

## A REVIEW ON VAITARNA BASTI IN GRIDHRASI

Dr. Chiterlekha\* and Dr. Ashish Mehta\*\*

\*Ph.D. Scholar, Department of Panchkarma, Shri Krishna Govt. Ayu. College, Kurukshetra  
(Haryana)

\*\*Professor & Head, PG Department of Panchkarma, Shri Krishna Govt. Ayu. College,  
Kurukshetra (Haryana)

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**\*Corresponding Author****Dr. Chiterlekha**

Ph.D. Scholar, Department  
of Panchkarma, Shri Krishna  
Govt. Ayu. College,  
Kurukshetra (Haryana)

**ABSTRACT**

*Panchkarma* consist of many procedures with *purva*, *pradhana* and *paschata karmas*, *basti* come to be one of the chief and *pradhana karma*. *Basti* is said to be 'Pradnantama' in *chikitsa* as it is useful in *vata pitta*, *vata shleshma*, or *keval vata* conditions. It has the wide range of actions with the combinations of variety of *dravyas*. Therefore, *Vaitarana basti* comes in limelight specially for its formulations, indications and preparation. It also creates the thirst for research in different diseases. Description of *Vaitarna basti* gives different opinions regarding of using *godugdha* or *gomutra* in different conditions. As *Gridhrasi* is one of the indications for *Vaitarna basti* and also it is *nanatamaja vata vyadhi*, where pain (with radiating

nature) is the main symptom and it reduces the quality of life by hindering the daily routine of a person. Generally, *Vata* is mainly responsible for movement at micro or macro level in the body. In *Gridhrasi*, there is vitiation of *vata dosha*, but sometime even *kapha* vitiation is also seen with *vata*, and express some more symptoms i.e., *aruchi*, *gourava* etc. By considering the types of *Gridhrasi* i.e., *vataja* and *vata kaphaja*, *Vaitrana basti* with combination of *godugdha* or *gomutra*, when and where will be helpful. Here an attempt is made to study the different formulations of *Vaitarna basti* in different conditions of *Gridhrasi* and also explain the mode of action of *Vaitrana basti* in *Gridhrasi*.

**KEYWORDS:** *Vaitarna basti*, *Gridhrasi*, *gomutra*, *godugdha*.

## INTRODUCTION

*Basti karma* is the one of the main *Panchkarma* therapy which express multiple actions like *brimhana*, *karshana*, *utkleshana*, *shodhana*, *shamana*, *chakshushya*, *lekhana*<sup>[1]</sup> etc. depending on the different combination of drugs. It is the only procedure which is used for alleviating the all three *dosha*, *rakta* and *sannipataja*<sup>[2]</sup> condition. *Acharyas* have considered it as *Ardha chikitsa*<sup>[3]</sup> and is also highly valued in the *Panchakarma* therapies.

It is mainly classified into two types i.e., *Niruha basti* and *Sneha basti*.<sup>[4]</sup> *Niruha basti* consist of combination of herbal decoctions with many other drugs like honey, rock salt etc. It generally does the purification and cleansing kind of *shodhana* effect. *Anuvasana basti* is usually given with medicated oils, it does the nourishing, strengthening and oleation of body.

While explaining different kinds of *Niruha basti*, some *Acharyas* has described few extraordinary *basties*, with uncommon variations i.e., ingredients, relation to food, time of administration of *basti*. *Vaitaran basti* is one among them, which has unique formulation with specific indications.

As mentioned in *Garuda Purana* and various other Hindu religious texts, that is *Vaitarna* or *Vaitarani* (*Vaitaraṇī*) river lies between the earth and the infernal *Naraka*, the realm of Yama, Hindu god of death, which is belived to purify one's sins<sup>[5]</sup> and as in Padma Purana etymology of *Vaitarani* in *Vaitarani Mahatmya*, it is defined as *Vai* (truely) *tarini* (saving). So, it can be understood as, that *Vaitarna basti* when administered timely will restore the health of the person from the hell of *rogas*.<sup>[6]</sup>

*Vaitarana basti* is classically explained by different *acharyas* like *Chakradutta*, *Vrindhamadhava*, *Vangasena* etc. and some difference is also seen while describing its preparation and indications in different textbook. In today's time, there is also different practices regarding its formulation, dosage and condition of diseases. This gives a wide range of its use with different permutations and combinations.

