INTERRELATION BETWEEN TRIDOSA & TRIGUNA

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ABSTRACT
Ayurveda Chikitsa is totally based on Tridosha theory, all universal creatures and Tridoshas are made of Trigunas (Omni substances). Therefore, Tridoshas have been related to Triguna respectively as Vata dosha is much of Rajas Guna, Pitta Dosha is much of Sattva Guna and Kapha is much of Tamas Guna. This is an absolute saying (Apta Vachana) in Ayurveda but it is not clarified how Tridoshas are much of Triguna respectively. In this research paper it is specially clarified that Vata is much of Rajas, Pitta is much of Sattva and Kapha Dosha is much of Tamas.

Key words: Tridoshas, Omni substances (Triguna), Sattva, Rajas, Tamas

INTRODUCTION
Ayurveda is a science of life and ancient medical science of the world¹. Ayurveda emphasized that whatever present in the universe or macrocosm, is also present in the individual body or microcosm (Loka and Purusha Saamyata). Material and non material, two components are necessary for creation of universe. Material components are 'Panch Mahabhutas' (five primordial substances), they are - Prithvi (Earth), Apa (Water), Tej (Fire), Vayu (Air) and Akash (Space or ether)². Non-material or Omni substances are three in number - 'Sattva' (consciousness or knowledge), 'Rajas'(motion or action), Tamas³ (inertia i.e resist to Sattva and Rajas)⁴.

Vata, Pitta, Kapha are three forces acting in the body known as 'Tridosas';⁵ this Tridosha theory is modification of Panchmahabhuta theory. According to Panchamahabhuta theory, these primordial elements become activated in the body they join each other to form three humors (Dosas) viz. Vata (Air energy), Pitta (Fire energy), and Kapha (Water energy).⁶

Aims & Objects
- Conceptual study of *Tridosha* and *Triguna*.
- Establish the attributable relation between *Tridosha* and *Triguna*.
- Establish the functional relation between *Tridosha* and *Triguna*.

**Material & Methods:**
- For the current research each and every context related to topic will be taken as source of material from *Brihatrayi, Laghu-trayi* and all available full commentaries.
- Relevant mythological books like *Bhagawat Geeta, Samkhya Darshan, Samkhya Karika, Gaudpaada Bhashya, Yuktidipika* etc. will also referred for the purpose of better understanding.

**DISCUSSION**

*Tridoshas* can be described in brief as following;

**Vata:**
- *Vata* is the primal constituent of the living body, composed by *Akasha* and *Vayu* and whose function is *Rajasic*. It being concerned with the production of those somatic and psychic processes which are predominantly *Rajasic* or dynamic in nature, hence the presence of *Vata* is to be inferred in such mental phenomena as the exhibition of enthusiasm, concentration etc. It upholds all the supporting constituents and their due circulation throughout the body.
- It exist in five form viz. *Prana, Udana, Saman, Vyan* and *Apan*.
- It is the urge of all these senses and the carrier to the mind of all sense - impression, it holds together the various elements of the body in their proper form and maintains the cohesive unity of the body as a whole; it brings about speech, it is the basis of sound and touch; it is the origin of joy and enthusiasm and the stimulator of *Agni*.
- It is the cause of the *Doshas* getting dried up and *Malas* (waste products) being thrown out of the body, it is the cause of division in all vessels of the body both *Sukshma* (Microscopic) and *Sthula* (Macroscopic), it is the cause which makes embryo in the womb to take particular forms and it stands as an evidence of the existence of life.

**Pitta:**
- *Pitta* is that primal constituent of the living body, composed by *Tejas* and *Mahabhuta* and whose function is *Satvic* as it is concerned with production of those physical and mental processes. Which are predominantly *Satvic* (balancing and transformative) in nature.
- Its functions are: vision (as opposed to perception which is due to *Vata*), digestion, heat production, hunger, thirst, softness and suppleness of the body, luster, cheerfulness and intelligence.
- Its presence is to be inferred in such mental phenomena as intellection and clear conception, as also such physical phenomena as digestion, assimilation, heat production, healthy appearance, courage, fear, anger, delight, confusion and lucidity etc. or otherwise.

**Kapha:**
- *Kapha* is that primal constituent of the living body whose structure is composed by *Apa* and *Prithvi* and whose *Mahabhuta* and whose...
function is Tamasic\textsuperscript{16}, as it is concerned with the production of those physical and mental processes which are predominantly Tamsic (Conserving and Stabilizing) in nature.

