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TITLE

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TO STUDY THE RELATIONSHIP OF RUTU AND AGNI (JATHARAGNI) WITH REFERENCE TO GRISHMA, VARSHA AND HEMANT RUTU

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ABSTRACT:

According to fundamental principles of Ayurveda ,Agni has an important role to play in the physiological functioning of body. Agni comprehends various factors which participate in and direct the course of digestion and metabolism in a living organism. Agni is such a unique concept that each person conversant with it right from the birth. No Agni ,no life. To maintain the state of Agni i.e. samagni Ayurveda have mentioned Ayurvedasya Balasthan –Rutucharya. The concept which has been going to discussed in the light of Ayurveda references and an endeavor has been made to understand and present it upto it's full dignity. The extent of meaning of the word 'Agni' it's relationship with Rutu and in Rutu Agni's (Jatharagni's) function throughout Sookshma and Sthool Pachan in Mahastotas has been tried to explain with full devotion and an endeavour has been made to present in simple language. In Ayurveda there is no quantitative parameters but on the base of qualitative parameters one can assess the specific basic principle application regarding any research era hence correlation between Rutu and Agni or the effect of seasonal variation and dietetic code and conduct we can say that the effect of Rutu can affect the Agni Bal of Sharir. As per Rutu there is change in Loksthiti and Sharirsthiti and for that we have to follow the rules given in Rutucharya only by Ayurveda. Swasthyarakshanarth a person should follow the rule of Pathya, Matrapurvak Aahar, Dinacharya and Rutucharya.

KEY WORDS: Agnibala, Jatharagni, Rutucharya ,Sookshma pachan, Sthool pachan

INTRODUCTION

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Agni is the digestive power of individual.¹ Normal status of *agni* represent strength, luster, life-span, happiness of individual. *Utsah* (Promptness-alertness), *Upachy* (muscle bulk & covering of fatty tissue) *Aayu* (life span), *swasthya* (Health), *Oja* (Active principle, Vital capacity), *Prabha* (Lusterness) all depends upon normalcy of *Agni*.¹ Only *Ayurveda* mentioned a definition of *Swastha*. A person with doshas in a state of equilibrium, a healthy *agni* (digestive power/*jathargni*) normal functions of *Dhatu* & *Malas* & with lucid state of *Aatma*, *Manas* & *Indriyas* is stated as *Swastha*.² As per *Acharya* following the *Ahar* and *Vihar* as per *Dinacharya* the *Swastha* will not have any disease, but we saw when there is a change in *Rutu* we get the disease. That means to become a *Swastha* or for *Swastharakshanartha* we have to follow the *Ahar*, *Vihar* as per *Rutucharya* also.³ When there is a change in *Rutu*, we observe our *Agni Bala* changes as per *Rutu* so every person should follow the *Ahar* & *Vihar* as per *Rutu* to maintain

Swasthya. The year is divided into six parts according to season.⁴ There are two types of *Kaal* i.e. *Aadan* and *Visarga* and six *Rutus* in this *Kaal* are divided, *Varsha* + *Sharad* + *Hemant* = *Visarga Kaal* and *Shishir* + *Vasant* + *Grishma* = *Aadan Kaal*.⁵

1. *Shishir*
2. *Vasant*
3. *Grishma*
4. *Varsha*
5. *Sharad*
6. *Hemant*

Apart from this *rutus* only 3 *rutus* will be studied.⁶

Grishma, *Varsha*, *Hemant*

AIMS & OBJECTIVE

1. To study the correlation between *rutu* and *agni*
2. To study the effect of seasonal variation on *agni* with special reference to *Grishma*, *Varsha* and *Hemant rutu*.
3. To Suggest the *ahar* described in *samhitas* as per the *Agnibala* in that particular *Rutu* to 60 healthy persons.

MATERIALS & METHODS

60 healthy persons were selected randomly for this study.

Abhyavaran Shakti and *Jaranshakti* chart of 3 *Rutu* has been prepared. The sample of people containing 60 healthy individuals all within the age group of 18 yrs to 25 yrs has been selected randomly and using proforma their *Agni Parikshan* in *Grishma, Varsha and Hemanta Rutu* and *Purisha Parikshana* has been carried out. The Data obtained has been collected.

Aasharshakti – Food Intake Capacity
Jaranshakti – Digestive power.⁷

BY 4 METHODS WE CAN DO

JARANSHAKTI PARIKSHAN

- 1) *Aahar ras parikshan*(Digestive juice)
- 2) *Kittabuta Mutra Parikshan*(Urine-waste product)
- 3) *Kittabhuta Mala/Vid Parikshan*(Feaces-waste product)
- 4) During *Aahar pachan- Prakrut Lakshanani's* are *Vishudha Udgaraadi, Hridayashuddhi; Parikshan.*(Symptoms of complete digesion)⁸

60 Healthy individuals of age group 18-25 will be studied & only 2 mentioned of above will be used.

- 1) *Kittabhuta Mala/Vid Parikshan.* (Feaces-waste product)
- 2) *Prakrut Lakshanani's* during *aahar pachan.*
- 3) *Abhyavaran Shakti* was assessed with respect to *Rutu* in the form of

solid diet of both meals. All patients were advised the diet according to *Rutu*.

