AN APPRAISAL ON VATA DOSHA VAISHAMYA LAKSHANAS

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ABSTRACT

Vata, Pitta and Kapha are basic fundamental factors essentially responsible for maintenance of health in normalcy and causes diseases on vitiation. Vata is most important factor among tridosha as it is the only dosha possessing chala guna. Vata dosha is responsible for functions like utsaha (enthusiasm), uchvasa (expiration), nisvasa (inspiration), cheshta (activities of the body) vega pravartana (regulation of natural urges) samyakgati of dhatu (regulation of proper nourishment and functions of the dhatu) and patutva of chakshuradhi-indriya (regulates functions of sense organs). Various vatakara aharaja and viharaja nidanas (causative factors) connected to Vata dosha leads to vitiation of Vata at dravyataha, karmataha and gunataha attributes resulting in vaishamya of Vata dosha manifesting as vruddhi, kshaya and prakopa. These vaishamya states manifest with different lakshanas. Hence, a review of these lakshanas from Samhitas along with meaning from their commentary yields better understanding and clinical application. Hence an attempt is made to analyse Vata dosha vaishamya lakshanas.

Keywords: Vata, Tridosha, Vaishamya lakshanas

INTRODUCTION

Ayurveda theory and practice revolves round the concept of tridosha. These tridoshas along with dhatu and mala carry out all biological processes in the body. In Ayurveda shareera is considered as confluence of doshas, dhatus and mala. Among these tridosha commands prime importance as they are primary and essential constitutional factors of human body. These fundamental factors maintain the integrity of the human body. The tridosha viz Vata, Pitta, and Kapha results in the harmonious wellbeing of the human body in their state of equilibrium and their disequilibrium leads to ill health or even death.
Among the tridosha, Vata is unique, because it possesses chala guna. It is responsible for the movement of all body entities and it controls every action of the body. Though Pitta and Kapha are ascribed with independent actions, it is Vata that initiates their actions. Pitta and Kapha in their own abode can act or vitiate the dhatu but do not have the ability of moving from one place to another and thereby vitiating the dhatu. It is noteworthy that Vata is responsible for all movement in the body including propulsion of Pitta and Kapha.

Vata dosha is panchabhautika in nature and is formed by the predominance of vayu and akasha mahabhuta. According to Astanga Hridaya and Astanga Sangraha the gunas of vata dosha are ruksha (dry), laghu (light), sheeta (cold), khara (rough), sukshma (subtle) and chala (mobile). Charaka mentions vishada (clear), daruna (severe) and parusha (harsh), while Sushruta Samhita has attributed only ruksha, laghu, sheeta and khara guna. Lakshanas of vata dosha are pukhashaya, kati, sakthi, srotras, asthi and sparshanendriya. Vata dosha is responsible for functions like utsaha (enthusiasm), uchvasa (expiration), nisvasa (inspiration), cheshta (activities of the body) vega pravarthana (regulation of natural urges) samyakkati of dhatu (regulation of proper nourishment and functions of the dhatu) and patutva of the chaksuradhi-indriya (regulation of functions of sense organs).

Vata dosha vaishamya leads to alteration either in the normal functions of Vata or its qualities and manifests with lakshanas (sign and symptoms). The vaishamya of Vata can occur either as vruddhi, kshaya or prakopa and each manifest with specific lakshanas.

To review Vata dosha vaishamya lakshanas mentioned in Sushruta Samhita, Astanga Sangraha and Astanga Hrudaya in the light of commentaries, Charaka Samhita and dictionary for specific understanding and practical clinical application.

MATERIALS AND METHODS:
This article is based on review on Vata dosha vaishamya lakshanas from Ayurvedic text such as Sushruta Samhita, Astanga Hridaya and Astanga Sangraha along with meaning from commentaries. Ayurveda dictionaries like Amarkosha, Monier Williams, Ayurveda Mahashabda and Charaka Samhita have also been consulted to reveal and understand the concept of Vata dosha vaishamya lakshanas.

