

CONCEPTUAL AND CLINICAL STUDY OF SNIGDHA, GURU AND USHNA GUNA IN MANAGING SANDHIGATA VATA WITH MATRA VASTI

Meenakshi Malik¹, Dr. K.Venkat Shivudu²

¹P.G.Final Year, ²Assistant Professor,

Department of Ayurveda Samhitha & Siddhantha, S.V. Ayurvedic College,
Tirupati, Andhra Pradesh, India

ABSTRACT

In *Ayurveda Gunas* are considered as one among the six causes of universe, while *Dhatu-samyak* is action. It is such an important phenomenon without which it is difficult to choose appropriate drug for desired results. Among the basic functional unit of *Ayurveda (Vata, Pitta, Kapha)* which are self-explained in terms of *Gunas* only, *Vata* stands on priority. These *Gunas* are therapeutically important and used in opposite pair. If *Vata Vyadhi* is considered, they are numerous and do not express any prodromal symptoms. Here the most common *Vatavyadhi Sandhigata Vata* (due to vitiation of *Ruksha, Sheeta* and *Laghu Guna*) is taken for study as its prevalence is >10 million per year in India. It is the cause of about 2% of year lived with disability. A study was done on 30 patient of *Sandhigata Vata* administering *Tila Taila Matra Vasti* for 14 days. Assessment was evaluated by observing the relief in cardinal features of disease and therapeutic effect of *Guna* in body. A sincere effort is made to evaluate the results.

Keywords: *Gunas, Sandhigata Vata, Tila Taila, Matra Vasti*

INTRODUCTION

Ayurveda is such a knowledge that indicates the appropriate and inappropriate, happy or sorrowful conditions of living beings, what is auspicious for longevity as well as good measures of life itself^[1]. On the concept of cause of the universe *Acharya Charaka* describes *Six Karanas* i.e. *Samanya, Visesa, Guna, Dravya, Karma* and *Samavaya*^[2] which is also described by different *Darshanas* and termed as *Padartha* i.e. *Dravya, Guna, Karma, Samanya, Visesa* and *Samavaya*. Among these, *Guna* is one by which any person accepts a drug or any matter.^[3] Each and every *Dravya* present in this universe have some specific properties

by which their recognition by nomenclature and function with characteristics are determined.

Acharya Nagarjuna says that the *Guna* is more important than others due to the causes of *Rasanugraha, Rasabhibhava, SamkhyaBahulya, Vipaka Karanatwa, Proyoga bahulya, Upadesa, Apadesa* and *Anumana*^[4]. The *Guna* is related with *Dravya* with *Samavaya* relationship, *Guna* exist till the *Dravya* keeps its existence^[5]. Similarly *Dravya* is also related to *Guna* as one *Dravya* has its own properties that can be used in required form. If the *Dravya* has no such specific properties then it has no

value. Hence *Gunas* stands on priority.

Gunas have their own importance in causing a disease as well as treating a disease because *Doshas*, the physiological entity of body are nothing but the collection of *Gunas* only^[6]. As the main treatment principle told is i.e if drug is used opposite to *Guna*, *Desha*, *Matra*, *Kala* then it can treat all curable disease^[7]. So *Gunas* are of utmost important.

According to *Ayurveda*, simple freedom from disease is not health. For a person to be healthy he should be mentally and spiritually happy^[8] while imbalance of *Doshika* equilibrium is term as *Roga*^[9]. Among *Tridosha*, *Vata* is responsible for all *Cheshta*^[10]. In old age, all *Dhatu* being to undergo *Kshaya*, thus leading to *Vata Prakopa* and making the individual prone to many diseases. Among them *Sandhigata vata* stands top in the list. The affliction of *Sandhis* by *Prakupita Vata* is the chief phenomenon in *Samprapti* of *Sandhigata vata*. *Sandhis* are one of the types of *Marma* and form a part of *Madhyama Roga Marga*. Thus, involvement of *Marma*, *Madhyama Roga Marga*, *Vata Dosh* and *Dhatukshaya* make disease *Kashta Sadhya*.