- 4) We assessed the *Jaranshakti* according to the *Lakshana's* according to *Madhav Nidan* like *Udgar, Utsah, Dehlaghavata, Kshudha & Trushna Pravritti, Malostsarjan, Mootrostarjan* and *Vatanuloman.*⁹
- 5) To assess the proper digestion of *Ahar* I observed *Mala* in the form of *Sam* and *nirman* by observing *Jalanimajjan Parikshan* (*Ayurvedokta*) *Parikshan* of *Mala*
- 6) Investigation: In macroscopic examination the parameters like colour, odour, consistency, size & shape, mucous and undigested food.

INCLUSION CRITERIA

- 1) *Swastha* person i.e according to the definition of *Sushruacharya - Swastha paribhasha*¹⁰

EXCLUSION CRITERIA

- 1) Patients suffering from major illness i.e. Diabetes, Hypertension, Acute peptic disorders.

ASSESSMENT CRITERIA

- 1) Application of *Anuman praman* for the assessment of *Agni Shakti* with respect to 3 *Rutus*.
- 2) a) *Aaharshakti* i.e. food intake capacity
 b) *Jaranshakti* i.e. digestive power.
- 3) *Jatharagni* is a *Karan Dravya* and has four *Karya Parikshanas* i.e.
- a) *Aahar rasa parikshan* (*Digestive juice*)
 b) *Kittabhuta Mutra Parikshan*(*Urine-waste product*)
 c) *Kittabhuta Mala / Vid Parikshan*(*Feaces-waste product*)

Table no 1. Stool examinations as per modern science

Sr.No	MACROSOPIK EXAMINATION
1)	Colour
2)	Odour
3)	Consistancy
4)	Size&Shape
5)	Mucous
6)	Undigested food

OBSERVATIONS AND RESULTS

The data obtained from above observations has been tabulated and represented theoretically and graphically. The percentage of each result has been calculated statically and results have been discussed correlatively.

Graph no. 1

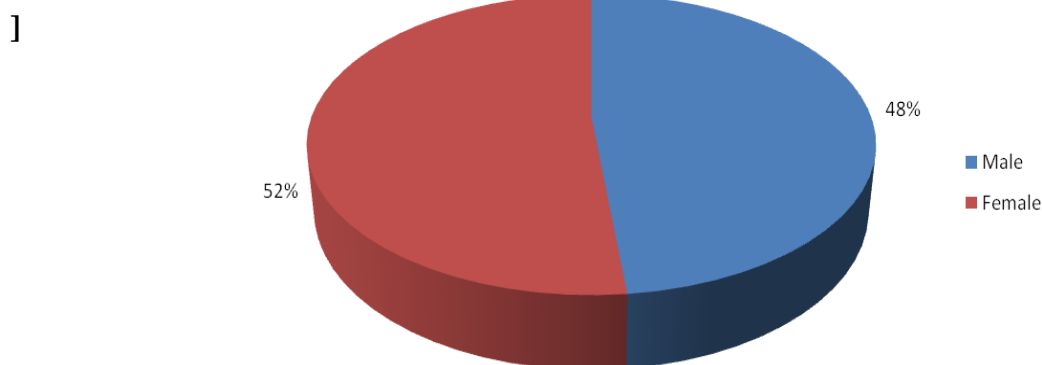


Table no. 1 Distribution according to sex

Sex	No. of Persons	Percent
Male	29	48.33%
Female	31	51.67%

As per sex distribution in 60 healthy persons there are 48.33% of persons are male persons & 51.67 % of persons are female persons.

Graph no 2

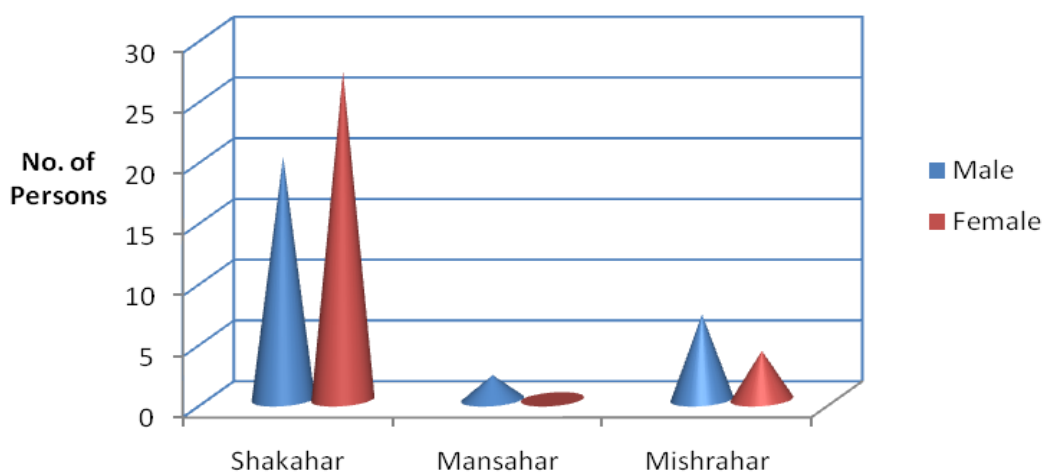


Table no. 2 Distribution according to Ahar

Ahar	Male	Percent	Female	Percent
Shakahar	20	33.33%	27	45.00%
Mansahar	2	3.33%	0	0.00%
Mishrahar	7	11.67%	4	6.67%