DISCUSSION
Vata Vruddhi Lakshanas:
Vruddhi is defined as quantitative and qualitative increase in the doshas. Vata vruddhi brings about augmented Vata functions and qualities. Vruddha vata lakshanas as enlisted in Sushruta Samhita, Astanga Hridaya and Astanga Sangraha includes karshya, karshneya, ushnamakmitwam. Lakshana enlisted commonly by Astanga Hridaya and Astanga Sangraha is kampa. Lakshana enlisted commonly by Astanga Hridaya and Sushruta is pralapa. Lakshanas enlisted commonly by Astanga Sangraha and Sushruta are gatrasphurana and nidranasha.

Other than above mentioned lakshanas, Sushruta has mentioned vakaparushya, alpa balatwam and gadha varchastwam and Astanga Hridaya has cited sakridgraha, aanaha, balabhramsa, nidra bramsa, indriya bramsa, bhrama and dinata. Further Astanga Sangraha adds sanjna nasha, bala upaghata, indriya upaghta, astishhoola, majja sosha, mala sanga,
adhma, aatopa, moha, daitya, bhaya and shoka as Vata vrudhi lakshanas.

Karshya refers to emaciation or thinness. Ayurveda-rasayana defines karshya as ‘krushatwam’ meaning lean\(^1\). Dalhana clarifies karshya as mamsa kshaya (loss of muscles)\(^2\). Thus karshya is emaciation. Karshneya is defined by Hemadri as ‘krushna varnatwam’ referring to black colour\(^3\). Dalhana states ‘karshneya krishtwatwam shareere’ meaning blackish discoloration of the body. Ushnakamitwa can be split as ushna and kamitwa. Ushna refers to heat and kamitwa refers to desire. Ayurveda-rasayana comments usnakamitwa as ‘usnabhilasha’ (desire for warmth). Kampa refers to tremor\(^4\). Ayurveda rasayana defines kampa as ‘vepathu’, Amarkosha mentions kampa and vepathu as synonyms referring both as tremor\(^5\). Astanga Sangraha has mentioned gatranam kampa instead of kampa, Indu comments gatranam kapma as ‘sarvanga-chalanam’ (movements in whole body)\(^6\). Thus kampa can be understood as tremor. Pralapa indicates incoherent speech. Amarkosha defines pralapa as ‘anarthakam va cha’ (meaningless talk). Hemadri comments on pralapa as ‘asambadha pralapa’ referring to irrelevant speech\(^7\). Thus, pralapa is understood as irrelevant speech.

Gartrasphurana comprises two words gatra and sphurana, gatra refers to body and sphurana refers to act of trembling, throbbing or pulsation. While commenting on difference between garta kampa and garta sphurana, Indu comments that ‘sphurana, gatra ekadesha swalpa chalanam’ (mild movements in any one part of the body)\(^8\). Thus it means localized flickering movements in the body. Nidra nasha is loss of sleep\(^9\). Astanga Hridaya has mentioned nidra bhramsa instead of nidra nasha, Arundatta comments that nidra bhramsa means nidra nasha. In lakshana Vakaparushya, parushya means roughness or harshness\(^10\). Dalhana comments as ‘vacana karkashyam’ referring to harshness in speech. Alpa balatwam refers to little strength or feeble. Dalhana interprets it as ‘utsaha hani’ (decreased enthusiasm)\(^11\). Gadha varchastwam refers to firm or hard faeces. Word gadha means firm. Amarkosha defines gadha as more in quantity. Varcha is the synonym for pureesha (faeces). In Shakritgraha, shakrit is a synonym of pureesha (faeces) and graha refers to hold, stasis. Hemadri explains shakritgraha as pureesha rodha (retention of faeces)\(^12\). Mala sanga mentioned by Astanga Sangraha also has similar meaning. Aanaha refers to suppression of urine, constipation\(^13\). Amarkosha defines aanaha as ‘bibandha’, a disease where there is mala and mutra sanga (retention of faeces and urine). Hemadri comments it as ‘badha udarata’ (retention in abdomen)\(^14\).