Now a days, *Vaitarana basti* is very widely used in diseases like *Amavata*, *Katisoola*, *Gridhrasi*, *Kalabya* etc with remarkable results. Where as in alternative other sciences, there is no such specific treatment protocol which brings down the sign and symptoms as early as *Vaitarna basti* does.

*Gridhrasi* is explained in 80 types of *Vataja Nanatamaja vyadhi*<sup>[7]</sup> and also included in *maharoga*. *Gridhrasi* is mainly pain dominating disease and generally radiating in nature which starts from *sphik pradesha* and goes towards the foot. *Acharya Sushruta* and *Vagbhata* have given its cardinal feature i.e., *Sakthi utkshepa nigraha*<sup>[8,9]</sup>, restricted movement of *Sakthi* to upward lifting of effected lower limb. Its explanation is seen by almost all the acharyas with lots of description regarding its *lakshanas* and different modalities of treatment. Broadly *Gridhrasi* is classified on the basis of *doshik* involvement, two type i.e., *vataja* and *vatakaphaja Gridhrasi*. It starts with the onset of *Ruka* (Pain), *Toda* (Pricking sensation) and *Stambha* (Stiffness) mainly in *Sphika pradesha* and then it radiates distally to *Kati-Prishtha*, *Janu*, *Jangha* till *Pada*. When there is involvement of *kapha* with *vata*, *Tandra*, *Gaurava*, and *Arochaka* are the symptoms seen.<sup>[10]</sup>

The *samprapti* for any *Vatavyadhi* can be of *Dhatukshaya* or *Margaavarana*. By considered it under *Vatavyadhi*, basic pathogenesis of *Gridhrasi* can be of either degeneration or obstruction in micro channels.

*Basti* is said to be main line of treatment for *vata dosha* and Its area of action is *Pakvashaya* and *Guda*. *Pakvashaya* is major seat for *vata dosha* in GI tract, which balance the *vata* of whole body. The basic line of treatment for *vata dosha* is *basti* and its work place is *Pakvashaya* and also *Virya* of *basti dravya* is circulated to the whole body through *Pakvashaya*. Hence, *basti* is the best modality to treat the *vata vyadhi*. So, as *Vaitarna basti* could play a good role in treating *Gridhrasi*.

Here an attempt is made to analysis the difference of opinions in formulation of *Vaitarna basti* and its indication specially to *Gridhrasi*. Ingredients which are different from *niruha basti* and used in *Vaitarna basti* has any specific mode of action to alleviate the *Gridhrasi*.

**AIM:** To study the *Vaitarna basti* in *Gridhrasi*.

## OBJECTIVE

- To study the different formulation of *Vaitarna basti* by different authors.
- To study the mode of action of *Vaitarna basti* in *Gridhrasi*.

## MATERIAL AND METHODS

The information is collected from the classical textbooks such as *Charak Samhita*, *Sushruta Samhita*, *Vengasena*, *Chakradutta* etc. Some data is precured from web-based sources and published articled using Pub med etc. All the collected data is compiled, studied and critically analysed.

### Literary review on *Vaitarna basti*

With the terminology of *Vaitarna basti*, description has seen in *Chakradutta*, *Vengasena*, and *Vrindhmadhava nidana*. In *Charkaradutta*, it is included under chapter *Niruha adhikara*<sup>[11]</sup>, where as in *Vegasena*, chapter *Basti adhikara* has the explanation of *Vaitarna basti*.<sup>[12]</sup>

There is slight difference seen in formulation of *Vaitarana basti* and also the indications of this *basti*.

