

**A LITERARY EXPLORATION ON CONCEPTION OF AGNIDUSHTI
IN THE DEVELOPMENT OF VYADHI****Dr. Sohel M. Attar^{1*} and Dr. Amrut P. Injal²**

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ABSTRACT

The term Agni, in like manner language implies fire. With regards to the working of a living creature, which keeps up with its trustworthiness and plays out its fundamental exercises, by changing over - in Pakadi Karmas or bio-physical and bio-substance processes- the food ate in different manner - Ashita, Khadita and so on, not just into its different underlying and practical constituents yet additionally to give the energy important to continuing of endless crucial exercises. In Ayurveda Agni is supposed to be the Moola in the advancement of each and every illness. Vitiating of Agni prompts the improvement of Ama which is the fundamental component in the pathogenesis of each and every sickness as made sense of by Vagbhatta. Aam rasa utpatti brings about the arrangement of vitiated Utrotar Dhatus and subsequently advancement of Vikaras of specific Dhatus.

KEYWORDS: Agni, Strotas, Dhatus, Vyadhi, Disorders.**INTRODUCTION**

As per Nyaya-Vaisesika, Tejas in which Agni is certain is one of the Navadravyas and it is addressed by Tejasparamanu. Agni in Ayurveda, is reflected in the idea of Pitta of this system.^[1] The term Pitta is determined the root 'tap'- to warm or to burn.^[2] This term supposedly has three implications viz., Tap Aishavarye (alludes to that factor which is dependable to cause one to accomplish the eight sorts of advantages), Tap Daahe (connects

with the demonstration of consuming of the nourishment consumed), and Tap Santaape (alludes to the age of intensity).

According to the perspective of Ayurveda, Pitta has been depicted as Agni (fire), since it performs fire-like activities for example Paaka, which alludes to Pachan (assimilation), Dahan (consuming ignition or oxidation) including Bhinna Samghata (parting); Tapan (heat creation), Parinamana (change), Paravrtti (change), Prakasana (brightening), Ranjan or Varnakara (colouration) and Prabhakara (to cause brilliance).

Overall sense, the term Kaaya or body itself has been likened to Agni.^[3] Acharya Charaka has recorded Marici as having expressed that "it is just Agni, which is situated in Pitta, that brings about advantageous or unfavorable outcomes proportionately as it is in commonplace or strange condition of functioning."^[4]

The idea of Agni of Ayurveda, which alludes to the complex capabilities credited to Pitta is on the double exhaustive. It not just incorporates compound organizations liable for Aharapacana in the Kosta (relating to gastro-gastrointestinal processing), which prompts detachment of Sarabhaga (supplement part) of the Ahara (food) from Kittabhaga^[5] (the unpalatable or undigested buildup of the food) yet in addition metabolic occasions - energy, combination and support digestion. What's more, it supposedly comprehends photograph and chemo engineered processes.

AIM: To elaborate to job of Agni Dushti in pathogenesis of different problem.

OBJECTIVES: To lay out the job and utilitarian utility of Agni in the improvement of Vyadhi (sickness) with essential thing standard and hypothesis of Ayurveda.

MATERIAL AND METHODS: We utilized Charak Samhita, Sushrut Samhita and Astang Hradaya, which all are based writing of Ayurveda as well as other Ayurveda writing and other bona fide reference book of Ayurveda and morden medications for comprehend and defense of this idea of agni and their idea.

DISCUSSION

Pachakpitta and Agni

Pachakapitta referred to differently as Jatharagni, Ksthagni, Antaragni, Pachkagni and Dehagni and so on; while being situated in its own place in a space among Amasaya and

Pakwashaya, straightforwardly takes part in the processing of food and simultaneously, loans backing to and expands the elements of the leftover Pittas, present somewhere else in the body.^[6] The reference here, clearly connects with the excess Pittas vis., Ranjaka, Sadhaka, Alochaka and Bhrajaka. It is held that the Pachakpitta contributes moieties of itself to the seven Dhatvagnis, and supports and expands the capability of the latter.^[7]

The realities investigated above address however one part of the idea of Pachakagni or Pachaka Pitta which might need to be examined with the design known as Grahani vis-a-viz, Pitta Dhara Kala, portrayed both by Acharya Sushruta and Vagbhata. There actually stays another and maybe, a significant part of this idea, which is of key significance. It connects with the perception made by every one of the three principal creators of Ayurveda (Vrddhatrayi) that Antaragni adds to and expands the elements of different Agnis, which are found somewhere else, in the body. They are totally gotten from it. Their exercises etc., are subject to an increment or reduction as the case might be of Jatharagni.^[8]