Balabhramsha word is formed by bala and bhramsha, Amarkosha defined bala as synonym of parakrama (valour), shaurya (bravery), shakti (strength). Dalhana interprets bala as ut-saha (enthusiasm)\(^15\). Bhramsa means to fall, decline. Arundatta comments bala bhramsha as ‘prano-upaghato bhramsha’, whereas Hemadri refers bala bhramsha to bala nasha. Thus, it can be understood as decrease in vitality. Astanga Sangraha has mentioned Bala upaghata instead of balabhramsha. Indriya bhramsha is interpreted as loss of function of sense organs. Amarkosha defines indriya as both jnanendriya and karmendriya. Astanga Sangraha has mentioned indriya upaghata instead of indriya bhramsa. Bhrama refers to giddiness. Amarkosha defines bhrama as bhranti and mithya-mathi (delusion)\(^16\). Ayurveda-rasayana explains it as ‘chakra-rudhsyay-eva’, here chakra refers to wheel, in state of bhrama, person will feel rota-
tory movements like a wheel. Dinata refers to depressed, sad, and miserable. Hemadri comments dinata as ‘mlanatwam’ (langour). Sanjna refers to consciousness; sanjna nasha can be understood as loss of consciousness. Asthi shoola can be understood as pain in bones. Majja sosha can be taken as dryness of bone marrow, majja refers to marrow and sosha refers to drying up. Adhmana refers to blowing, inflation. Charaka defines it as symptom that results due to accumulation of vayu or filled with vayu. Thus it can be understood as distension of abdomen due to air. Aatopa as defined as Charaka as symptom of disease, characterized by guda - guda sound in the udara (abdomen). Thus it can be understood as intestinal sounds. Moha as mentioned by Amarkosha is synonym of murcha (loss of consciousness). Dainya refers to depression, miserable state. Bhaya refers to fear. Shoka refers to sorrow, anguish.

**Vata Kshaya Lakshanas:**

Kshaya refers to quantitative and qualitative decrease in dosha. Vata kshaya lakshanas mentioned commonly by Sushruta, Astanga Sangraha and Astanga Hridaya is Anga saada. Lakshanas commonly mentioned by Astanga Sangraha and Astanga Hridaya is Sanjna moha. Alpavakatwam and Apraharsa are mentioned commonly by Astanga Sangraha and Astanga Hridaya. Other than above lakshanas, Sleshma vruddhi amaya is mentioned by Astanga Hridaya. Astanga Sangraha has added lakshanas like Praseka, Aruchi, Hrullasa, Alpa chestata and Agni vaishamya. Manda Chestata and Mudha Sanjnata are mentioned by Sushruta. Anga saada is explained by Arundatta as angasya saada further as ‘kriya–swa-asmrthiyam’ and kayika karma is defined as chesta. Hemadri clarifies that angasya saada refers to ‘shrantat-wam iva’, referring to state of tiredness. Thus angasya saada can be taken as state of physical exertion disabling to carry out other activities. Alpa bhasitam ehitam is the phrase consisting of alpa bhasitam and alpa ehitam referring to alpa vacana (less speaking) and alpa chestatwam. Hemadri further elaborates in bhashitehitam alpam. Bhashitam refers to vachika karma (act of speaking) and ehitam refers to kayikam(body functions). Thus it can be understood as state which refers to tendency of less speaking and less working. Alpa vakatwam mentioned by Sushruta and Astanga Snagraha is analogous to alpa bhasitam.

