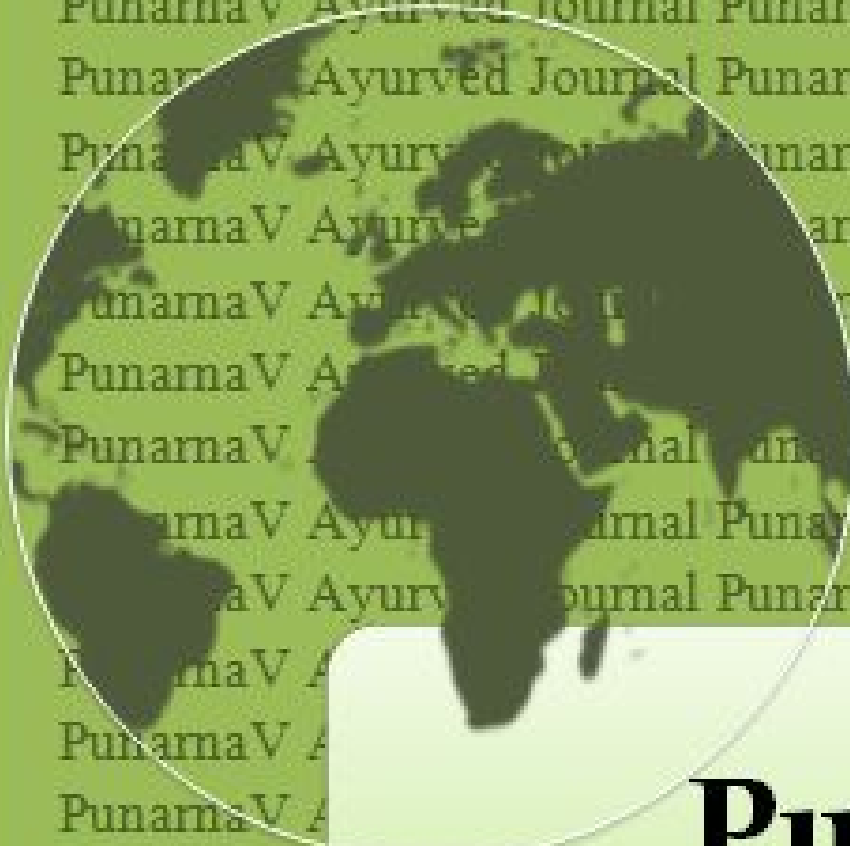


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A CONCEPTUAL STUDY ON ARSHAS

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A CONCEPTUAL STUDY ON ARSHAS

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ABSTRACT:

Arshas is by far the most common ano-rectal disease that one comes across in the out-patient departments. Despite having various treatment modalities in case of Arshas, even today many lacunas are still existing. Proper understanding of the disease would help us in nidana parivarjana and samprapti vighatana as they are the main essence of a successful chikitsa, hence an effort is made to putforth all the available Arshas references together and a conceptual study was done. Arshas has been explained in all our doctrines which indicates the increased prevalence and suffering of the individuals from earlier period which holds good even for today.

Keywords: *Arshas, Haemorrhoids, Kshara, Ksharasutra, Vata-pitta-kapha*

INTRODUCTION

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Arshas/gudankuras are the mass per anum which are manifested in every individuals once in their lifetime owing to the erect posture of mankind. They can be compared to the haemorrhoids of modern medicine.

Arshas is mentioned in *Brihatrayees* as one among the 'Mahagadas' as it creates misery to the patients by giving lots of discomfort and mental suffering.

Vagbhata in *Ashtanga Hridaya* describes that just as foes torment the person, similarly the sprouts arising at *Guda* give trouble by obstructing the passage of the rectum, hence it is called as *Arshas* (haemorrhoids). The earliest reference regarding *nidana*, *samprapti*, *lakshanas*, *upadrava* and *chikitsa* is available from *Sushruta Samhita*. It is also described by many Ayurvedic Scholars of later period. It is the commonest condition among the ano-rectal diseases.

VYUTPATTI (ETYMOLOGY) OF ARSHAS

The word *Arshas* is derived from the root 'Ru' with suffix 'Asun' having *Agama* 'Sut' in the formation of word, meaning a disease having fleshy sprouts.¹(p.380))

Haemorrhoids- a Greek word : *haima* = blood, *rhoos* = flowing; synonym: piles – a Latin word: *pila* = a ball.