- Its presence is to be inferred in such mental phenomena as the exhibition of courage, forbearance, zest, virility, knowledge, understanding etc. as also, such physical phenomenon, as the production of bodily strength and build, integration of structural elements of the body into stable structures, the maintenance of the smooth working of joints etc.\textsuperscript{17}

Table 1: Relation between Pancha Mahabhutas and Trigunas viz. –

<table>
<thead>
<tr>
<th>Akash</th>
<th>Sattva</th>
<th>Prakashatvat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vayu</td>
<td>Rajas</td>
<td>Chalatwat</td>
</tr>
<tr>
<td>Agni</td>
<td>Sattva Rajas</td>
<td>Prakashatvat, Chalatwat</td>
</tr>
<tr>
<td>Jala</td>
<td>Sattva Tamas</td>
<td>Swachhatvat, Prakashatvat, Gurutvat, Avaranatvat</td>
</tr>
<tr>
<td>Prithvi</td>
<td>Tamas</td>
<td>Atyantaavayrakatvat</td>
</tr>
</tbody>
</table>

Means Akasha is full of Sattva due to lightener, Vayu is full of Rajas due to motion and Agni is both full of Sattva and Rajas due to lightening and motion property. As so Jala Mahabhuta is called full of Satva Tama due to cleaning and lightening and heavy and covering properties. Prithvi Mahabhuta is full of Tamas due to very covering or obstructive property.\textsuperscript{18}

According to Acharya Shuravdharma, Vata Dosha is mainly constituted by Rajas Guna, Pitta by Satva Guna and Kapha dosha is by Tamas Guna.\textsuperscript{19}

There is an only absolute saying in the Ayurveda about relation between Tridosha and Triguna. In this paper this relationship's scientific view is tried to understand by literary research methodology. We can understand in two steps its relationship viz.:

1. Attributical relationship between Tridosha & Triguna.
2. Functional relationship between Tridosha & Triguna.

Attributical relationship between Tridosha and Triguna:

Tridoshas are made of five great elements. So, Vagabhat said in this sense that is vayu is composed of Air and ether, Pitta from fire and Kapha from water and earth principles.\textsuperscript{20}

According to above mentioned table we can demonstrate the presence of Trigunas in the Guna of Vatadi Doshas\textsuperscript{21}.

1. Ruksha (Rough) - Prithvi, Agni, Vayu
2. Sheeta (Cold) - Jala Mahabhuta
3. Laghu (Light) - Vayu, Akash, Agni
4. Sukshma (Micro) - Vayu, Agni, Akash
5. Chala (Mobile) - Vayu, Akash
6. Vishada (Smooth) - Prithvi, Vayu, Agni, Akasha
7. Khara (Rough) - Prithvi, Agni, Vayu
8. Sneha (Oily, Graesy) - Prithvi, Agni, Vayu, Jala
9. Ushna (Hot) - Agni
10. Tikshna (Sharp, Pungent) - Agni
11. Drava (Liquid) - Jala
12. Sara (Tremulous) - Jala
13. Amla (Acid) - Prithvi, Agni
14. *Katu* (Astringent) - *Agni, Vayu*  
15. *Guru* (Heavy) - *Prithvi, Jala*  
16. *Mridu* (Soft) - *Jala, Akash*  
17. *Snigdha* (Oily, Graesy) - *Jala*