Says Susruta, "by a regulation which is concealed (a reason which can not be seen or made sense of and which is covered up), Pitta which is situated in a space among Amashaya and Pakwashaya, is answerable for the absorption of four sorts of food ingested by living creatures and the disposal of the buildup as pee and dung after the culmination of the cycle. Situated for what it's worth in its own place (among Amashaya and Pakwashaya) it adds to and expands the elements of different areas of Pittas, in the exhibition of activity. This Pitta is, hence, discussed as Pachakagni.^[9]

Mahasrotas and Kosta

As indicated by Ayurveda, the Mahasrotas, comparing to the wholesome parcel, is promptly worried about the course of nourishment (ingestion and egestion). Mahasrotas is additionally talked about as Kosta. It very well might be noted here, that the term Kosta has a few equivalent words, like Mahasrotas (the extraordinary channel), Sarira Madhya (the center part of the body or trunk), Mahanimna (the incredible pit), Amapakvasaya (the organ of fundamental and last part of processing) and Abhyantarogamarga (inner pathway of disease).^[10]

Avasthapaka

Avasthapaka alludes to changes, which Aharadravyas undergo in the Kosta. Two periods of it have been depicted viz. Prapaka and Vipaka. Prapaka has been characterized as

Prathamapaka or the primary result of Paka or synthetic activity. Vipaka has been characterized as the result of the activity of Jatharagni on the Ahara substrate - the resultant and past Paka.^[11], for example Prathama Paka, which is to be decided according to the perspective of the flavor of the final results of gastrointestinal assimilation viz., Madhura (sweet), Amla (sharp) and Katu (Impactful).

Four kinds of Agni

Four sorts of practical territories of Agni, proportionately as to the Dosha or Doshas which might impact it has been envisaged.

a) Mandagni: This is a state where the activity of Jatharagni is extensively repressed because of the predominant impact of Kapha, of the three Doshas. Thus, this condition of the Agni is known as Mandagni. In this express, the Agni can't process (and utilize) even a little amount of in any case even effectively edible food.

(b) Tikshnagni - The activity of Jatharagni, in this state, is affected dominantly by Pitta, of the three Doshas. The Agni, in this condition, is supposed to be exorbitantly energized and, thus it is known as Tikshnagni. Tikshnagni effectively processes even an extremely weighty dinner, in an exceptionally short space of time. It causes unquenchable craving a condition typically discussed as Atyagni (or Bhasmaka by specific specialists). It makes it feasible for a pig to process his generally too regular feasts. Delivering dried throat, sense of taste and lips, heat and different discomforts is begun.

(c) Vishamagni - A flighty condition of the Agni emerges because of the impact of Vata, in the condition depicted as Vishamagni. In this express, the activity of Agni is unpredictable and erratic. It now and again helps the course of complete processing and at different times, produces distension of the midsection, colicky agony, blockage of the inside diarrhea, ascites, greatness of the appendages and free movements.

(d) Samagni - In the all around equilibrated condition of the working of Tridoshas, the Jatharagni is likewise expressed to working typically. This condition of its capability has been depicted as Samagni. As such, Jatharagni guarantees total absorption of the food ingested at the appropriate time with next to no abnormality, when Tridoshas are in an equilibrated condition of working.

Of the abovementioned, Vishamagni is expressed to cause different sorts of Vatik sicknesses; Tikshnagni, various types Pittaja illnesses and Mandagni, assortments of Kaphaja infections.

Amadosha and Agni

In the Ayurvedic view, an early all sicknesses, included under Kayachikitsa, have their starting point in Amadosha. Amadosha and Amavisha are conditions which are expressed to occur because of the weakness of Kayagni. It was seen before that the Kayagni, in its smaller sense connects with factors worried about gastro-gastrointestinal absorption and in its more extensive sense to metabolic occasions of the body. Amadosha or Amavisha both as intense and sub intense or ongoing circumstances seem to connect with the gastro-digestive as well as metabolic disturbances incited because of the impedance of Antaragni or better still Agnidushti. The essential precepts of Ayurveda as respects wellbeing and sickness rotate round nourishment and its usage by the body affected by Agni. Its speculations of pathogenesis are likewise co-connected with the sort of nourishment accessible and the practical provinces of Agni. Ama, as a rule, has been characterized as a condition in which the primary Hetu, to be specific Rasa isn't as expected framed because of the brought down strength of Usma (Agni).^[12]