There are different opinions regarding *Vaitarna basti* mainly of time of administration and relation to food when it is compared with *Niruha basti* general guidelines.

### Formulaion/ Ingredients of *Vaitarna basti*

The main ingredients used in *Vaitarna basti* are *Guda*, *Saindhava*, *Lavana*, *Amlika*, *Gomutra/Godugda* and *Ishat Taila* in given quantity.

Table is showing the different opinions with formulation:

<i>Acharyas</i>	<i>Guda</i>	<i>Saindhava Lavana,</i>	<i>Amlika</i>	<i>Taila</i>	<i>Gomutra</i>	<i>Godugda</i>
<i>Chakradutta</i> <sup>[13]</sup>	1shukti	1karsha	1pala	Not mentioning of Quantity	1kudava	Not mentioned
<i>Vengasena</i> <sup>[14]</sup>	1shukti	1 karsha	1pala	<i>Ishat taila</i>	Not mentioned	1 kudava
<i>Vrindhmadhava</i> <sup>[15]</sup>	½ pala	1 karsha	1pala	<i>Ishat taila</i>	1kudava	Not mentioned

In above table, there is difference seen in *drava dravya*, and rest of the ingredients are same by all the authors. As quantity of *guda*, ½ pala is measured equal to 1 shukti and *taila* quantity is not explained by any author or else taken to be *ishat taila* i.e., little quantity of oil. There is mentioning of '*surbhi payas*' by *Vangasena*, as others has described *gomutra*. When Dr. Nirmal Saxena's English book is referred, it produces a confusion regarding *surbhi payas*, in English translation there is description of both *gomutra* and as well as *godugdha*. So *godugdha* or *gomutra* can be used as per *doshika* dominance in *Gridhrasi roga*.

While referring to critical edition of Vrindha Madhava by Dr. Premavati Tiwari and Dr. Ashakumari it states that *guda* can be replaced by *hingu* (*Ferula assa-foetida*).

### Indications

It is indicated in *Shula*, *Anaha*, *Amavata*, *Shotha* (*kati*, *uru*, *prusth*), *Urustambha*, *Gridhrasi*, *Vishama jwara*, *Klabaya* and in other conditions where *Srotosodhana* is required.

Table is showing the different indications by different *Acharyas*:

<b><i>Acharyas</i></b>	<b><i>Indications</i></b>
<i>Chakradutta</i> ,	<i>Shula</i> , <i>Anaha</i> , <i>Amavata</i>
<i>Vengasena</i>	<i>Shula</i> , <i>ama anila</i> , <i>Shotha</i> ( <i>kati</i> , <i>uru</i> , <i>prusth</i> ), <i>urustambha</i> , <i>Gridhrasi</i> , <i>Vishama jwara</i> , <i>Klabaya Janu sankocha</i> ,
<i>Vrindhmadhava</i>	<i>Shula</i> , <i>Anaha</i> , <i>Amavata</i>

Mainly these diseases are *vata* dominating or *vata kaphaja* or *ama pradhana awastha*.

*Acharya Chakradutta* and *Vridhmadhava* has included *gomutra* and used this *basti* in *Amavata* which is *tridoshaja* and *amaja vyadhi*.

Whereas, *Vengasena Acharya* has included *godugdha* and used this *basti* in *Gridhrasi* and many other also. *Gridhrasi* is *vataja* and *vata kaphaja vyadhi*, so in both the conditions this *godugdha sadhita basti* may be given. Or else when *amaja* condition is associated, then *gomutra* can be added instead of *godugdha*.

### Time of Administration

Normally *Niruha basti* is administered in '*Madhyahne Kinchidavarthe*', '*nirahara*', having symptoms of proper digestion of previous meal, without feeling of hunger or empty stomach, for its good absorption and action. If this *basti* is given after food, the *acharys* has clearly explained its side effects i.e., *basti dravya* mixes with food, then *basti* takes the *mala* to *amashaya* or bring down the food. There will be *sthambhana* of *mala* and *anna*, which leads to *Alasaka*.