In *Ayurveda*, *Sandhigata vata* is given under *Vatavyadhi* and it is also believed that if pain is present; it must be due to *Vata* only^[11]. In *Ayurvedic* classics, our *Acharya* have given so many special therapeutic procedures for specific disease along with thousands of medicaments, among them *Panchakarma* is a very unique therapeutic procedure, because of its preventive, promotive, prophylactic and rejuvenative properties as well as providing abolished cure. Among *Panchakarma*, *Vasti Karma* is such a *Chikitsa* that is applicable in all the *Vatavyadhi*. According to *Acharya Sushruta* it, also can be used in

Kaphaja and *Pittaja* disorders by using different ingredients^[12]. *Sandhivata* is a *Vatika* disorders and *Vata* is also controller and regulator of other two *Dosha*, *Dhatu* and *Mala* and all the body activities^[13]. Therefore, once *Vata* is controlled by *Vasti*, all these factors are automatically regulated and total body equilibrium is achieved.

Matra Vasti is selected for the present study, which can be easily administered in all the patients with irrespective of age, sex, time etc. and is harmless. For the purpose of *Matra Vasti*, *Tila Tailam* was selected as it has been recommended in *Vatavyadhi Chikitsa* by *Acharya Charaka*.

AYURVEDIC LITRARY REVIEW-

Samprapti means the course of a disease right from the affliction by the causative factors up to its manifestation. *Samprapti* is the process extending from *Nidana Sevana* to *Vyadhi Vyaktavastha*. The genesis of the disease by the specification of vitiated *Doshas* responsible is causation called *Samprapti*^[14]. Due to *Nidana Sevana*, the *Vata kopa* occurs which gets accumulated in *Rikta Srotasa* leading to the various generalized and localized disease of *Vata*^[15]. *Sandhigata Vata* has no specific *Samprapti* as per the texts available. It is mentioned under the heading of the *Vata Vyadhi*. It is also a type of *Vata Vikara*, where the *Dusht Vata* involves the *Sandhi* and hence, the nomenclature – *Sandhigata Vata* is given. Here *Sandhigata Vata* is categorized as a localized disease of *Sandhi* as it is the disease of *Sandhi* due to *Vata Prakopa*, so it can be derived that all factors contributing to the aggravation of *Vata Dosh* in the body are liable to produce the disease *Sandhigata Vata*. In *Sandhigata Vata* early pathology starts with *Vata* specially *Vyana Vayu*, which is aggravated by different factors and takes it up to

the *Prasara* stage. The *Kha-vaigunya* of *Sandhi* leads its *Sthanasamshraya*. The *Prakopa* of *Vata* may be due to two causes i.e. 1) *Avarana* and 2) *Dhatukshaya*. In the obese persons, *Sandhigata Vata* is commonly seen. It may be due to *Avarana* of *Kapha* and *Meda*.

Sandhigata Vata being a Degenerative disease and mainly occurring in the old age may also be considered due to the pure *Dhatukshaya*. In such type of disorders *Charaka* mentioned that the *Khavaigunya* is mainly due to empty *Srotasa*^[16]. According to *Chakrapani* this means the diminution of *Sleshaka Kapha* specially its *Sneha Guna* in the joint involved.

In other words, the *Vata Dosha* is aggravated due to different factors and *Vata* flows out of its *Ashraya* to circulate in the entire body and its constituents. During circulation it gets localized in the roots of *Majjavaha Srotasa*, i.e. *Asthi Sandhi*. In the *Majjavaha Srotasa* the *Khavaigunya* may already present. As unless *Khavaigunya* is not there in *Srotas Dosha* will not take *Ashraya* in *Srotas*. The chief qualities of *Vata* are – *Sheeta*, *Ruksha*, *Laghu*, *Khara*, *Chala* and *Vishada*. *Sandhi* gives *Ashraya* to *Sleshaka kapha* which has *Guru*, *Snigdha*, and *Mrudu* qualities. When aggravated *Vata* gets localized in the *Sandhi*, it over powers *kapha* as well adversely effects on its qualities.