NIRUKTI (DEFINITION) OF ARSHAS

Arivat praaNino maamsakeelaka vishasanti yat|

Arshaamsi tasmaaduchyate gudamaarga nirodhataha||

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Just as foes torment the person, rectum, hence it is called as *Arshas*.²(A.H. similarly the sprouts of muscles (give Ni.Ch.7 Sl.1 p.66) trouble) by obstructing the passage of the

Arivat praaNaan shruNaati hinasti iti arshaha||³ (M.N. Ch.5 p. 63)

The disease which tortures the life (both body and mind) just like an enemy is called as *Arshas*.

SYNONYMS OF ARSHAS:

(1) *Guda keela*

(2) *Payuroga*

(3) *Mamsankura*

(4) *Mamsaprarsha*⁴

BHEDA

According to *Sushruta*:

shadarshamsi bhavanti vaatapittakaphashoNitasannipaataihi sahajani cheti||

There are six types of *arshas* – and *sannipata* and the congenital those caused by *vata*, *pitta*, *kapha*, *rakta* one.⁵(S.Ni.Ch.2 Sl.3 p.19)

According to *Charakacarya*:

vaatashleshmolbaNaanyaahuhu shushkaaNyarshaamsi tadvidaha | prasraviNi tathaa AadraaNi raktapittolbaNaani cha||

arshas are broadly classified into two groups, namely (i) dry piles which are caused by the predominance of aggravated by *vayu* and *kapha*, and (ii) exudation or wet.⁶(C.Chi.Ch.14 Sl.5 p.590)

dvididhaanyrshamsi kaanichit sahaajani kaanichit jaatottarakaalajani||

Piles are of two types; some of them are hereditary (congenital) and others are acquired which are manifested after the birth.⁶(C.Chi.Ch.14 Sl.5 p.574) . *Vagbhata* accepts the opinion of *Charaka* and mention same type of *Arshas*.

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According to *Bhela*:

Adrushyanaam cha yatproktam drushyanaam cha yathaakramam

Piles are of two types: visible and invisible.⁷(B.S. Chi. Ch.16 Sl.2, p.394)

NIDANA

The causes leading to vitiation of doshas, including excessive and improper dietetic indulgence, excessive coitus, sitting in improper positions, riding on vehicles, suppression of normal urges leads to development of *Arshas*.⁵(S. Ni. Ch.2 Sl.4 p.306)

Samanya Nidana

Table No. 1: Showing *Samanya nidana (Aharaja)* of *Arshas* according to different authors

<i>Aharaja Nidana</i>	S.	C.	AS.	AH.
<i>Guru, Madhura, Sheeta, Abhishyandhi, Vidahihara</i>	-	+	-	-
<i>Viruddhasana</i>	+	+	-	-
<i>Ajeerna, Pramitasana, Asatmya bhojana</i>	-	+	-	-
<i>Intake of mamsa of Aja, Matsya, Varaha, Go, Mahisha</i>	-	+	-	-
<i>Dadhi, Manda, Tila, Yusa, Ikshurasa, Pinyaka</i>	-	+	-	-
<i>Shushka shaka, Sukta, Lashuna, Kilata, Takra pindhaka</i>	-	+	-	-
<i>Navashuka shamidhanya, Vasa, Atikranta madhyapana</i>	-	+	-	-
<i>Vyapanna guru salilapana, Ati snehapana, Adhyashana</i>	-	+	-	-

Table No. 2: Showing *Samanya nidana (Viharaja)* of *Arshas* according to different authors

	S.	C.	AS.	AH.
<i>Vyayama, diwaswapna, sukha shayana asana sthana</i>	-	+	-	-
<i>Vyavaya</i>	+	+	+	+
<i>Utkatavishamakatinasana, Vibrantayana, Ushtrayana</i>	+	+	+	+
<i>Atinirvahana, Abhiksna Sheetambu sparsha</i>	-	+	+	+
<i>Vata mutra purishavegadharana, samudirna, vega vinigraha</i>	+	+	+	+

Table No. 3: Showing *Samanya nidana (Upadravaja)* of *Arshas*

	S.	C.	AS.	AH.
<i>Krishna, Asamashodhana, Bastivibhrama, Agnimandya</i>	-	+	-	-
<i>Malopachaya, Amagarbha, Bhramsha, Garbhotpidana</i>	-	+	+	+
<i>Vishama prasuti, Bastinetra asamyak pranidhana</i>	-	+	+	+
<i>Jwara, Gulma, Ama, Grahani, Atisara, Pandu shopha</i>	-	-	-	+
<i>Bastikarma vibhrama, atiyoga of niruha</i>	-	+	-	-