Simply when *Niruha basti* is given after meal, it causes the aggravation of *dosha* and leads to *Vicharchika*, *Chardi*, or dreadful disease.

But when it comes to *Vaitarna basti*, *acharyas* has given the freedom to use this *basti* even after food. This can be exception for *Vaitarna basti*, when patient has the *avara bala* or too

weak, unable to withstand the *teekshanta* of *basti* in empty stomach. *Acharya Sushruta* has given some conditions where *Niruha basti* can be given after food i.e., according to '*Roga awastha*'.

To avoid the *vata prakopa* by giving *Niruha basti*, *Anuvasana basti* should be given in the evening on the same day.<sup>[16]</sup> In the context of *Vaitarana basti*, it can also be given in the evening time. Because of less volume of *basti*, there may be less chances of *vata prakopa* and hence it could be administered in evening time.

### Mode of action of *basti*

Action of *basti* is mainly depends upon its ingredients and rest is *Prabhava*. The ingredients present are *Chincha*, *Saindhava*, *Guda*, *Taila* and *Gomutra/Godugdha*.

### *Guda*

In *Vaitrana basti*, *guda* is used instead of *madhu*, as *guda* is product from *Ikshuvikara* and widely used in Ayurvedic medicines, dietary sources and pharmaceutical process of Ayurvedic medicines. It has the property of *Kshara*, *Madhura*, *Snigdha*, *Naatisheetta*, *Mutra rakta shodhana*, *Asrikprasadana Vataghna*, *Pittaghna*, *Kaphahara*. That means it does the *shodhana* and also *tridhoshahara*. It contains proteins, vitamins and minerals like calcium, potassium, iron, magnesium, zinc, selenium, which are essential elements for the body. It is also a potent source of iron and copper, antioxidants and cytoprotective. Due to magnesium content, it helps in strengthening of nervous system. It is mixed with hot milk and used for dysuria in relieving pain. It also purifies the blood and prevent rheumatic diseases and bile disorder.<sup>[17]</sup>

### *Saindahava Lavana* (Rock salt)

It consists of *Lavana*, *Madhura rasa*, *Laghu*, *Sheeta*, *Sukshma*, *Snigdha guna*, *Sheeta virya*, *Madhura vipaka*, *Deepana*, *Pachana*, *Chakshushya*, *Ruchikara*, *Vrushya* and *Tridoshahara* properties. Due to its *Sukshama guna*, it easily spread to the microchannels of the body. It helps in *dosha viliyana* because of its *Snigdha guna*. Its chemical composition is NaCl. It contains nearly about 84 minerals including Calcium, Iron, Zinc, Potassium, Magnesium, Copper. It further maintains a balance of the electro-magnetic radiations and also helps in revitalizing and nurturing the mind. Finally, it is useful for physical body and mind. it is easily absorbed from the both the surface internally and externally because of its composition.<sup>[18]</sup>

While using in *basti karma*, its role is to make an emulsion, and helps in better absorption of *basti*.

### ***Sneha***

Here *Sneha* used is *taila*, and when there is no specification about *taila*, generally *tila taila* is to be taken. It is plant product and obtained from sesame seeds. *Tila* consist of *Madhura*, *Katu*, *Tikta*, *Kashaya rasa*, *Guru*, *Snigdha*, *Vayvayi guna*, *Ushna virya*, *Madhura vipaka*, *Vatashamaka*, *Kaphapittashamaka* property. It is indicated for *Vatashoola*, *Amavata*, *Atisara*, *Grahani*, *Arsha*, *Vatarakta*, *Prameha* etc. It does the action like *Snehana*, *Vedanasthapana*, *Sandheeya*, *Vrana shodhana*, *Vranaropana*, *Medhya*, *Balya*, *Rasayana* etc. *gunas* like *guru* and *snigdha* pacifies the *gunas* of *vata* i.e., *ruksha*, *sheeta* and *laghu*. So *Tila taila* is an important *vatahara dravya*. It shows the effects like Cholesterolemic, antioxidant, nematocidal, hepatoprotective, antitumour, hypotensive, free radical scavenging activity.<sup>[19]</sup>

In *basti* preparation, it helps in forming a uniform mixture while *guda* and *saindhava* is already mixed. It also acts as the barrier for mucus membrane to protect it from the irritating effect of the other *basti* ingredients.