The chief task of the *Kapha* is to sustain or *Dharana*. This chief aim of *Kapha* is destroyed by the influence of aggravated *Vata*. When aggravated *Vata* is localized into single joint the disease will be reflected only in one joint, but if *Vata* is present in two or more joints the disease will be represented by multiple joints involvement. The disease *Sandhigata Vata* occurs when the patients attains *Vatika* phase of life, say after 40-60 years of age. As in this period *Vata*

Dosha is found predominant due to *Dhatuhani*, consequently *Vatika* disorders are more evident. Hence, it can be said that as this entity itself is a degenerative joint disease on the other hand, the diet regimen which is mainly dominated by *Vatika* qualities say, *Vata Vardhaka Ahara Vihara* can be envisaged as the predisposing factors in *Sandhigata Vata*. Due to all this i.e. *Kalaja Nidana*, it causes *Asthivaha Srotodushti* and *Khavaigunya* in joints, with *VataVardhaka Ahara Vihara*, it leads to *Vata Sanchaya* and *Agni Vaishamyia*. Further *Agni Vaishamyia* cause *Anuloma Dhatukshaya* which ultimately results in *VataPrakopa* and vice versa. Because of *Anuloma Dhatukshaya* the vitiated *Vata* moves in the body and settles down in joints.

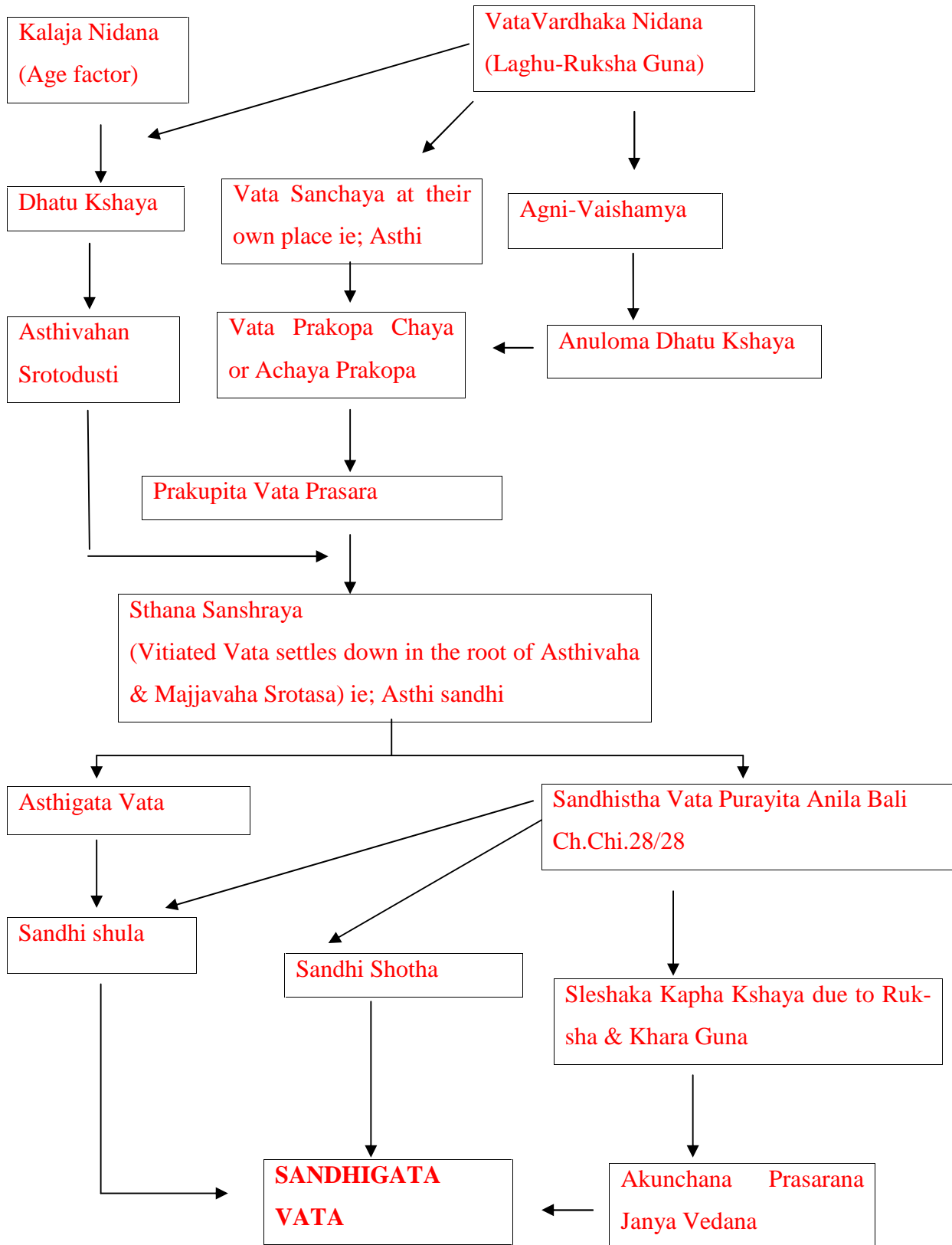
Sandhistha Vata separately causes *Sleshaka Kapha kshaya* due to *Ruksha* and *Khara Guna*. Here the *Ruksha* and *Khara Guna* of *Vata* are considered as antagonizing for *Sleshaka Kapha* which eventually results in diminution of *Sleshaka Kapha* (synovial fluid). Due to this diminution of *Sleshaka Kapha* by *Sandhistha Vata*, the symptom *Akunchana Prasaranajanya Vedana* at joints takes place. Excessive accumulation of *Vata* at *Sandhi* by *Sandhistha Vata* can cause *Vatapurna Dritivata Shotha*. Thus, we can say collectively the *Asthigata Vata*, *Sandhistha Vata*, and *Sleshaka Kapha kshaya* leads to a pathological condition called *Sandhigata Vata*.