POORVA ROOPA

The following are the *poorvaroopa* of *Arshas*- aversion of food, digestion with difficulty, sour belching, generalised burning sensation, long stasis of food, thirst, weakness of legs, flatulence, emaciation, belching- **indicating the**

agnimandya; swelling in eyes: **indicating panduroga**, gurgling sound in bowels, cutting pain in the anus: **indicating GI disturbances**. Hence there will a doubt of anaemia, *grahani* disorder, cough and dyspnoea associated with loss

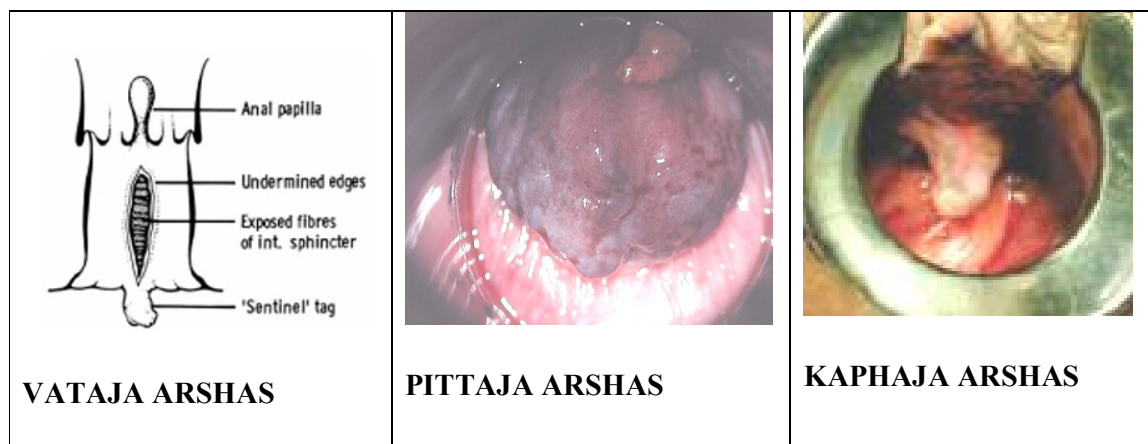
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of strength, giddiness, excessive sleep, weakness of sense organs.⁵(S. Ni.Ch.2 Sl.9 p.20)

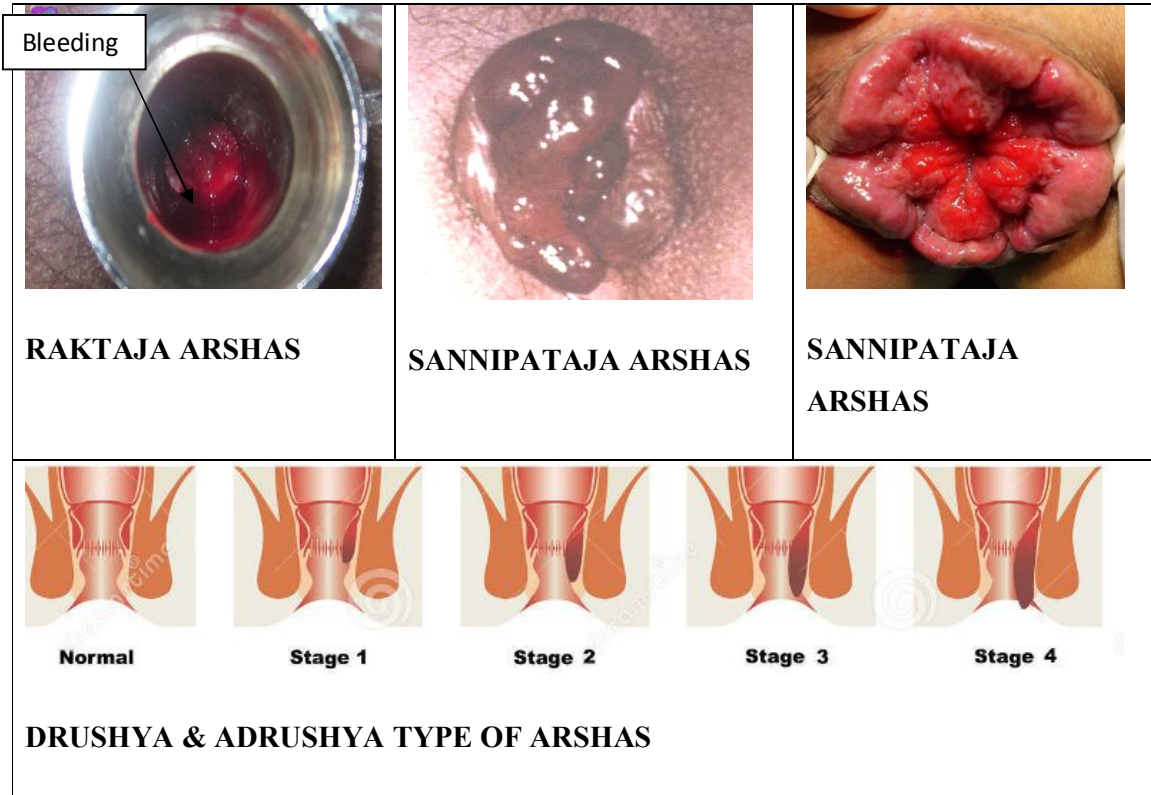
Samprapti of Arshas can be staged under kriyakalas and interpreted as follows:

Sanchaya: The *vata*, *pitta*, *kapha* doshas are increased (quantitatively) by the provocative factors remaining within their own *ashayas*. Such an imbalance has been considered many a time during daily routine, which can be reversed easily by observing the opposite deeds. In addition to general symptoms like fullness of abdomen (*vata*), yellowish skin (*pitta*), low temperature and heaviness of limbs etc (*kapha*). A person may become victim of disease *arsha* experience anorexia, indigestion, burning pain etc, which also do not lead to the definite disease symptomatology but the later told symptom should be the complaints of patients, who shall ultimately suffer from the disease of *arsha*. ***Prakopa:*** When the

provocative factors are still allowed to act, then the previously accumulated *doshas* that get more vitiated and ultimately change their original consistency and in turn may leave their original sites. *Dalhana* has compared this stage by an analogy of melting of ghee. The general symptoms of this stage are pain in the abdomen, thirst, nausea, etc. along with the symptoms of *sanchaya* stage. ***Prasara and Sthana samshraya:*** If the person indulges in *apthya aahara* and *vihara* then *Apana vayu*, moving in the upward direction, due to obstruction of the lower passage (rectum), aggravates all the other divisions of *vata*, present in the entire body, and also with the urine, faeces, *pitta*, *kapha* and the dhatus (tissues) with their places of dwelling, causes weakness of the fire (digestive activity). Then all these together lead to production of piles with definite signs and symptoms (*Roopa*). **The clinical features of (*Roopa*) each type of *Arshas* is illustrated as follows:**



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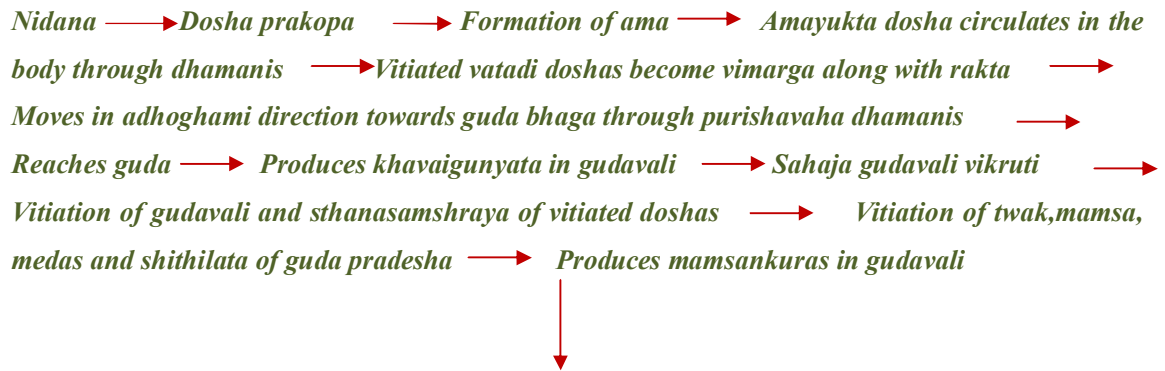