As fat-soluble drug is easily absorbed from colon and enter to the cell. So *taila* helps to reach *basti dravya* to the cellular level.

### ***Amlika/ chinch***

It has *Madhura*, *Amla rasa*, *Guru*, *Ruksha guna*, *Ushna virya*, *Amla vipaka*, *Deepana*, *Kaphavatahara* properties and used in *Agni mandya*, *Shotha*, *Vata vyadhis*. Due to *Ruksha guna* and *deepana* property, it helps in breakdown in *samprapti* where *ama* is involved.

Researchers proved that *Tamarindus indica* possess antimicrobial, ant diabetic, antimicrobial, antivenomic, antioxidant, antimalarial cardioprotective, hepatoprotective, antiasthmatic, laxative and antihyperlipidemic activity, because of many active constituents like phenolic compounds, cardiac mallic acid, mucilage, pectin, tartaric acid, arabinose, galactose, xylose, uronic acid.<sup>[20]</sup> It also shows analgesic activity due to presence of sterols and triterpenes phytochemical.

It is a rich source of essential amino acids, phytochemicals and vitamins. Since it is a cheap and easily available, it can help in curing many diseases.



Tamarind fruit has a laxative effect due to the presence of malic acid, tartaric acid and potassium and also has anti spasmolytic activity by blocking calcium channel, and it prevents cardiovascular diseases and obesity due to the content of polyphenol and flavonoids in it.

### ***Gomutra***

It is an origin from animal source, with numerous therapeutic uses. It is having *Katu rasa, Tikсна, Usna, Laghu guna*, because of *kashara*, it will not increase *vata, Agnideepaka, Medhya, Kaphavatahara, Pithavardhaka*. it is indicated for many diseases like *Gulma, Udara Anaha* etc.

It also consists of nitrogen, sulphur, phosphate, sodium, manganese, iron, silicon, chlorine, magnesium, maleic, citric, tartaric and calcium salts, vitamin A, B, C, D, E, minerals, lactose, enzymes, creatinine, hormones and gold acids. *Gomutra* act as an immune-modulator along with its bacteriostatic action. It also has antibiotic, antifungal and anticancer effect.

Due to the presence of Urea, it acts as Strong Antimicrobial Agent and helps to control infections. Specially in healthy cow urine, presence of cooper helps in controls fat deposition, Iron helps in RBC production whereas potassium and sodium maintain body electrolyte balance throughout the body.<sup>[21]</sup>

*Acharyas* used *Gomutra* for *basti karma*, to make *basti 'tikshana'*. *Gomutra* is mentioned in *basti karma*, where *kapha dosha* is involved mostly.

### ***Godugdha***

Cow milk is one of most commonly consumed for nutritious and growth of body.

It is described as *Rasynayam, Jeevaniyam* and also have *Brimhana, Vrishya, Medhya, Balya, Raktapittaghna* effect. It has *Snigdha, Guru guna, Madhra rasa, Sheeta virya*. It is used for autoimmune disease, heart disease, type 1 diabetes, autism, and schizophrenia.

Calcium and Vitamin D is abundantly found in cow's milk which helps to rejuvenates and nourishes the body tissues. It also acts as a natural aphrodisiac and enhances the expectancy of life. Cow milk and its other derivatives maintain the need of essential micro and macro nutrients to the diet, especially in infant age and childhood where bone mass growth is in the beginning phase.<sup>[22]</sup>



Calcium is readily absorbable, which is present in milk and helps in formation of bone. Calcium and phosphorus present in the milk, the ratio of both the contents make the ideal for their assimilation and absorption, therefore it helps in bone formation along with vitamin D.