Realizing of importance of *Samprapti*, *Acharya Charaka* has dealt in detail the various aspect of *Samprapti* by classifying it in following six types^[17].

- 1) ***Sankhya Samprapti***: *Sandhigata Vata* is in numbered one only as no other variety is mentioned in texts.
- 2) ***Pradhanya Samprapti***: From the view point of *Doshika* status in *Sandhigata*

- Vata,Vata is *Pradhanatam* in all the three *Doshas*.
- 3) **Vidhi Samprapti:** *Sandhigata Vata* is *Nija, Vataja* and in general is difficult to cure.
 - 4) **Vikalpa Samprapti:** *Sandhigata Vata* being *Vata Vyadhi* gets the increased *VataGunas* like *Ruksha, Khara, Laghu* and *Vishada*.
 - 5) **Bala Samprapti:** *Bala Samprapti* is a disease of chronic pattern with few cardinal symptoms and *Yapya Swabhava*, hence mostly require routine but regular treatment.
 - 6) **Kala Samprapti:** In *Sandhigata Vata*, *Shula* becomes worst towards evening which indicates the predominance of *Vata*.

Samprapti of Sandhigata Vata



MATERIALS AND METHODS-

1) Plan of study-

A total of 30 patients suffering from *Sandhigata Vata* of either sex and with an age group of 40-60 years were selected at random from the *Post Graduate O.P.D of S. V. Ayurvedic College and Hospital, Tirupati*. The patients were registered and treated as indoor and outdoor patients for the present study with the help of a special Proforma prepared for the study. *Matra Vasti with Tila Tailam* for 14 days with three days interval in between was administered in patients.

2) Aims & Objectives-

- a) To assess the properties possessed by the drug mainly *Snigdha, Ushna, Guru Guna*.
- b) Clinical evaluation of the selected drug in patients with *Sandhigata Vata*.
- c) To evaluate and analyse the data statistically.

3) Selection Criteria-

a) *Inclusion Criteria:*

- Patients between the age group of 40-60 yrs.
- Irrespective of sex, religion and socio-economic status.
- Patients with sign & symptoms of *Sandhigata Vata* were selected.

b) *Exclusion Criteria:*

- Patient with any other systemic disorders which interfere their course of treatment were excluded.
- Patients with *Kustha, Prameha* and obesity were excluded.