Type	Color	Important features	Shape, Size, Surface etc	Character of stool	Associated features	Complications
<i>Vataja</i>	<i>Aruna, vivarna</i>	<i>Parishushka (dry) Vishama madhyani</i>	<i>Kadamba flower Tundikeri Nadi Mukula Soochimuka</i>	Hard stool, painful defaecation	Pain in the buttock, perineum, penis, umbilical region, wrist, backache, blackish skin, eye, nails, teeth, face, stool and urine,	<i>Gulma, Ashteela, Vatodara,</i>
<i>Pittaja</i>	<i>Neelagraniblishtip; Peetavabhasa</i>	<i>Tanu (Small), Visarpani (movable nature)</i>	Shininess of liver, Tongue of Parrot, <i>yavamadhy</i> (mid part of barley), Mouth of Leech.	Blood mixed, excessive burning sensation	Yellow skin, nails, teeth, face, stool, urine.	Faintness, Thirst, Fever, Generalised burning sensation

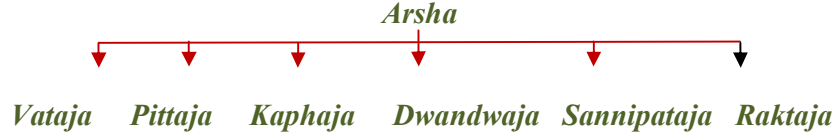
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<i>Kaphaj</i>	<i>Pandu</i> (yellowish white)	Broad based, fixed, round, smooth, neither bursts nor discharges	Buds of Bamboo, Seeds of Jack fruit, Udder of Cow	Excessive mucous, meat washed appearance	Whitish nails, skin, eyes, stool, urine and teeth.	<i>Shopha, sheeta, jwara, aruchi, avipaka.</i>
<i>Tridoshaja</i>	Combination of all the above features					
<i>Raktaja</i>	Same as <i>pittaja</i>	Off shoots of Banyan tree, Coral, <i>Gunja</i> , (reddish black)	Same as <i>pittaja</i>	While passing hard stool, excessive bleeding	Same as <i>pittaja</i>	Excessive blood loss, features like <i>shiroroga, hemiplegia</i> etc
<i>Sahaja</i>		<i>Durdarshana</i> , <i>Parusha</i> (dry and hard), <i>dharuna</i> (hard to cure), <i>antharmukha</i> (apex inward)		The patient is emaciated taking little quantity of diet, veins prominent over the body, few offspring's of oligospermia, reduced quantity of voice, anger, poor appetite, frequently suffering from diseases of ear, nose, eyes, head, constant gurgling sound in intestines, heaviness in the heart and anorexia. <i>Sahaja</i> <i>Durdarshana</i> , <i>Parusha</i> (dry and hard), <i>dharuna</i> (hard to cure), <i>antharmukha</i> (apex inward)		

SCHEME OF SAMPRAPTI ACCORDING TO SHATKRIYAKALAS8(p.359)



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SAMPRAPTI GHATAKAS

Dosha: Prana- Udana- Samana- Vyana-
Apana vata, Pancha Pitta, Pancha kapha

Dushya: Twak (Rasa), Rakta, Mamsa,
Meda (Guda)

Agni: Jatharagni

Ama: Tajjanya Ama

Udbhav sthana: Ampakwashyodbhava

Sanchara sthana: Adhogami dhamani

Adhishtana: Twak – Mamsa – Meda

Vyakta sthana: Gudavalitraya

Rogamarga: Madhyama and Abhyantra

Srotas: Rakta-Mamsa-Meda-Rasavaha
(Twak)

Sroto Dusti: Sanga, Siragranthi

Swabhava: Chirakaleena.⁹(p.1066)

UPADRAVA

TrushNa arochaka shoolartam atiprasrutashonitam|

Shophaatisaara samyuktam arsho vyaadhirvinaashyet||

Arshas can be complicated with edema and diarrhea brings end to the
thirst, anorexia, colic, severe, hemorrhage, patient.¹⁰(S. Su. Ch. 33 Sl.10 p.318)

SADHYA-ASADHYATA

Vaatavydhihi pramehascha kushtamarsho bhagandaram|

Ashmari mudhagrbhashcha tathivodaramashtamam||

Ashtavete prakrutyeva dushchikitsa mahagadaha|

Vatavyadhi, prameha, kushta, piles, fistula-in-ano, obstructed foetus and uadararoga- these eight are the

mahagada's which can be treated with difficulty by nature.¹⁰(S. Su. Ch. 33 Sl. 3-4 p.316)

