Sanskrit Series Office Varanasi, 1, 1.6: 85.
 12. Shastri LP. Astang Sangrah. Sharir Sthan, Chapter, Sloka Varanasi: Shree Vaidhyanath Ayurveda Bhavan Pvt. Ltd, 8: 12-1.
 13. Murthy KRS, editor. Susruta Samhita of Susruta: Text, English translation, notes, appendices and indices. Varanasi: Chaukhambha Orientalia; Sharir Sthan, Chapter, 1, 4: 31-60.
 14. Pandey KN, Chaturvedi GN. Charaka Samhita [Sanskrit-Hindi commentary]. Varanasi: Chaukhambha Bharati Academy. Sutra Sthan, Chapter, 2019; 1, 20: 9-347.
 15. Murthy KRS, editor. Susruta Samhita of Susruta: Text, English translation, notes, appendices and indices. Varanasi: Chaukhambha Orientalia; Sutra Sthan, Chapter, 1, 21: 3-152.
 16. Murthy KRS, editor. Susruta Samhita of Susruta: Text, English translation, notes, appendices and indices. Varanasi: Chaukhambha Orientalia; Chapter, 1, 21: 3-152.
 17. Murthy KRS, editor. Susruta Samhita of Susruta: Text, English translation, notes, appendices and indices. Varanasi: Chaukhambha Orientalia; Chapter, 1, 21: 3-152.
 18. Dhargalkar ND. Sharira Kriya Vijnana. Varanasi: Chaukhambha Sanskrit Series Office, 1, 88: 1-6.
 19. Astang Sangrah. Sharir Sthan, Chapter, Sloka Varanasi: Shree Vaidhyanath Ayurveda Bhavan Pvt. Ltd, 8, 7: 1-217.
 20. Vagbhata, Ashtanga hridaya with Ayurveda Rasayana and Sarvangasundara commentary of Hemadri and Arunadatta, edited by Pt. Hari Sadasiva Sastri Paradakara, published by Chaukamba Sanskrit Sansthan, Sutrasthana, 196: 12-24.
 21. Vagbhata, Ashtanga hridaya with Ayurveda Rasayana and Sarvangasundara commentary of Hemadri and Arunadatta, edited by Pt. Hari Sadasiva Sastri Paradakara, published by Chaukamba Sanskrit Sansthan, Sutrasthana, 24: 2, 1-19.

22. Vagbhata, Ashtanga Hridayam with the commentaries Sarvangasundara of Arunadatta and Ayurveda rasayana of Hemadri, edited by Bhishagaacharya Harishaastri Paradakara Vaidya, published by Chaukhambha Orientalia, Varanasi, Reprint year, Sutra sthana, 2019; 28: 2-16.
23. Vagbhata, Ashtanga hridaya with Ayurveda Rasayana and Sarvangasundara commentary of Hemadri and Arunadatta, edited by Pt.Hari Sadasiva Sastri Paradakara, published by Chaukamba Sanskrit Sansthan, Sutrasthana, 196: 12-24.
24. Murthy KRS, editor. Susruta Samhita of Susruta: Text, English translation, notes, appendices and indices. Varanasi: Chaukhambha Orientalia; Chapter, 1, 21: 3-152.
25. Vagbhata, Ashtanga hridaya with Ayurveda Rasayana and Sarvangasundara commentary of Hemadri and Arunadatta, edited by Pt.Hari Sadasiva Sastri Paradakara, published by Chaukamba Sanskrit Sansthan, Sutrasthana, 196: 12-24.
26. Vagbhata, Ashtanga hridaya with Ayurveda Rasayana and Sarvangasundara commentary of Hemadri and Arunadatta, edited by Pt.Hari Sadasiva Sastri Paradakara, published by Chaukamba Sanskrit Sansthan, Sutrasthana, 196: 12-24.
27. Astanga sangraha, sutrasthana, dr ravi datt tripathi, choukhambha sankrit pratishthan, chapter, sloka, 3: 375.
28. Sharangdhar samhita hindi commentary, tattva dipika by Pt. Durgadutta Shastri, Publication Chaukhambha Vidhya Bhawan Varanasi, 2002 (Sh. P. A. 5/26)
29. Pandey KN, Chaturvedi GN. Charaka Samhita [Sanskrit-Hindi commentary]. Varanasi: Chaukhambha Bharati Academy. Sutra Sthan, Chapter, 2019; 1: 15-50.
30. Astanga sangraha, sutrasthana, dr ravi datt tripathi, choukhambha sankrit pratishthan, chapter, 19: 13-364.
31. Ambikadutta Shastri. Hindi Commentary: Ayurveda Tatva Sandeepika on Sushruta Samhita, Sutra Sthana, Chapter, Verse no. Reprint, Varanasi, Chaukhamba Sanskrit Sansthan, 2018; 114: 21-8.
32. Harishchandra Singh Kushwaha. Hindi Commentary: Kusumprabha on Sarvanga Sundara of Arundutta and Ayurveda Rasayana of Hemadri on Ashtanga Hrudayam, Sutra Sthana, Chapter, Verse no. edition, Varanasi, Chaukhamba Orientalia, 2018; 45: 1, 25-1.
33. Lakshmidhar Dwivedi. Commentary: Ayurveda Deepika of Chakrapani on Charaka Samhita, ShariraSthana, chapter edition, Varanasi; Chaukhamba Krishnadas academy, 2021; 1022: 2, 45-5.