Sanjnamoha can be taken as state of delirium. Moha is defined as a state of bewilderment, perplexity, distraction. Arundatta refers sanjnamoha as ‘sambido-abhava’ (lack of understanding), Hemadri explains sanjna as budhi (intellect) and moha refers to ‘vivechana akshamatwam’ referring to impairment of thinking. Sushruta has mentioned mudha sanjnata instead of sanjnamoha, which has similar meaning. Apraharsha is explained as atushti by Dallhana. Tushti refers to satisfaction and atushti refers to displeasure, discontent. Hence, Apraharsha can be taken as state of lack of pleasure, or feeling of discontent. With decrease of Vata, Sleshma vruddhi amaya can be witnessed. Arundatta and Hemadri comments, that the condition is characterised by agnisaada (indigestion), praseka (excessive salivation). Praseka means flowing froth, oozing. Charaka defines it as lalasrava (salivation). Thus it can be understood as excessive salivation. Aruchi is stated by Astanga Hridaya as ‘anna abhilasha abhava’ Hence it can be taken as aversion or dislike towards food. Hrullasa is
defined by Sushruta as ‘hridayasya utkleshanam’. Thus, it can be taken as state of nausea. In Alpa chestata, Alpa is defined as ‘yathochitapramana-hinam’ (less than normal), chesta refers to kriya (work). Thus, it can be understood as making little effort or inert. Agni vaishamya can be taken as altered function of agni or impaired digestion as vaishamya refers to inequality, disproportion. Manda Chestata is explained by Dalhana as ‘manda kaya vyaparata’. It is also further explained as ‘sakala prakruta vata kriyanam alpata’ referring to decrease in all the activities that prakruta vata would result. Thus Manda chestata can be taken as slowness in activities. Mudha Sanjnata word consists of mudha and sanjnata, Mudha refers to perplexed, confused. Mudha sanjnata is commented by Dalhana as ‘nashta smayaka jnana’, referring to destruction of samyaka (correct) jnana (intellect). It can be understood as state of delirium.

**Vata Prakopa lakshanas:**

Prakopa is a vitiated state of dosha ready to move out from its normal place. Dosa prakopa lakshanas are mentioned in Astanga Hridaya. Vata prakopa lakshanas mentioned in Astanga Hridaya includes Sramsa, Vyasa, Vyadha, Swapa, Saada, Ruk, Toda, Bhedana, Sanga, Agabhanga, Sankocha, Varta, Harshana, Tarshana, Kampa, Parushya, Saushriya, Shosa, Spandana, Vestana, Stambha, Kashaya-rasata, Varna syava-aruno-api.

Sramsa means is to get loose from, to fall, drop, and slip off. Sarvangasundara defines sramsa as ‘hanuwadi-sandhi-bhramsa’ (dislocation of jaw joint and other joints). Ayurveda rasayana defines that sramsa refers to saithilam (looseness). Charaka explains it as ‘kinchit-swa-sthana-chalanam’ (slight movement from its own place). Vyasa is understood as severing, separation, division. Amarkosha defines vyasa as synonyms of vigraha, vistara means spreading. Ayurveda rasayana defines it as ‘Asankochatwam’ (not contracting). Vyadha refers to pierce; Amarkosha defines it as chedana (cutting). Sarvangasundara defines it as ‘ta-danamiva mudgaraadina’ (striking by hammer). Ayurveda rasayana defines it as ‘suchi vidhaseva vyatha’ pain like pricking by needles. Swapa can be understood as numbness. Amarkosha defines swapa as synonym of nidra (sleep). Sarvangasundara defines swapa as ‘karmany-achaitanyam’ (loss of sensation). Ayurveda rasayana defines it as ‘sparsa-ajnanam’ (inability to sense).


Sanga refers to coming together, conflict, and war. Amarkosha defines it as meeting. Ayurveda rasayana defines it as ‘avarodha’ (obstruction). Sarvangasundara explains it as ‘mutrapureeshadeh-swaaashyayobhyo-anisaaro vaakasangadayasha’ (obstruction to movement of urine and faeces from it place, difficulty in talking). Agabhanga comprises of Anga and bhanga. Sarvanagasundara defines anganam as
‘jangho-uru-prabhitinam’ (calves, thighs and others); bhanga refers to ‘churnaebangabhanganga’ (break into pieces). Sankocha refers to contraction. Ayurveda rasayana defines it as ‘a-prasaaryatwam’—inability to extend, Sarvangasundara defines it as sankocha of siradi-nam (contraction of vessels) Varta derived from Vrutta meaning round. Ayurveda rasayana defines varta as ‘pinditwam’ (nodular formation). Sarvangasundara defines varta as ‘pureeshadhi-nam pindikaranam’, nodular formation of stool.

Harsana as defined by Sarvangasundara is ‘romanam-urdhwi bhava’, referring to horripilation. Tarsana refers to ‘trit’ according to Sarvangasundara, further Hemadri clarify it as ‘pipasa’, referring to thirst. Kampa means to tremble, shake. Arundatta comments kampa as ‘ativepana’, further clarifying Hemadri explains kampa as ‘chalanam’.