Then again, in this express, the food ingested becomes Dusta. As indicated by different specialists, cited by Vagbhata, the debilitated Vatadi Doshas become stirred up with each other, prompting the arrangement of Amadosha, particularly like the development of Visha from the ruined Kodrava.^[13]

The overall standpoint of the two depictions of Amadosha would seem, by all accounts, to be that without a trace of or because of the hindrance of Kayagni the ingested food isn't as expected processed. Items which emerge out of such a weakened absorption is held in the Amashaya and they go through such changes as yield harmful substances which are known as Ama.

The etiological variable of Amadosha as portrayed by Charak and Sushrut are the accompanying and this reach from dietetic thoughtless activities including mistakes of nourishment to profound pressures of various kinds.^[14]

The aetiological variables referenced above part, note must be taken of a few definitions a portrayals of Amadosha outfitted by Vijayarashita in his Madhukosa editorial on Madhava Nidana.

"The term Annarasa implies Ama. On the off chance that Annarasa isn't as expected processed and framed, then the result of such an assimilation is known as Ama". There are other people who hold that the undigested Annarasa having foul smell and exorbitant paleness denies the body of its sustenance and in result causes sadana. This is known as Ama.^[15]

AMA FORMATION DUE TO DHATWAGNI MANDYA

It is seen that Dalhana^[16] and Chakrapani^[17] in their critiques on Susruta have expressed that the development of Ama need not really be because of Jatharagni Mandhya just, and it might likewise happen because of the hindrance of Dhatwagnivyapara. It is likewise seen from Atankadarpana editorial of Madhavanidana that Amadosha might be caused because of Mandya of Dhatwagnis and Bhutagnis, by virtue of which Sosa, Vran, Vidradhi and such different infections might be caused. It is important to remember right now that the term Dhatu utilized in this setting by Dalhana, Cakrapani and Vacaspativaidya allude to Ashayi or Poshaka Dhatus are Pachakamsas. While Jatharagni Paka allude to stomach related occasions, the Dhatvagni Paka connects with go-between digestion and Pakas completed by these Pachakmasas in Sthayi Dhatus connects with the engineered and support digestion in them.

The Vaisamya of Dhatvagni alluded to by Dalhana, Cakrapani and Vacaspativaidya, prompts the debilitation of mediator digestion bringing about the creation of deficiently used substances which are clearly not good for usage by the Sthayi Dhatus. Consequently these items are in Ama state and cause Amadosa at this level.

NORMAL AND ABNORMAL DIAGNOSTIC EVENTS IN DIFFERENT PARTS OF KOSTHA AND CORRESPONDING SYMPTOMATOLOGY

Organ	Normal Function	Abnormal function	Symptoms in abnormal function	Diseases
Urdhva Amashaya	Madhur Avastha paka, Bhinnasamghata, Annamardava karan	Suktapaka (Fermentation), Apakvanna (non digestion of food)	Guruta or heaviness, Utkleda, Ganda and Akshikuta Sotha, Udgara, Avidagdha-Pravartana	Amajirna, Chaardi, Urdhvag Amlapitta, Agnimandya, etc
Adho Amashaya	Amla Avastha Paka, Rasasosana, Sarakitta- Vibhajana	Apakvanna (Non digestion of food), Ama formation, Bahupicchila (extreme sliminess)	Bhrama, Trt, Murcha, Osa, Cosa, Daha	Vidagdhajirna, Trushna, Vishuchika, Adhoga Amlapitta, Udararoga etc
Pakvasaya	Drava-Sosana, mala-Mutra Vibhajana,	Daurgandhya (foul smell), aidrava- Sosana,	Amla-udgara, Shula, Adhmana, Toda, Bheda	Atisar, Adhman,

Pindikarana, Vayu-upadana Dravyotpatti, malarupa Vayu Pravartana	Alpadrava Sosana, Impaired vibhajana, Improper Pindikarana, formation of more Vayu (Malarupa), Less formation of Upadana Dhaturupa Vayu.	etc. Mala Apravrtti, Vata Apravrtti, Stambha, Moha, Angapidana, Drava Mala Pravartana, Ajasakrtvat Mala Pravartana.	Vibandha, Anaha, Pravahika, Alasaka, Vilambika Udararoga etc.
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SYMPTOMS PERTAINED TO URDHVA AND ADHOAMASAYA-DOSA WISE