### Table 2: Relationship between *Doshas*, and their *Gunas*, *Panchabhautikata*, *Triguna*:

<table>
<thead>
<tr>
<th>Dosha</th>
<th>S.No.</th>
<th>Properties</th>
<th>Composition of Panchabhutas</th>
<th>Form of properties</th>
<th>Related Omni substance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vata</td>
<td>1-</td>
<td>Ruksha(Dryness)</td>
<td>Prithvi, Agni, Vayu</td>
<td>Mobile, stability</td>
<td>Tamas-Rajas</td>
</tr>
<tr>
<td></td>
<td>2-</td>
<td>Sheeta(Cold)</td>
<td>Jala</td>
<td>Below going</td>
<td>Sattva- Tamas</td>
</tr>
<tr>
<td></td>
<td>3-</td>
<td>Laghu(Lightness)</td>
<td>Vayu, Akasha, Agni</td>
<td>Lightness, Mobility</td>
<td>Sattva</td>
</tr>
<tr>
<td></td>
<td>4-</td>
<td>Sukshma(Micro)</td>
<td>Vayu, Agni, Akasha</td>
<td>Mobility</td>
<td>Rajas-Tamas</td>
</tr>
<tr>
<td></td>
<td>5-</td>
<td>Chala(Mobile)</td>
<td>Vayu, Akasha</td>
<td>Mobility, Lightness</td>
<td>Rajas</td>
</tr>
<tr>
<td></td>
<td>6-</td>
<td>Vishada (Smooth)</td>
<td>Prithvi, Vayu, Agni, Akasha</td>
<td>Mobility, Lightness, Heaviness</td>
<td>Rajas-Tamas</td>
</tr>
<tr>
<td></td>
<td>7-</td>
<td>Khara(Rough)</td>
<td>Prithvi, Agni, Vayu</td>
<td>Mobility, Lightness, Stagnant</td>
<td>Rajas-Tamas</td>
</tr>
<tr>
<td>II.Pitta</td>
<td>8-</td>
<td>Sneha(Oily, Greasy)</td>
<td>Prithvi, Agni, Vayu, Jala</td>
<td>Mobility, Heaviness</td>
<td>Rajas-Tamas</td>
</tr>
<tr>
<td></td>
<td>9-</td>
<td>Ushna(Hot)</td>
<td>Agni</td>
<td>Mobility, Lightness, Luminicity</td>
<td>Rajas-Sattva</td>
</tr>
<tr>
<td></td>
<td>10-</td>
<td>Tikshna (Sharp)</td>
<td>Agni</td>
<td>Mobility Lightness, Luminicity</td>
<td>Sattva- Rajas</td>
</tr>
<tr>
<td></td>
<td>11-</td>
<td>Drava (Liquid)</td>
<td>Jala</td>
<td>Heaviness, Luminicity</td>
<td>Sattva- Tamas</td>
</tr>
<tr>
<td></td>
<td>12-</td>
<td>Sara (Tremulous)</td>
<td>Jala</td>
<td>Mobility, below going</td>
<td>Sattva- Tamas</td>
</tr>
<tr>
<td></td>
<td>13-</td>
<td>Amla (Acid)</td>
<td>Prithvi, Agni</td>
<td>Luminicity, Heaviness</td>
<td>Sattva- Tamas</td>
</tr>
<tr>
<td></td>
<td>14-</td>
<td>Katu (Pungent)</td>
<td>Agni, Vayu</td>
<td>Mobility, Lightness</td>
<td>Rajas- Sattva</td>
</tr>
<tr>
<td>III.Kapha</td>
<td>15-</td>
<td>Guru (Heavy)</td>
<td>Prithvi, Jala</td>
<td>below going, Heaviness</td>
<td>Tamas</td>
</tr>
<tr>
<td></td>
<td>16-</td>
<td>Sheeta (Cold)</td>
<td>Jala</td>
<td>Heaviness</td>
<td>Tamas- Sattva</td>
</tr>
<tr>
<td></td>
<td>17-</td>
<td>Mridu (Soft)</td>
<td>Jala, Akasha</td>
<td>Coveringness , Lightness</td>
<td>Tamas- Sattva</td>
</tr>
<tr>
<td></td>
<td>18-</td>
<td>Sthira (Greasy)</td>
<td>Jala</td>
<td>Heaviness, Graeciness</td>
<td>Sattva- Tamas</td>
</tr>
<tr>
<td></td>
<td>19-</td>
<td>Madhura(Sweet)</td>
<td>Prithvi, Jala</td>
<td>Heaviness</td>
<td>Tamas- Rajas</td>
</tr>
<tr>
<td></td>
<td>20-</td>
<td>Sthira(Stable)</td>
<td>Prithvi</td>
<td>Heaviness, Below going</td>
<td>Tamas</td>
</tr>
<tr>
<td></td>
<td>21-</td>
<td>Picchila(Mucelaginous)</td>
<td>Jala</td>
<td>Heaviness, Luminicity</td>
<td>Sattva- Tamas</td>
</tr>
</tbody>
</table>

**Functional relation between *Tridosha* and *Triguna*:**

Lord Krishna said that *Sattva* is light and illuminating, *Rajas* is initiating and unstable and *Tamas* is heavy. These three *Gunas* work each other with relatively combination like oil, pot and candle combined works to illuminate a light.²²