Table No. 4 Showing *Sadhya-Asadhyata of Arshas*

<i>Sadhya</i> (Curable)	<i>Kruchrasadhya</i> (Difficult to cure)	<i>Yapya</i> (Controllable)	<i>Asadhya</i> (Incurable)
<i>Ekadoshaja</i>	<i>Dwidoshaja</i>	<i>Tridoshaja</i> along with <i>alpa lakshana</i>	<i>Tridoshaja, Sahaja</i>
<i>Bahyavali</i>	<i>Madhyamavali</i>	-	<i>Antarvali</i>
Less than one year	More than one year	-	<i>Upadravayukta</i>

MANAGEMENT OF ARSHAS

Chaturvidho arshasaam saadhanopaayaha, tadyatha- bsheshajam, ksharao agnihi shastramiti||

There are four means of treating piles: drugs, caustic alkali, cautery and sharp instrument. Those newly arisen, with little *dosha*, symptoms and complications are treatable with drugs; soft, extensive, deep and raised piles are to be treated with caustic alkali; those which are rough, fixed, large and hard are treated by cauterization while those with thin roots, elevated and sodden are treated with sharp instruments.⁵(S. Chi. Ch.6 Sl.3 p.328)

Sthanika Chikitsa

These measures are aimed to relieve pain and local congestion. This includes:

Swedana – To control bleeding, pain, numbness and edema e.g. *Rasona pinda swedana*.

Avagaha – Sitz bath in decoctions, *Ushnodaka, Gomutra* etc.

Abhyanga – Massage with medicated oil.

Dhoopana – Fumigation with human hair, serpent slough, and drum stick tree leaves etc.

Pralepa – Application of paste like *Haridradi Lepa*.¹¹(p.169)

Kshara karma

The anus smeared with ghee into which the instrument (slit proctoscope) smeared with ghee is introduced straight parallel to opening while he strains slowly. Thus the hemorrhoids should be observed, pressed with a rod, cleaned with cotton

swab or cloth and then caustic alkali should be applied there to; after applying the surgeon should close the opening of the instruments with hand and should wait for hundred *vak* (pronunciation of small letter). Then after cleaning, considering the strength of the caustic alkali and the patient, it should be applied again. When the hemorrhoid becomes (in color) like (ripe) *jambu fruit*, shrunken and slightly bent, the application should be stopped and the caustic alkali should be washed away with sour gruel or curd water, vinegar and sour fruit juice. Then after applying ghee

mixed with *yashtimadhu*, the instrument should be removed and the patient should get up and sit in hot water while being sprinkled by the cold water, some say – hot water. Then he should be accommodated in a windless chamber with instructions to follow the code of conduct. If there is some remnant, it should be burnt again. In this way, each hemorrhoid should be treated after an interval of week. In case of multiple piles, at first, the right one should be tackled, then the left one, then the posterior one and lastly the anterior one.⁵(S. Chi. Ch.6 Sl.3 p.328-9)

Ksharasutra

Mahanti praaNavatshchitvaa dahet|

ChatraakaaraNyurdhwa visrataani ksharasutreNa badhwa||

Those (pile masses) which are big in size, present in strong person should be cut and then burnt; those which resembles an umbrella and found situated upward and

should be tied with a alkali thread (thread prepared by dipping it in solution of alkalis) and then burnt.¹²(A.S. Chi. Ch.10 Sl. 3 p. 379)

Bhaavitam rajani churNaihi snuhikshire punaha punaha|

Bandhanaat sudhrudha sootram bhinatyarshobhagandharam||

Firm thread having been impregnated with *Haridra* and *Snuhi* latex several times cuts hemorrhoids and fistula

in ano by tying.¹³(C.D. *Arsha Adhikara* Sl.148 p.87)

Rakta Mokshana

avartamaanmchrankathiNebhyo haredrasruk| Arshobhyo jalajaashastrosoochikurchaihi punaha punah|| SheetoshNasnigdharookshairhi na vyaadhirupashaamyati| Rakte dushte bhishak tasmaadraktameva avasechayet||

From the pile masses which are coiled, swollen and hard, blood should be removed again and again by the use of either leeches, knife or brush of needles. When the blood is vitiated, the disease (piles) does not get relieved by the treatments such as cold and hot, unctous and dry. Hence the physician should remove the blood itself.²(A.H. Chi.Ch.8 Sl.29 p.311)