4) Drug Review-

Matra Vasti with Murchita Tila Taila has been selected for the study. For the purpose *Murchana of Tila Taila* all of the *Murchita Dravyas* as per the classical references with the following ingredients were taken –

1) <i>Tila Taila</i>	40 litres
2) Water	40 litres
<i>Murchana dravyas:</i>	
3) <i>Amalaki</i> coarse powder	2.5 <i>Karsha</i>
4) <i>Haritaki</i> coarse powder	2.5 <i>Karsha</i>
5) <i>Bibhitaki</i> coarse powder	2.5 <i>Karsha</i>
6) <i>Haridra</i> coarse powder	2.5 <i>Karsha</i>
7) <i>Musta</i> coarse powder	2.5 <i>Karsha</i>
8) <i>Lodhra</i> coarse powder	2.5 <i>Karsha</i>
9) <i>Manjistha</i> coarse powder	10 <i>Karsha</i>

5) Assessment criteria-

Subjective parameters-

The improvement in the patient was assessed mainly on the basis of relief in the signs and symptoms of the disease such as *Sandhishula* (Pain), *Sandhishotha* (Swelling), *Sandhigraha* (Stiffness), *Sandhisphutana* (Crepitus), *Akunchana Prasaranya Vedana*.

For *Snigdha Guna*- *Mardvata* (smoothness of skin), *Snigdhatana* (unctuous effect

on body), *Glani* (lethargy), *Vita Saithilya* (loose stool).

For *Guru Guna*- *Uplepa* (coating), *Vatahara* (alleviation of vata), *Sleshmakritta* (elevation of kapha), *Sada* (lethargy).

For *Ushna Guna*- *Stambha Nigraha* (loss of stiffness), *Gaurav Nigraha* (loss of heaviness), *Mardvata* (smoothness of skin), *Shoolopram* (pain reduction).

Objective parameters -

Walking time along with climbing and descending time in stairs

6) Observation and Results-

TABLE NO.1: Cardinal symptom wise distribution of patients

S.No.	Cardinal symptom	No. of patients	% wise distribution
1.	<i>Sandhi shula</i>	30	100%
2.	<i>Sandhi shotha</i>	24	80%
3.	<i>Sandhi graham</i>	7	23.3%
4.	<i>Aakunchana prasarana janya vedana</i>	26	86.6%
5.	<i>Sandhi sphutana</i>	26	86.6%

In this study, all the patients (100%) were having *Sandhi Shula*. *Sandhi Sphutana* was present in 86.6% patients. *Akunchana*

Prasaranayoh Vedana was present in 86.6% patients, and *Sandhi Shotha* was present in 80% patients.

TABLE NO.2: Effect of therapy on cardinal symptoms

Cardinal symptoms	Mean score		% relief	S.D (±)	S.E (±)	t	p
	B.T	A.T					
<i>Sandhi shula</i>	1.93	0.93	51.8	0.587	0.107	9.32	<0.001
<i>Sandhi shotha</i>	1.2	0.4	66.6	0.66	0.121	6.5	<0.05
<i>Sandhi graham</i>	1.36	0.6	55.8	0.56	0.103	7.38	<0.001
<i>A.P.janyavedana</i>	1.8	0.76	57.7	0.76	0.13	7.3	<0.001
<i>Sandhi sphutana</i>	1.9	0.86	54.7	0.41	0.075	13.6	<0.001

TABLE NO.3: Effect of therapy on walking and climbing time of patients

	Mean score		% relief	S.D (±)	S.E (±)	t	p
	B.T	A.T					
Walking Time (avg.) (15meters)	30.9	19.3	37.5%	3.78	0.69	16.79	<0.01
Climbing up and down Stairs Time (10 stairs)	41.5	26.6	35.9%	6.53	1.193	12.54	<0.01

TABLE NO.4: Effect of therapy at Gunas level

Gunas	Mean score		S.D (±)	S.E (±)	t	p
	B.T	A.T				
<i>Snigdha Guna</i>	4.36	13.6	1.569	0.28	32.2	<0.001
<i>Guru Guna</i>	3.133	6.66	1.35	0.24	14.25	<0.05
<i>Ushna Guna</i>	3.7	6.8	1.561	0.285	10.87	<0.05

DISCUSSION

Each and every study, may it be conceptual or clinical, is always required to be proved on the basis of logic, fruitful reasoning, supported by the achieved practical data as *Pramana* and then only it can be taken as a principle of that science.