It is used in *basti* preparation and generally to make *basti*'s nature '*mridu*'. It is described in many contexts where *pitta dosha* is involved mainly.

Generally, *Gomutra* and *Godugdha* are used as *avapa dravya* in *basti* preparation according to *dosha awastha*. While explaining the *asthapana dravya*, *Acharya Sushruta* has included *dugdha* and *mutra*, so these can be used instead of *kawatha*, as there is no description of *kwatha* specifically in *Vaitarna basti*. By mixing all the ingredients, the amount of *basti* will be less nearly around 300 to 350 ml. It's better to administer *basti* in lower dose only and never in over dose. Lower dose is particularly beneficial for *sukumara* persons.

### ***Vaitarana basti in Gridhrasi***

From above description, it is cleared that mainly *Vaitarna basti* is directly indicated by *Vangsenacharya* in management of *Gridhrasi*. *Vaitarna basti* can be taken as of *Godugdha* and *Gomutra* types and can be used according to its *rog rogi bala*. As *Gridhrasi* is *vata pradoshaja vikara*, the main symptom of the disease is pain which is best managed by *basti chikitsa*. *Basti* removes the *sanchita dosha* mainly from *kati*, *pristha* and *kosta* and its *virya* has the effect on whole body by correcting the *Apana*, *Udana* and *Vyana vata*.

Many researches had conducted on *Gomutra yukta Vaitarna basti*, where they concluded that this *basti* is more useful in *stambha*, *gourava*, and *aruchi* type symptoms i.e, basically indicating the *vata kaphaja gridhrasi*. Due to the usage of *gomutra*, its *teekshna guna* will help in clearing the channels and remove the *avarana* of *vata*, which finally does the *ama pachana* and balance the *vata dosha*.

While on the other hand, *Godugdha sadhita Vaitarna basti* is useful for *vataja Gridhrasi*. By adding *godugdha*, it will become the *mridu* in nature and because of *chinchha* and *guda*, it still has the *teekshna guna* which combinedly show the *shodhana* effect. So that is the reason *Gridhrasi* is indicated by *Vangsenacharya* in *Godugdha sadhita Vaitarna basti* context and also it is indicated for *ama anila* involvement.

By *Charka acharya*, there is explanation of '*guna pratyanka aushadha samykta*' in context of *basti* preparation. So, this can be used for modification for *basti* preparation in all the parameter mentioned by *Acharyas* (*vaya, kala, bala, etc.*).

*Ati durbala* is contraindicated for *shodhana basti* as it does the *apkarshana* in already weak person. In that case *Godudha* due to its *jeevaniya* and *balya* property it helps in enhancing the strength of the body. *Godugdha* is rich source of calcium also, and which helps in improving the degeneration aetiology. Hence by adding *Godugdha* in *Vaitarna basti*, does the mild *shodhana* and *brimhana* effect simultaneously.

As any *Niruha basti* cannot be given continuously for a long period because it can lead to *vata prakopa*, so *Anuvasna basti* should be followed with *Niruha basti*. By adding *Godugdha* or *Gomutra*, there can be possibility to give this same continuously for some time till *vata prakopa lakshana* are seen. As many researchers has done this kind of study without any complications.

## CONCLUSION

There are some exceptions and extraordinary *basties* mentioned by the *acharyas* and *Vaitarna basti* is one among them. Some changes are understood with its formulation, indication and also administration which make this *basti* unique. But all these changes have its significance and off course would be used with the *yukti* and *doshik* dominance. Both the *basti* i.e., *Godugdha yukta* and *Gomutra yukta Vaitarna basti* may be beneficial in *Gridhrasi*. Still, there is need for more clinical research which throw light on this concept and give different ideas to explore this *basti*.

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