Vestre defines it as ‘spandanam kinchit chalanam’ (faint movements). Vestana is defined as enclosing, a band. Hemadri defines it as ‘grathanamiva angasya’; Sarvangasundara defines vestana as ‘valanam’ (turning, moving round in a circle). Stambha refers to stiff, rigid.

Sarvagandhara describe sthambha as ‘bahu uru janghadinam sankunchanadhya abhava’ (absence of contraction movement in hands, thighs and calves. Hemadri refers it as ‘niskriyatwam’ (absence of function). Amarkosha defines it as synonym of pillar and rigidity.

Varna-syavo-aruno-api defines syava and aruna varna, Syava refers to kapisa (dark brown) and aruna refers to ishad rakta (slightly reddish).

The above mentioned Vata vaishamya lakshanas can be assessed in patients through questionnaire. Patient needs to be assessed primarily by evaluating with two response option either as lakshanas present or absent for following questions.

<table>
<thead>
<tr>
<th>Lakshanas</th>
<th>Questionnaire</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karshya</td>
<td>Has there been decrease in weight?</td>
</tr>
<tr>
<td>Karshneya</td>
<td>Do you feel your complexion has changed blackish?</td>
</tr>
<tr>
<td>Ushnakamita</td>
<td>Do you feel like taking warm food/ drinks?</td>
</tr>
<tr>
<td></td>
<td>Do you feel like staying warm?</td>
</tr>
<tr>
<td>Shakritgrha/ Mala sanga</td>
<td>Do you feel constipated?</td>
</tr>
</tbody>
</table>
### Gadha varchastwam
- Do you feel your stool has become hard?

### Aanaha
- Do you feel difficulty in passing stool?
- Do you feel difficulty in passing urine?

### Adhmaana
- Do you feel distension in abdomen?

### Aatopa
- Do you feel gurgling of intestines?

### Kampa
- Do you have tremors?

### Gatra sphurana
- Do you feel flickering in any part of the body?

### Alpabalatwam
- Do you feel there is decrease in your strength?

### Bala upaghata
- Do you feel there is complete loss of strength?

### Bala bramsa
- Do you have tremors?

### Nidra bramsa/ Nidra nasha
- Do you have complete loss of sleep?

### Indriya bramsa/ Indriya upaghata
- Do you feel there is decline in sense of vision/ hearing/smell/taste/touch?

### Pralapa
- Is there irrelevant talking?

### Bhrama
- Do you feel dizzy?

### Vak parushya
- Is there hoarsness in voice?

### Sangya nasha/ Moha
- Has there been any fainting episodes recently?

### Asthi shula
- Do you feel pain in bones?

### Dainya
- Do you feel depressed?

### Bhaya
- Have you been feeling more scared recently?

### Shoka
- Do you feel more sorrow recently?

### 2. VATA KSHAYA

<table>
<thead>
<tr>
<th>Lakshanas</th>
<th>Questionnaire</th>
</tr>
</thead>
<tbody>
<tr>
<td>Angasada</td>
<td>Do you feel difficulty in doing the work?</td>
</tr>
<tr>
<td>Alpa ehitham</td>
<td>Do you feel you do less work these days?</td>
</tr>
<tr>
<td>Alpacheshtatah</td>
<td>Has your effort in doing works decreased?</td>
</tr>
<tr>
<td>Mandhacheshta</td>
<td>Is there decrease in your working speed?</td>
</tr>
<tr>
<td>Alpabashithm</td>
<td>Do you speak less?</td>
</tr>
<tr>
<td>Alpavakatwam</td>
<td>Do you speak in incomplete sentences?</td>
</tr>
<tr>
<td>Sanjamoha</td>
<td>Are you aware in doing the work?</td>
</tr>
<tr>
<td>Mooda sanjatah</td>
<td>Do you feel confused while doing the routine work?</td>
</tr>
<tr>
<td>Slesha vrudhi aamaya</td>
<td>Do you have decreased appetite?</td>
</tr>
<tr>
<td>Praseka</td>
<td>Do you have excessive salivation?</td>
</tr>
<tr>
<td>Aruchi</td>
<td>Do have aversion towards food?</td>
</tr>
<tr>
<td>Hrullasa</td>
<td>Do you have nausea?</td>
</tr>
<tr>
<td>Agnivaishamya</td>
<td>Do you have improper digestion?</td>
</tr>
<tr>
<td>Apraharsha</td>
<td>Do you feel happy while doing work?</td>
</tr>
</tbody>
</table>