Agni Karma

Massive piles in strong patient should be cauterized after excision.⁸(S. Chi. Ch.6 Sl.3 p.331)

Shastra karma

Massive piles in strong patient should be cauterized after excision.⁵(p.331)

Father of surgery, *Acharya Sushruta* indicated *Shastra karma (Chedana)* only if the pile mass is thin rooted, protruded and predominant with discharge. After observing all the pre-operative procedures as mentioned earlier, pile mass is to be excised by incising with the help of sharp instruments such as *Kharapatra* etc and the excised part is to be treated with *Agnikarma*. Subsequently, *kavalika* has to be applied and *gophana bandhana* has to

be done. This procedure is similar to that of ligation and excision procedure in practice today

Pathya -Apathya

Take ghee with warm milk every night for soothing effect in large intestine. This will break the tendency of constipation after 3 weeks. For this consuming plenty of green vegetables, which have fibres are advised. They will also have laxative effect. Buttermilk with rock salt is indicated. Yam (*surana*), spinach, lady finger are beneficial (B.R.) *Kulattha*, *suktha*, wheat, *punarnava*, *amalaki*, *kapittha*, goat milk, brinjal, kanji are also beneficial. (YR) *Charaka* has advised to take *takra*- buttermilk everyday for the patients of *Arsha*. He says that if this is mixed with the powder of *chitraka* and taken internally, it is the best food for relieving dry piles. Avoid withholding of urges of urine and faeces, excess sex, horse riding or riding on vehicles with rough surfaces and sitting for long time on hard surface.(YR)¹⁴(p.170)

DISCUSSION

Acharya Charaka in his treatise explains that the dietary shift of man from raw food to the *gramya ahaara* (processed foods) and decreased physical activity are the main cause for rise in the diseases and illness. It is true in case of *Arshas* also. Sedentary life style and lack of fibrous diet is the main cause for the *Arshas*/hemorrhoids.

There is a detailed description of *Arshas* in our classics where in our *acharyas* have described the characteristics of *ekadoshaja*, *dwidoshaja*, *tridoshaja*, *raktaja*, *sahaja*, *drushya* and *adrushya* type of *Arshas*. An hypothesis can be made as follow:

Vataja Arsha can be compared to the sentinel pile as they are *parishushka*, *aruna varna*, *todayukta*, *vishama madhyani* and associated with hard stools. ***Pittaja Arsha*** can be compared to the hemorrhoids which have a ulcerated mucosa as it leads to excessive bleeding and anaemia thus resulted would result in *peetvabhasa*. ***Kaphaja Arshas*** can be compared to the sclerosed hemorrhoids which are commonly whitish / pale in colour that are recurred after repeated haemorrhoidectomy. ***Tridoshaja Arshas*** can be compared to the massive prolapsed externo- internal haemorrhoids with

chronic constipation associated with sentinel pile, ulcerated mucosa and mucoid discharge. ***Raktaja Arshas*** can be compared to the thrombosed pile mass or bleeding pilemass due to ulcerated mucosa. ***Sahaja Arshas*** can be compared to the congenital pile mass which is seen in the children with congenital absence of valve in the superior haemorrhoidal vein. ***Adrushya Arshas*** can be compared to the I⁰ and initial stage of II⁰ hemorrhoids where as ***Drushya*** type of *Arshas* can be compared to the Late II⁰, III⁰ and IV⁰ hemorrhoids.

A clinical study with large sample size would give sufficient information to standardize the type of arshas which will definitely help to treat the haemorrhoids.

Amongst the four mode of treatments practically we see that *bheshaja* (palliative medicines) is sufficient to cure I⁰ haemorrhoids, small sized and unpedunculated II⁰ haemorrhoids can be treated with *Kshara lepa*, large sized and pedunculated II⁰ haemorrhoids can be treated with *Ksharasutra*, Thrombosed piles can be treated with *rakta mokshana* by *Jaloukavacharana*, III⁰ and IV⁰ haemorrhoids have to be treated with *khsarasutra* tranfixation followed by excision of the mass.

CONCLUSION

arshas/ haemorrhoids are the very common anorectal disease of mankind.

Arshas can be avoided by fibre rich diet and active lifestyle.

Ayurveda explains many treatment modalities, one has to adapt the particular

treatment based on the presentation of *Arshas*.

Ksharasutra transfixation is the best treatment for *Drushya* variety of *Arshas*.

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