In 60 healthy persons there are 33.33% of male persons having Shakahar, 3.33% of male persons having Mansahar and 11.67% of male persons having Mishrahar.

In 60 healthy persons there are 45.00% of female persons having Shakahar, no female persons (0.00%) are having Mansahar & 6.67% of female persons having Mishrahar.

Graph no 3

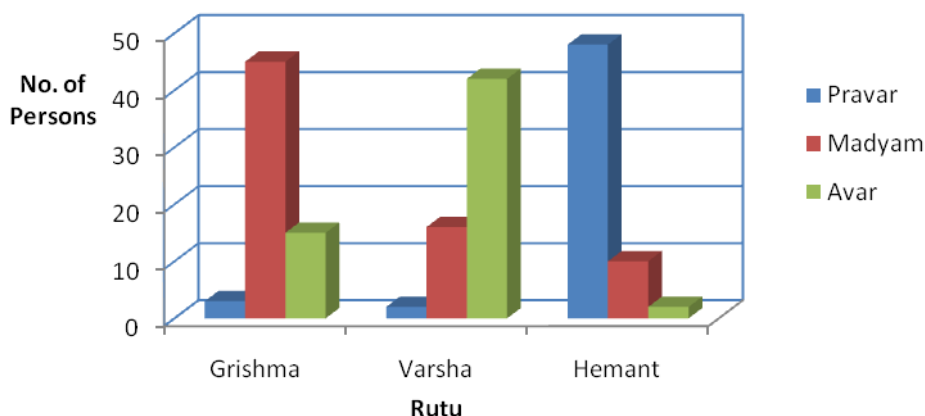


Table no.3 Distribution according to Abhyavaran shakti

Distribution Abhyavaranshakti in 60

Swastha persons as per Rutu in Pravar, Mahdyam & Avar Matra

Rutu	Pravar	Percent	Madhyam	Percent	Avar	Percent
Grishma	3	5.00%	45	75.00%	15	25.00%
Varsha	2	3.33%	16	26.67%	42	70.00%
Hemant	48	80.00%	10	16.57%	2	3.33%

Pravar – 7-9 Chaptati, 2-2.5 Vati Rice, 1.5-2 Vati Dal, 1.5-2 Vati Sabji
 Madhyam – 5-7 Chaptati, 1-2Vati Rice, 1-2 Vati Dal, 1-2 Vati Sabji
 Avar - 3-5 Chaptati, 0.5-1 Vati Rice, 0.5-1 Vati Dal, 0.5-1 Vati Sabji

In Girshma Rutu Abhyavaran Shakti is in Pravar Matra has been seen in 3 person (5.00%), Madhyam Matra has been seen in 45 persons (75.00%) & Avar Matra has been seen in 15 Persons (25.00%)

In Varsha Rutu Abhyavaran Shakti is in Pravar Matra has been seen in 2 person (3.33%), Madhyam Matra has been

seen in 16 persons (26.67%) & Avar Matra has been seen in 2 persons (3.33%)

In Grishma Rutu Abhyavaran Shakti is in Pravar Matra has been seen in 48 Person (80.00%), Madhyam Matra has been seen in 10 persons (16.67%) & Avar Matra has been seen in 2 persons (3.33%)

Graph no 4

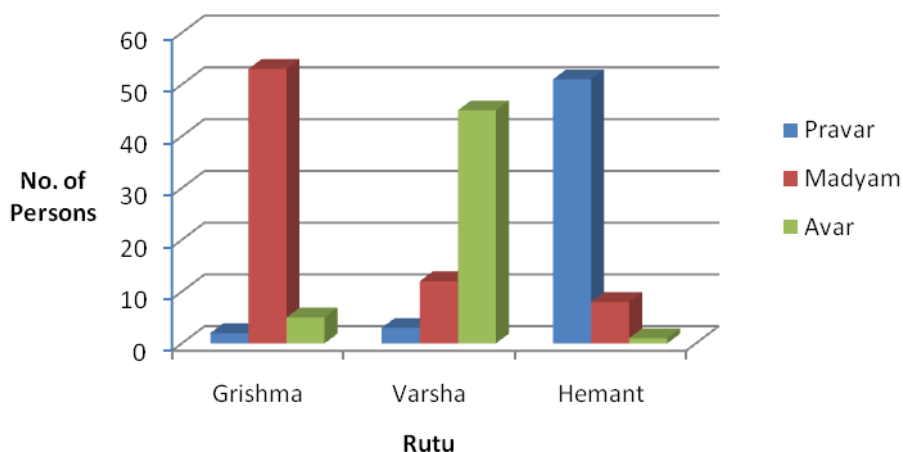


Table no. 4 Jaranshakti parikshan -1

Distribution of Vishuddha Udgara in 60 Swastha persons as per Rutu in Pravar, Madhyam & Avar Matra