Acharya *Charaka* told that best device for success is reasoning based on scriptures.^[18]

The importance of discussion in a research work is that the concept should be proven by it. *Acharya Charaka* has said regarding this in *Vimanasthana* 8th *Adhyaya* “hetubhisch sadhyitwa”^[19].....

Without discussion any conclusion becomes useless, unless and until strongly supported by proper reasoning.

According to *Ayurveda*, *Shamana Chikitsa* is applied to *Guna* of *Doshas*.^[20] Qualities of substances which have been enumerated so far are the same in the body (*Dosha*, *Dhatu*, *Mala*) also; the normalcy increase and decrease of these are due to use of substances (drugs, foods etc.)^[21] From this it can be said that *Gunas* are having the vital role in understanding physiology, pathology and the therapeutic application of the drugs. It is said that curable diseases are cured by medicines possessing opposite qualities, (when) administered with due regard to the place, dose and time.^[22] Hence, *Gunas* are such an important factor in *Ayurveda*, that *Acharya Charaka* mentioned that *Dosha Guna Vipreeta Chikitsa* should be done to treat a disease.

In the disease *Sandhigata Vata*, *Vata Prakopa* and *Khavaigunya* i.e. *Rikta Srotas* (*Snehadi gunasunya*) in *Asthi-Sandhi* are the main factors which leads the *Samprapti* of the disease. As per text *Nidanas* of *Sandhigata Vata* are taken into consideration *Ati Ruksha*, *Ati Laghu*, *Ati Sheeta guna* increasing in body by taking similar attribute *Dravya* or by doing activities which cause increase in these *Gunas* in body. *Hemadri* while commenting on *Gunas*, *Gunas* are perceived by their action in the body, for example which causes dryness or absorption is termed as *Ruksha*^[23] (absorption is action, done with drug having *Ruksha Guna* in it) another one for *Sheeta Guna* is which causes stiffness is termed as *Sheeta*^[24] (stiffness is action, done with drug having *Sheeta Guna* in it) it clearly indicates there is not at all any objective parameter for the measurement of *Gunas*. As similar is a cause of

increase (only if there is no opposition) and dissimilar is a cause of decrease.

These *Gunas* are combinly found in *Tila Tailam* and use of similar *Guna* cause an increase of similar *Gunas* in body and decrease of opposite *Guna*. As told by *Acharya Charaka* continuous use of oil alleviates *vata*, as oil is unctuous, hot and heavy and *Vata* being dry cold and light is of opposite nature, when there is interaction between substances having mutually opposite qualities, the stronger dominates over weaker. Therefore continuous use of oil alleviates *Vata*. Similarly other substances having attributed opposite to those of respective *dosha* also alleviates them when continuously used.^[25]

As *Vasti* is told as half treatment of all diseases and best for all *Vatika* diseases by *Acharya Charaka*, it acts in a satisfactory manner. *Sandhigata Vata* is predominantly found in *Parihaani Kala* of *Vaya* i.e which is already a state in which *Vata* predominance is there.

Snigdha, *Guru*, *Ushna Guna* are the *Saviparyaya Guna* of *Ruksha*, *Laghu*, *Sheeta* respectively and are among the *Gurvadi Gunas*, *Dasavidha Karmanya Guna*, *Astavidha Virya* and manifestations of *Sadvidha Upakrama*.

Snigdha Guna has special characteristic of *Jala Mahabhuta*^[26]. Similarly *Kapha* is also having *Jala Mahabhuta*^[27]. This implies that *Snigdha Guna* will increase *Kapha* i.e *Sleshaka Kapha* in order to correct the pathology of *Sandhigata Vata*.