Vata	Pitta	Kapha
Tiktodgara (bitter ercation) Sabda Pravala udgara (eructation with great sound) Saphena Chardi (frohy vomiting) Vichina chardi (vomiting wiith splitted m terial) Krsna Chardi (Coffee ground vomiting) Tanuka Chardi (Thin vomiting) Kasaya Chardi (Astringent vomiting) Krchren chardi (painful vomiting) Alpa chardi (vomiting in less quantities) Bhukte svasthya (a sense of ease after taking meals) Svasa (dyspnea) Hrdrk (pre-cardial pain) Amsark (pain in shoulder) Hrdayadrava (palpitation) Prstha sula (colicky pain in the back) Agnimandya (poor digestion) Sukta paka (production of organic acids at the time of digestion) Ksut (appetite) Trusna (thirst) Parsvaruk (pain in flanks) Parikartika (sawing pain) Antra vikujana (sound in the intestines) Visamagni (impaired digestion)	Puti udgara (foul smelling eructation) Amla Udgara (Acid eructation) Vomiting of green, yellow, red,black, coloured material having sour and bitter in taste. Usna vamaana (hot vomiting) Mamsodakabha vamaana (vomiting of fresh washed water) Dhumra vamaana (vomiting of foamy substances) Ksardakabha vamaana Hrt Daha (burning sensation in praecardial region) Pipasa (thirst) Vidaha (burning sensation in epigastric area) Avipaka (indigestion) Ajirna sarana (voiding of undigested material) Vidaha (burning sensation) Nabhidesa Daha (burning ensation umbilical region) Jirjati sula (colicky ain during igestion)	Udgara Bahulya (excessive eructations) Udgara rodha (inhibition of eructation) Picchila Vamaana (Slimy vomiting) Slesmayukta Vamaana (mucoid vomiting) Sniigdha vamaana (viscous vomiting) Ghana vamaana (thick vomiting) Svadu vamaana (sweet vomiting) Sukla vamaana (white vomiting) Sita vamaana (cold vomiting) Tantumat vamaana (thread vomiting) Nisthivana (spitting) Lavana Praseka (saline salivation) Tanu praseka (thin salivation) Kapha praseka (mucoid salivation) Utkleda (nausea) Gurutva (heaviness) Stimita kostha (silent gastro intestinal tract) Amasayark (pain in stomach) Svasa (dyspnea) Aggravation after in taking meals. Agnimandya (indigestion)

SYMPTOMS PERTAINED TO PAKVASHAYA DOSA WISE

Vata	Pitta	Kapha
Characteristics of the stool voided, are as follow- Drava (liquid) Suska (dry) Tanu (thin) Ama (undigested) Sabdavata (noisy) Phenavata (frothy) Grathita (scybalus)	Charateristics of the stool, voided are as follow- Nilabha (bluish) Pitabha (yellowish) Puti (Putrified) Usma (Hot) Drava (liquid) Rakta (bloody) Ama (with undigested food)	Bhinnamala (broken stool) Ama samsrata mala (wih undigested materials) Slesma samsrsta mala (mucoid stool) Guru (heavy) Picchila purisa (slimy stool) Svet purisa (white stool) Snigdha mala (viscous stool)

Picchanugata (slimy) Krsna (tarry) Syava (brown) Aruna (redish) Parusa (rough) Vijjala (slimy) Vipluta (which floats and spreads) Avasadi (which sinks and spreads) Amagandhi (having foul putrid smell) Modes/voiding are as follows- cirat (delayed) Dubha (with difficulty) Muhurbaddha and muhurdrava (sometimes hard and sometimes liquid) Stoka (in small quantities) Sapraavahika (with tenesmus) Saruk (with pain) Frequent motions other characteristics – Vit sanga (retention of faeces) Vata sanga (retention of gas) Atopa (ainful distention with sound) Anaha (flatulence) Adhmana (tymphanitis) Vistambha (constipation) Uru-ruk Kuksi ruk Trika ruk Vasti ruk Vanksana ruk Udara vipatana Jirne prakopa Ahata adhmata Drtvat sabda (ymphanic sound on percussion)	Harita (green) Sambhinna (broken) Prachura (in large quantity) Krsna (Black) Atidurgandhi (very foul smelling) Others are – Vidaha (burning sensation) Paka (proctits)	Tantumat Purisa (thread stool) Alpamala (voiding in less quantity) Sapraavahika mala (voiding with tenesmus) Abhiksna mala frequent motions) Vistambha (constipation) Vanksananaha (distention of the lower abdomen) Payu vikrsti (sucking of anus) Nabhi vikrsti (sucking of umbilicus) Vastivikrsti (sucking of bladder) Anubandha sula (continuity of colicky pain) Sancayadupa vesana (sudden voiding of large mass of retained faeces)
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Other relevant symptoms pertaining to gastro intestinal impairment