Rutu	Pravar	Percent	Madhyam	Percent	Avar	Percent
Grishma	2	3.33%	53	88.33%	5	8.33%
Varsha	3	5.00%	12	20.00%	45	75.00%
Hemant	51	85.00%	8	13.33%	1	1.67%

Pravar – 6 to 7 hrs

Madhyam – 7 to 8 hrs

Avar - 8 to 9 hrs

In Girshma Rutu Vishuddha Udgar in Pravar Matra has been seen in 2 person (3.33%), Madhyam Matra has been seen in 53 persons (88.33%) & Avar Matra has been seen in 5 Persons (8.33%)

In Varsha Rutu Vishuddha Udgar in Pravar Matra has been seen in 3 person (5.00%), Madhyam Matra has been seen in

12 persons (20.00%) & Avar Matra has been seen in 45 persons (75.00%)

In Grishma Rutu Vishuddha Udgar in Pravar Matra has been seen in 51 Person (85.00%), Madhyam Matra has been seen in 8 persons (13.33%) & Avar Matra has been seen in 1 persons (1.67%)

Graph no 5

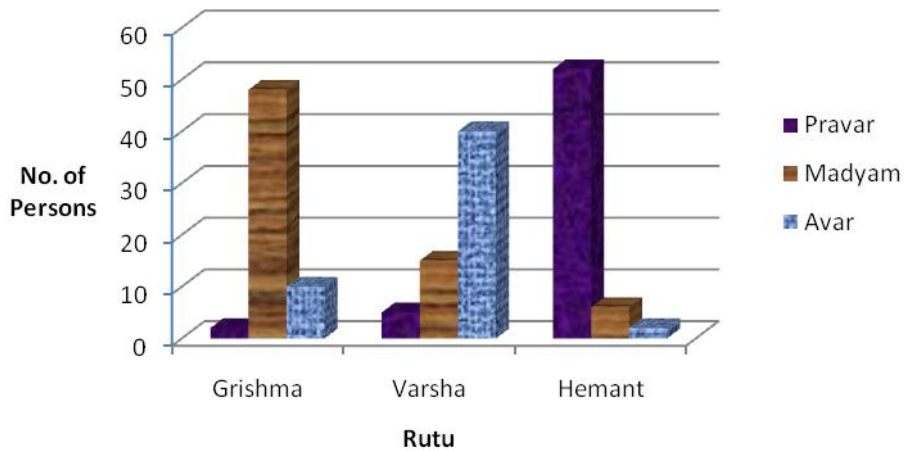


Table no. 5 Jaranshakti parikshan -2

Distribution of Utsaha in 60 Swastha persons as per Rutu in Pravar, Madhyam & Avar Matra

Rutu	Pravar	Percent	Madhyam	Percent	Avar	Percent
Grishma	2	3.33%	48	80.00%	10	16.67%
Varsha	5	8.33%	15	25.00%	40	66.67%
Hemant	52	86.67%	6	10.00%	2	3.33%

Pravar – 6 to 7 hrs

Madhyam – 7 to 8 hrs

Avar -8 to 9 hrs

In Girshma Rutu Utsaha in Pravar Matra has been seen in 2 person (3.33%), Madhyam Matra has been seen in 48 persons (80.00%) & Avar Matra has been seen in 10 Persons (16.67%)

In Varsha Rutu Utsaha in Pravar Matra has been seen in 2 person (8.33%), Madhyam Matra has been seen in 15

persons (25.00%) & Avar Matra has been seen in 40 persons (66.67%)

In Hemant Rutu Utsaha in Pravar Matra has been seen in 52 Person (86.67%), Madhyam Matra has been seen in 6 persons (10.00%) & Avar Matra has been seen in 2 persons (3.33%)