Snigdha Guna is a cause of softness, strength and complexion^[28]. In old age there is degrading of strength and *Dhatu*. *Acharya Charaka* explains *Kapha* and *Oja* both are considered as *Prakrita Bala*^[29] representing immunity and strength in body and *oja* as essence of all *Dhatu*^[30]. This implies *Snig-*

dha Guna is beneficial in *Dhatukshaya Janya Vata Vyadhi*.

Snigdha Guna of *Kapha* causes smoothness of organs^[31]. This smoothness cause easy movement of joints and help in reducing crepitus condition which is supposed to be due to *Ruksha* and *Khara Guna Vriddhi*.

Kapha Prakriti Purusha will have unification of joints, *Snigdha*, healing and saturation due to *Snigdha Guna*^[32]. Here it indicates that *Kapha Prakriti Purusha* are less susceptible to degenerative diseases.

Karma of *Majja Dhatu* is “*Asthini Pooryati*”^[33]. *Snigdha Guna* increase *Majja Dhatu* and help to restore the condition after degenerative changes.

Guru Guna removes “*Karshya dosha*”^[34]. As told by *Acharya Charakadis-eases* caused by *Apatarpana* are “*Parvasthi-sandhi bheda Ye Cha Anye Vataja Gada*”^[35] it indicates *GuruGuna* help in treating *Vataja Vyadhi* located in *Asthi Sandhi*. *Kapha Prakriti Purusha* will have stable gait due to *Guru Guna* of *Kapha*^[36].

Ushna Guna is cause for *Swedana* and it cures stiffness, heaviness etc. *Ushna Guna* is opposite to *Sheeta Guna* (cause of *Sandhi Shula*) which helps in relieving the *Sandhi Shula*^[37].

As *doshas* are taken into consideration *Sandhi Shula*, *Sheeta Guna* of *Vata* is responsible. *Ushna Virya* of *Tila Taila* will help to decrease the pain.

Sandhi Shotha is due to *Ruksha* and *Sheeta Guna* of *Vata*. *Tila Taila* due to *Snigdha-Guna* and *Ushna Virya* will help to decrease the *Shotha* (*Vatapoornadriti* indicating *Vata* dominant *Shotha*).

Considering *Sandhigata Vata* in respect to *Gunas* as *Ruksha guna* absorb the moisture content of body which in turn involves the absorption of *Snehamsha* of *Asthi dhatu* which will lead to cause *Ruk-*

shta in *Sandhi* which seems cause for *SandhiSphutana* i.e crepitus.

Sheeta Guna in cause for *Stambhana* as per *Hemadri*, its excess intake will cause stiffness in joints (*Sandhi graham*) as *Khavaigunya* is there. Similarly *Langhane Laghu*^[38] i.e *Laghuta* in body will further become a promoting factor for *Sandhi Graha*.

AakunchanaPrasaarana Vedana is due to *Ruksha* and *Sheeta Guna* of *Vata*. *Tila Taila* due to *SnigdhaGuna* and *Ushna Virya* will help to decrease the *AakunchanaPrasaarana Vedana*.

For the present study, *Sarvanga Abhyanga-Svedana*, *Matra Vasti* with *Tila Taila* was selected. As *Tila* is taken as best for strength and *snehana*^[39] as *Sandhigata Vata* is a degenerative disorder which is found in *Parihaani Kala* of *Vaya*. So for both purpose (strength and *snehana*) it seems to act accordingly.

CONCLUSION

Here we can conclude that *Gunas* as told by our *Acharyas* in text are of much more importance than used in today practices. *Guna* based treatment work at core of disease. *Snigdha*, *Guru* and *Ushna Guna* are very much useful in treating vatic diseases & increase in Strength of body. These may used in different forms as used here in *Matra Vasti*. As the study was done with limited sample size, but outcome of result was very satisfactory hence should be done on large platform.

REFERENCES

1. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013. Ch.Su..1/41, p.8.
2. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013. Ch.Su.1/28, p.7.