Kantha sosa (dryness in throat)

Asya sosa (dryness in mouth)

Sarva rasagrddhi (longing for substances having all preferences)

Kantha daha (consuming sensation in the throat)

Aruchi (abhorrence)

Trt (thirst)

Asyopdeha (covering over the muth)

Asya madhurya (sweet desire for the mouth)

Sthivana (spitting)

Vairasya (awful taste)

Trpti (fulfillment)

Katu vaktrata (impression of harsh or sharp desire for mouth)

Praseka (salivation)

Svarabheda (impairment in the creation of sound)

Ksavanthu (wheezing)

Othe symptoms relating to Dhatvagni Paka

Sadana, Sauhityasahata, Balaksaya, Bhrama, moha, harsa, Tandra, santosa, Nindra, gaurava, Romaharsa, Annadvesa, Akrsasyapidaurbalaya, Strisvaharsana, Alasya, Karsya, Sitajvara, Gatrastambha Suchivedhavatvedana, Staimitya, Sweda, jwara and Daha.

SYMPTOMS DESCRIBED IN MODERN MDICINE IN DISEASES OF GASTRO INTESTINAL TRACT

Bad smell in mouth (Asya Vairasya)	Headache (sirah shula)
Dryness of mouth (mukhasuskata)	Depression of spirit (dainya)
Halitosis (putigandhi nihsvasa)	Neurasthenia (daurbalya)
Nausea(utklesa)	Irritability of tempor
Vomiting (chardi)	Drowsiness (tandra)
Thirst (trsa)	Coated tongue (jihva upadeha)
Increased appetite (ksut)	Disturbed sleep (nindra ghata)
Flatulence in the upper abdomen (udgar urdhva bhaga adhamana)	Urticarial (sitapitta)
Heart burn (hrt daha)	Fullness of stomach (udara gaurava)
Acid eructation (amlodgara)	Paroroxia (desire for unusual food)
Hic cough (Hikka)	Diarrhea (atisara)
Water brash (lala praseka)	Constipation (vistambha)
Anorexia (anannabhilasha)	Urinary change (mutra parivartan)
Perverted appetite (ksut vaiparitya)	Skin change (tvak varna parivartan)
General malaise (angamarda)	Flatulance (adhaman)
A sense of ill health (asvastyha)	Pain (vedana)
Incapacity for work (alsaya)	Tenderness (sparsaasaha)
Dark rim beneath the eye (akshikuta krsnata)	Vomiting (chardi)
Sallow or earthy complexion (panduta)	Wasting (ksaya)
Emaciation (dhauksaya)	Pyrexia (jwara)
Palpitation (hrt dravatva)	Profuse haemorrhage (atiraktasrava)
Dyspnea (svasakrcchra)	Anaemia (pandu)
Pre cardiac pain (hrdaya vyatha)	Headache (sirahshula)
Syncope (murcha sanniyasa)	Colicky pain (sula)
Vertigo (bhrama)	Dry tongue (suksha jihva)
	Mental confusion (moha)
	Fatigue (srama)
	Sleeplessness (nindranas) and other

CONCLUSION

Jatharagni and Dhatwagni i.e are the Ansh of Kayagni is answerable for Amotapatti, which prompts the sign of problems of Jatharagni as well as Dhawagni. We can say that the Agni Dushti may prompts different sorts of Vyadhi (illness). Thus, fundamentally it is critical to treat the Agni Dushti, in the event that Agni will be dealt with, it is simple for the doctor to treat further problems since Agni Dushti is the main driver of the illnesses. Roga Sarve Programming interface Mandeganau-Acharya Vagbhata said that Mandagni is answerable for the start of greatest sicknesses and through this audit article it is seen that Agni Dushti can be the causative elements behind any illness. So Agni is assume most significant part in Swastha and Aturavastha of the body.

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