Graph no 6

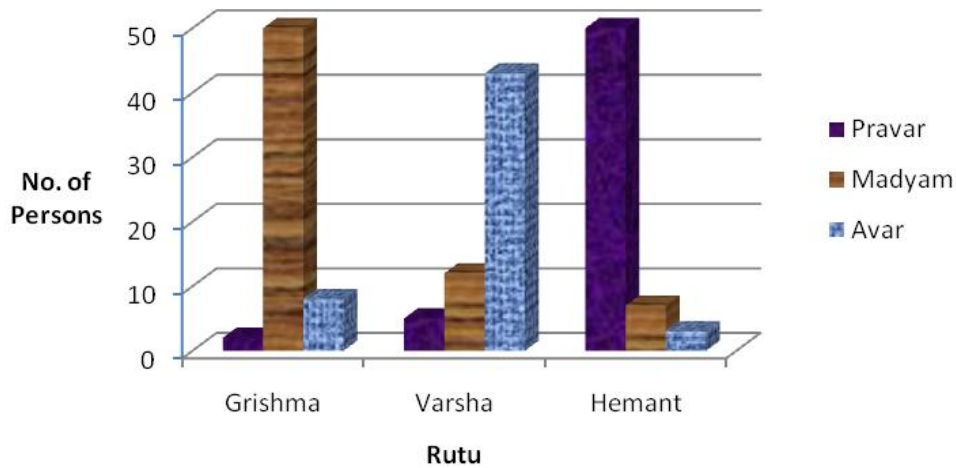


Table no. 6 Jaranshakti parikshan -3

Distribution of Dehalaghavata in 60 Swastha persons as per Rutu in Pravar, Madhyam & Avar Matra

Rutu	Pravar	Percent	Madhyam	Percent	Avar	Percent
Grishma	2	3.33%	50	83.33%	8	13.33%
Varsha	5	8.33%	12	20.00%	43	71.67%
Hemant	50	83.33%	7	11.67%	3	5.00%

Pravar – 6 to 7 hrs

Madhyam – 7 to 8 hrs

Avar -8 to 9 hrs

In Girshma Rutu Dehalaghavat in Pravar Matra has been seen in 2 person (3.33%), Madhyam Matra has been seen in 50 persons (83.33%) & Avar Matra has been seen in 8 Persons (13.33%)

In Varsha Rutu Dehalaghavat in Pravar Matra has been seen in 05 person

(8.33%), Madhyam Matra has been seen in 12 persons (20.00%) & Avar Matra has been seen in 43 persons (71.67%)

In Hemant Rutu Dehalaghavat in Pravar Matra has been seen in 50 Person (83.33%), Madhyam Matra has been seen in 7 persons (11.67%) & Avar Matra has been seen in 3 persons (5.00%)

Graph no 7

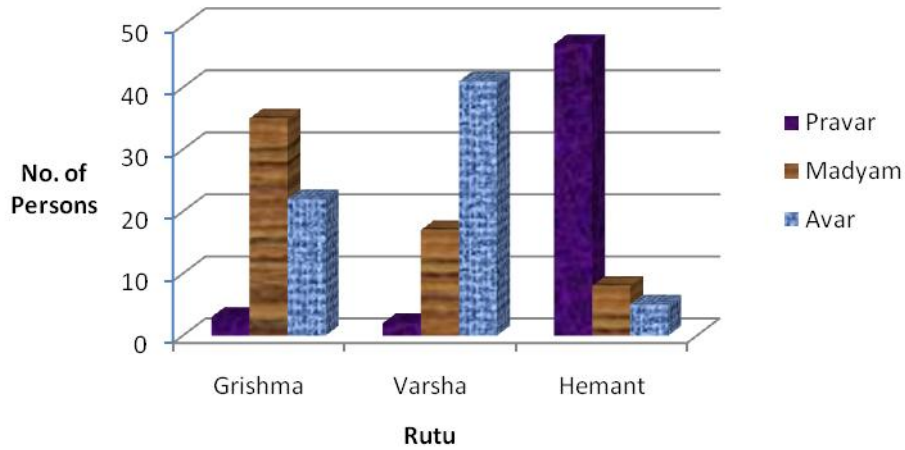


Table no. 7 Jaranshakti parikshan -4

Distribution of Kshurdhapravrutti in 60 Swastha persons as per Rutu in Pravar, Madhyam & Avar Matra

Rutu	Pravar	Percent	Madhyam	Percent	Avar	Percent
Grishma	3	5.00%	35	58.33%	22	36.67%
Varsha	2	3.33%	17	28.33%	41	68.33%
Hemant	47	78.33%	8	13.33%	5	8.33%

Pravar – 6 to 7 hrs

Madhyam – 7 to 8 hrs

Avar - 8 to 9 hrs

In Girshma Rutu Kshudhapravrutti in Pravar Matra has been seen in 3 person (5.00%), Madhyam Matra has been seen in 35 persons (58.33%) & Avar Matra has been seen in 22 Persons (36.67%)

In Varsha Rutu Kshudhapravrutti in Pravar Matra has been seen in 2 person

(3.33%), Madhyam Matra has been seen in 17 persons (28.33%) & Avar Matra has been seen in 41 persons (68.33%)

In Hemant Rutu Kshudhapravrutti in Pravar Matra has been seen in 47 Person (78.33%), Madhyam Matra has been seen in 8 persons (13.33%) & Avar Matra has been seen in 5 persons (8.33%)