### VATA PRAKOPA

<table>
<thead>
<tr>
<th>Lakshanas</th>
<th>Questionnaire</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samsra</td>
<td>Do you have prolapse?</td>
</tr>
<tr>
<td></td>
<td>Do you have hernia?</td>
</tr>
<tr>
<td></td>
<td>Is there dislocation of joints?</td>
</tr>
<tr>
<td>Vyasha</td>
<td>Is there flaccidity in muscles?</td>
</tr>
</tbody>
</table>

| Sankocha     | Do you have contraction in muscles?  
|             | Do you have difficulty in extension? |
| Vyadha       | Do you have piercing type of pain?   |
| Ruk          | Do you have continuous pain?        |
| Toda         | Do you have splitting type of pain?  |
| Bhedana      | Do you have cracking type of pain?   |
| Swapa        | Do you have feeling of numbness?    |
| Saada        | Do you feel any of your body part is not functioning? |
|             | Do you have retention of urine?      |
|             | Do you have retention of stool?      |
|             | Do you have difficulty in speaking?  |
| Angabhanga   | Do you have any fractures?           |
| Varta        | Do you pass stool in nodular form?   |
| Harsana      | Do you feel horripilation?           |
| Tarshana     | Has your thirst increased?           |
| Kampa        | Do you have tremors?                |
| Spandana     | Do you feel pulsatile sensation in any part of body? |
| Parushya     | Do you feel roughness in the body?   |
| Sosha        | Has there been decrease in muscle mass? |
| Vestana      | Do you feel tight sensation?         |
| Stambha      | Do you feel stiff?                   |
| Kashaya rasata | Do you feel astringent taste in your mouth? |
| Shyavaraunoapi varna | Have you noticed blackish/reddish discoloration? |

**CONCLUSION**

*Vata* is prime among *tridoshas*. Sharangadhara explains importance of *Vata dosha* over *Pitta, Kapha, mala* and *dhatus* with a simile of rain occurring only in places where clouds are carried by air. Even though *Pitta, Kapha, mala* and *dhatus* are vitiated, they become lame i.e not able to cause disease unless moved or displaced by *Vata* \(^50\).

In normalcy *doshas* maintains health of an individual and if undergoes vaishamya (vitiated) it manifests with *lakshanas* of *vrudhdi, kshaya* and *prakopa*. *Vaishamya* of *Vata dosha* occurring as *vrudhdi, kshaya* and *prakopa* manifests sign and symptoms which portrays alteration of its *dravyataha, gunataha* or *karmataha* attributes. Increase in *sheeta guna* of *Vata* leads to manifestation of *ushnakamita*, increase in *chala guna* leads to manifestation of *kampa*. Presence of *aprahrshra* indicates decrease of *utsaha karma* of *vata*. *Vata* is responsible for sensation, but alteration i.e *prakopa* of *Vata* can manifest in wide range of pain sensation as *ruk, toda, bhedanavath, chedanavath* etc. Normal contraction and expansion of muscles is contributed by *prakruta vata* leading to proper movements. But if altered can lead to *vyasa* or *sankocha*.

The *lakshanas* manifested by *Vata vaishamya* contains symptomatology connected to digestive system, musculoskeletal system, sleep, colour of skin, temperature regulation etc and psychological factors including attributes connected to state of mind, enthusiasm, happiness, fear etc. Analysis of *Vata dosha vaishamya lakshanas* signify dysfunction of various body systems influenced by *Vata dosha*.

Above review on *Vata dosha vaishamya* aids in better contextual understanding of *Vata dosha*. 

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vaishamya lakhanas for the purpose of precise, specific clinical application. Thereby aids in better treatment planning and management.

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