3. Raja Radha Kanta Deva Sabda Kalpa Druma; part 2, Chowkhabha Sanskrit Series Office, Varanasi, Edition iii. P.333.
4. K. Raghavan Tirumulpada, Bhadanta nagarjuna Rasa Vaisheshika, Arya Vaidya Shala, Kotakkal, Edition 2013. P.84.
5. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013. Ch.Su.1/51, p.13.
6. Kunte A.M. & Navre K.S. Astang Hridayam of Vagbhatta, Varanasi; Chaukhamba Surabharti Prakashana; 2011. A.H.Su.1/11, p.9.
7. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013. Ch.Su.1/62,p.17.
8. Yadavji Trikamji Sushruta Samhita of Sushruta Varanasi; Chaukhamba Surabharti Prakashana; Su.Su.15/48,p.75.
9. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013. Ch.Su.9/4, p.17.
10. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013. Ch.Su.12/8, p.79.
11. Yadavji Trikamji Sushruta Samhita of Sushruta Varanasi; Chaukhamba Surabharti Prakashana; Su.Su.17/2,p.83.
12. Yadavji Trikamji Sushruta Samhita of Sushruta Varanasi; Chaukhamba Surabharti Prakashana; Su.Chi.35/6,p.525.
13. Yadavji Trikamji Sushruta Samhita of Sushruta Varanasi; Chaukhamba Surabharti Prakashana; Su.Ni.1/8,p.257.
14. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Ni1/11, p.196.
15. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Chi.28/19, p.617.
16. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Chi.28/18, p.617.
17. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Ni.1/11, p.196.
18. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013. Ch.Su.25/40, p.132.
19. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Vi.8, p.132.
20. Dr. Ravidatt Tripathi, Saroj Hindi Commentary, Astanga Sangraha, Chaukhamba Sanskrit sansthana, Varansi,2011.A.S.Su.17/8,p.374.
21. Yadavji Trikamji Sushruta Samhita of Sushruta Varanasi; Chaukhamba Surabharti Prakashana; Su.Su.41/12,p.183.
22. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Su.1/62, p.17.
23. Kunte A.M. & Navre K.S. Astang Hridayam of Vagbhatta, Varanasi; Chaukhamba Surabharti Prakashana; 2011. A.H.Su.1/18, p.12.
24. Kunte A.M. & Navre K.S. Astang Hridayam of Vagbhatta, Varanasi; Chaukhamba Surabharti Prakashana; 2011. A.H.Su.1/18, p.12.
25. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Ni1/11, p.196.

- rabharti Prakashana; 2013.Ch.Vi.1/14, p.233.
26. Prashastapada Bhashya, Vaisheshika Darshan;Chaukhamba Sanskrit sansthana, Varansi,2011.p.221.
27. Dr. Ravidatt Tripathi, Saroj Hindi Commentary, Astanga Sangraha, Chaukhamba Sanskrit sansthana, Varansi,2011.A.S.Su.20/3,p.374.
28. Yadavji Trikamji Sushruta Samhita of Sushruta Varanasi; Chaukhamba Surabharti Prakashana; Su.Su.46/523,p.252.
29. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Su.17/117, p.105.
30. Yadavji Trikamji Sushruta Samhita of Sushruta Varanasi; Chaukhamba Surabharti Prakashana; Su.Su.15/24,p.71.
31. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Vi.8/96, p.277.
32. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013. Ch.Vi.8/96, p.277.
33. Yadavji Trikamji Sushruta Samhita of Sushruta Varanasi; Chaukhamba Surabharti Prakashana; Su.Su.15/7,p.68.
34. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Su.22/38, p.68.
35. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Su.23/29, p.123.
36. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013. Ch.Vi.8/96, p.277.
37. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Su14/13, p.88.
38. Kunte A.M. & Navre K.S. Astang Hridayam of Vagbhatta, Varanasi; Chaukhamba Surabharti Prakashana; 2011.A.H.Su1/18, p.12.
39. Yadavji Trikakamji Charak Samhita of Agnivesha. Varanasi; Chaukhamba Surabharti Prakashana; 2013.Ch.Su.13/12 p.82.

CORRESPONDING AUTHOR

Meenakshi Malik

P.G. Final year,

Department of Ayurveda Samhitha & Siddhantha S.V.Ayurvedic College,

Tirupati, Andhra Pradesh, India

Email: msooty20@gmail.com

Source of Support: Nil

Conflict of Interest: None Declared