Graph no 8

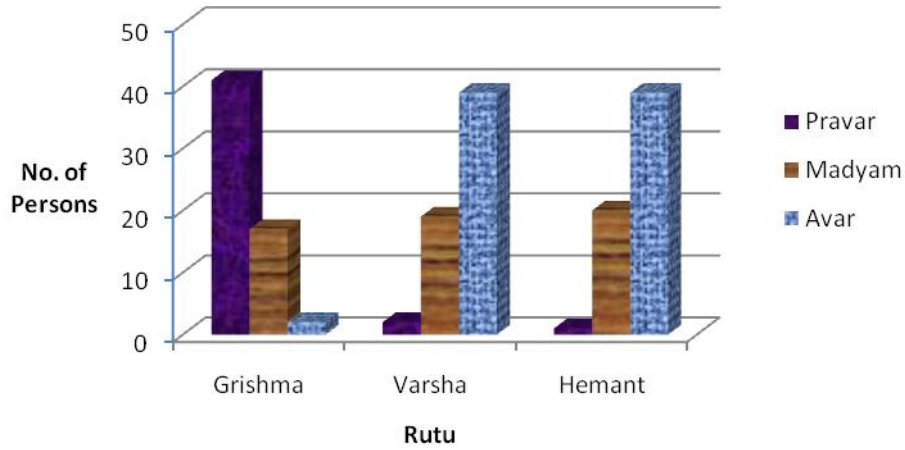


Table no. 8 Jaranshakti parikshan -5

Distribution of Trushnapravrutti in 60 Swastha persons as per Rutu in Pravar, Madhyam & Avar Matra

Rutu	Pravar	Percent	Madhyam	Percent	Avar	Percent
Grishma	41	68.33%	17	28.33%	2	3.33%
Varsha	2	3.33%	19	31.67%	39	65.00%
Hemant	1	1.67%	20	33.33%	39	65.00%

Pravar – 6 to 7 hrs

Madhyam – 7 to 8 hrs

Avar - 8 to 9 hrs

In Girshma Rutu Trushnapravrutti in Pravar Matra has been seen in 41 person (68.33%), Madhyam Matra has been seen in 17 persons (28.33%) & Avar Matra has been seen in 2 Persons (3.33%)

In Varsha Rutu Trushnapravrutti in Pravar Matra has been seen in 2 person (3.33%), Madhyam Matra has been seen in

19 persons (31.67%) & Avar Matra has been seen in 39 persons (65.00%)

In Hemant Rutu Trushnapravrutti in Pravar Matra has been seen in 1 Person (1.67%), Madhyam Matra has been seen in 20 persons (33.33%) & Avar Matra has been seen in 39 persons (65.00%)

THE RELATIONSHIP OF RUTU AND AGNI W.S.R TO GRISHMA, VARSHA AND HEMANT RUTU

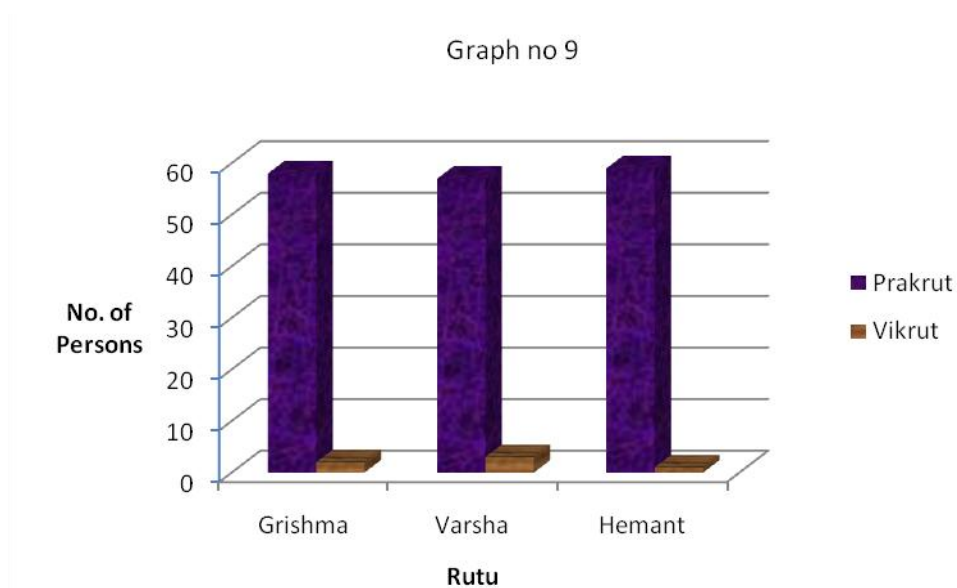


Table no. 9 Jaranshakti parikshan -6

Distribution of Purishpravrutti in 60 Swastha persons as per Ruti in Prakrut, Vikrut

Rutu	Prakrut	Percent	Virkrut	Percent
Grishma	58	96.67%	2	3.33%
Varsha	57	95.00%	3	5.00%
Hemant	59	98.33%	1	1.67%

Prakrut – Yathakale Yathavat Mala Pravrutti

Precent – Ayathakale Ayathavat Mala Pravrutti

In Grishma Ruti Prakrut Purishpravarutti has been seen in 58 Persons (96.68%) & Vikrut Vatanuloman has been seen in 2 persons (3.33%).

In Varsha Ruti Prakrut Purishpravrutti has been seen in 57 persons (95.00%) &

Vikrut Vatanuloman has been seen in 3 persons (5.00%)

In Hemant Ruti Prakrut Purishpravrutti has been seen in 59 persons (98.33%) & Vikrut Vatanuloman has been seen in 1 person (1.67%).

Graph no 10

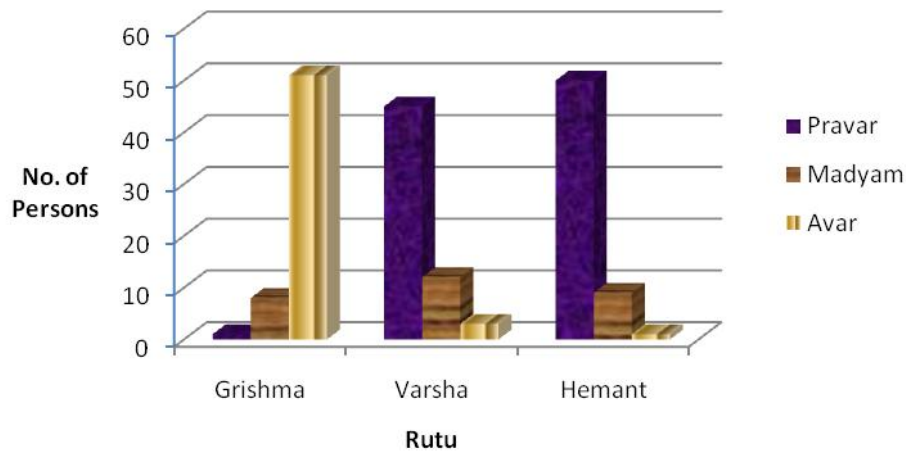


Table no.10 Jaranshakti parikshan -7

Distribution of Mootrapravrutti in 60 Swastha persons as per Ritu in Pravar, Madhyam & Avar Matra

Ritu	Pravar	Percent	Madhyam	Percent	Avar	Percent
Grishma	1	1.67%	8	13.33%	51	85.00%
Varsha	45	75.00%	12	20.00%	3	5.00%
Hemant	50	83.33%	9	15.00%	1	1.67%

Pravar – 8to 11 times Mootrapravrutti Madhyam – 5 to 8 times Mootrapravrutti
Avar - 3 to 5 times Mootrapravrutti

In Girshma Ritu Mootrapravrutti in Pravar Matra has been seen in 1 person (1.67%), Madhyam Matra has been seen in 8 persons (13.33%) & Avar Matra has been seen in 51 Persons (85.00%).

In Varsha Ritu Mootrapravrutti in Pravar Matra has been seen in 45 person (75.00%), Madhyam Matra has been seen

in 12 persons (20.00%) & Avar Matra has been seen in 3 persons (5.00%).

In Hemant Ritu Mootrapravrutti in Pravar Matra has been seen in 50 Person (83.33%), Madhyam Matra has been seen in 9 persons (15.00%) & Avar Matra has been seen in 1 persons (1.67%).

Graph no 11

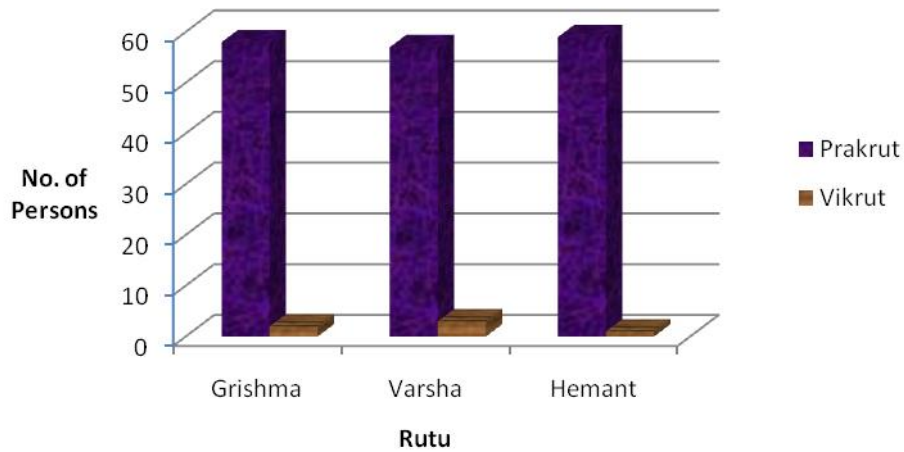


Table no.11 Jaranshakti parikshan -8

Distribution of Vatanuloman in 60 Swastha persons as per Ritu in Prakrut, Vikrut

Rutu	Prakrut	Percent	Virkrut	Percent
Grishma	58	96.67%	2	3.33%
Varsha	57	95.00%	3	5.00%
Hemant	59	98.33%	1	1.67%

In Grishma Ritu Prakrut Vatanuloman has been seen in 58 Persons (96.68%) & Vikrut Vatanuloman has been seen in 2 persons (3.33%).

In Varsha Ritu Prakrut Vatanuloman has been seen in 57 persons (95.00%) &

Vikrut Vatanuloman has been seen in 3 persons (5.00%)

In Hemant Ritu Prakrut Vatanuloman has been seen in 59 persons (98.33%) & Vikrut Vatanuloman has been seen in 1 person (1.67%).

Graph no 12

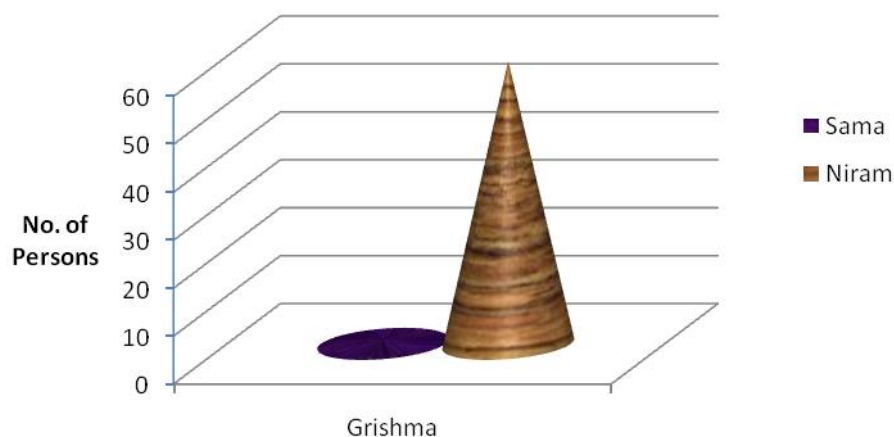


Table no.12 Distribution according to jalanimajjan parikshan

	Sama	Percent	Niram	Percent
Grishma	1	1.67%	59	98.33%
Varsha	2	3.33%	58	96.67%
Hemant	1	1.67%	59	98.33%

In Grishma Rutu, Sama Malapravrutti has been found in 1.67% of persons and Niram in 98.33% of persons.

In Varsha Rutu, Sama Malapravrutti has been found in 3.33% of persons and Niram in 96.67% of persons.

In Hemant Rutu, Sama Malapravrutti has been found in 1.67% of persons and Niram in 98.33% of persons.

DISCUSSION

After review of literature in Ayurvedic prospects it was clear that Agni is the unique concept. No Agni, no life and we see there is change in Agnibala as per Rutu change. To maintain swasthya Agni has to protect. The sense in which it does Agni (Jatharagni) Rutu relationship has been represented theoretically. Ayurvedic

Samhita's (Brihadtrayi and Laghutrayi) with their commentaries were reviewed along with modern literature concerned. So as to throw the light on Agni (Jatharagni) and Rutu and its Charya concepts of Ayurveda. Agni is such a unique concept that each person conversant with it right from the birth. No Agni, no life. To

Maintain the state of Agni in Samagni ,ayurveda have mentioned Ayurvedasya Balasthan-Rutucharya. The Concept which has been discussed in the light of Ayurved references and an which has been discussed in the light of Ayurveda references and an endeavour has been

made to understand and present it upto its full dignity.For that etymology of each word Vaishwanar, Sarvapaka, Tanupat, Rudra, Mahadev has been studied from many reference books and dictionaries like Ayurvedic Shabdakosha, Shabdakalpadruma etc.

CONCLUSION

- 1) *Abhyavaran Shakti* -In *Grishama* was found *Madhyam*, In *Varsha Avar* and in *Hemanta* it is *Pravar* which further supported the study.
- 2) *Prakit Annapachanadi Lashana's*-
 - *Vishuddha Udgara* – *S Pravar* in *Hemanta* , *Madhyam* in *Grishama* and *Avar* in *Varsha rutu*.
 - *Utsaha-Pravar* in *Hemant. Madhyam* in *Grishma* and *Avar* in *Varsha rutu*.
 - *Kshudha pravritti* – *Pravar* in *Grishama*, *Madhyam* in *Varsha* and *Avar* in *Hemant rutu*.
 - *Trishna Pravritti* - *Pravar* in *Grishma*, *Madhyam* in *Varsha* and *Avar* in *Hemant rutu*.
 - *Moothrapravritti* - *Pravar* in *Hemant* , *Madhyam* in *Varsha* and *Avar* in *Grishma rutu*.
 - *Purish pravritti* – In *Hemant rutu* maximum number of persons found

prakrit (yatakale mala pravritti) and maximum number of persons found *vikrut* in *Varsha rutu*.

- *Deh laghavata* – *Pravar* in *Hemant*, *Madhyam* in *Grishma* and *Avar* in *Varsha rutu*.
 - *Vatanuloman* – In *Hemant rutu*, *vatanuloman* has been found in maximum number of persons and vice versa in *Varsha rutu*.
 - *Jalanimajjan* has been found in *Varsha rutu*.
- 3) Macroscopic analysis of mala – The 6 parameters has been used colour, odour , consistency, size, shape ,mucous and undigested food.. From all above findings it has been concluded that when there is a change in *Rutu* we saw change in *Agnibala*, and because of that there is a change in Digestion and Metabolism.

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