**Triguna’s functional form can be described flowingly:**

A. The functional form of *Sattva* -
B. The function form of *Rajas* -
C. The function form *Tamas* –

- **Lightness of *Sattva Guna* is elicited as follows:** Simply, the contraindication to
heavy is light just like a flame raises upwards.\textsuperscript{23}

- **Physiological effect of lightness of Sattva on body:** According to the references lightness of Sattva guna produce lightness in the body organs and human beings feels lighter in actions\textsuperscript{24}

- **Illuminating form of Sattva:** According to above references it is justified that tendency to accept the senses by sensory organs and by sixth sense (Manas) is due to Sattva Gunna's illuminating form.\textsuperscript{25}

- **Physiological Effect of Illuminating form of Sattva on body:** Due to illumination form of Sattva, the wisdom originate and more develop and sensory are able to catch their own senses and sensory are also well condition in action.\textsuperscript{26}

- **Upastambha form of Rajas Guna:** Rajas Guna, which produce enthusiasm or attempting to full fill any work that is called 'Upastambhaka'.\textsuperscript{27}

- **Physiological effect of 'Upastambhaka' Form of Rajas Guna:** By the form of 'Upastambhaka' of Rajas Guna, Vata Dosha is activate to complete any function in the body.\textsuperscript{28}

- **Unstable (Mobile) form of Rajas Guna:** When Rajas Guna increases in the body the activities of mind are affected.\textsuperscript{29}

- **Physiological effect of unstable (mobile) form of Rajas:** Chal means action. These actions are of two types:
  a. Parinamlakshana
  b. Praspandanlakshana

According to ‘Parinamlakshana’ action, the Rajas Guna cooperates to appearing the remaining Omni substances like Sattva & Tamas by combining with them. But by the ‘Praspandanlakshna’ action of Rajas Guna produce the activities of 'Karmaendriyas' like voice etc.\textsuperscript{30}

- **Heavy (Guru) form of Tamas Guna:** The contradictory position ‘lightness’ is ‘heavyness’ that is form of Tamas Guna. Due to these quality of Tamas Guna, there is become a position of loss their functional quality.\textsuperscript{31}

- **Covering (Varnika) form of Tamas Guna:** The form of covering (Varnak) is contradictory form of illuminating form of Sattva. Due to this form of Tamas sensory organ and their senses cannot match correctly therefore an obstruction became in the function of sensory organs. So the sensory organs do not work accurately.\textsuperscript{32}

- **Physiological effect the form of covering (Varnak) of Tamas:** When Tamas became dominant, the sensory organs are unable to receive their senses and human being feel heaviness in the body and mentally sad.\textsuperscript{33}

After all of this deep study about the form and physiological effects of Satva, Rajas & Tamas, it can be tabulated the function of tridoshas with regulation by trigunas viz.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Normal Function of Vata Doshas</th>
<th>Omni Substance</th>
<th>Form of action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Vayusthantrayantradarah</td>
<td>Rajas</td>
<td>Upastambhakam</td>
</tr>
<tr>
<td>2.</td>
<td>Pravrthakachestanaamucchavachanam</td>
<td>Rajas</td>
<td>Upastambhakam</td>
</tr>
<tr>
<td>3.</td>
<td>Niyantah Pranetal Cha Manasah</td>
<td>Sattva</td>
<td>Prakashakam</td>
</tr>
</tbody>
</table>

Table 3: Triguna existence in the function of Vata Dosha:
4. Sarvendriyanaamudyojakah Sattva Prakashakam
5. Sarvendriyarthanam Abhivodah Sattva Prakashakam
6. Sarvadhata Vyuhakarah Rajas Upastambhakam
7. Sandhanakarah Sarirasya Cha Rajas Chala-Praspandana Lakshana Kriya
8. Pravarthakorvacha Rajas Prakashakam
9. Prakritisrotrasparshnayormulam Sattva Upastambhakam
10. Harshotsahoryoni Rajas Laghu
11. Samiranaoagne Sattva Guru
12. Doshasamsoshana Tamas Chala-Praspandana Lakshana Kriya
13. Kseptabhirmanam Rajas Chala
14. Sthulanusrotasam Bhetttha Rajas Upastambhakam
15. Kartagarhakrutinam Rajas Upastambhakam
17. Utsaho Rajas Upastambhakam a
18. Ucchwa Nihswasa Rajas Upastambhakam
19. Chesta Rajas Chala,
20. Vegapravarthanaih Rajas Chala
21. Samyagaty Rajas Chala
22. Akshanan paatavena cha Sattva Prakashakam

**Table 4: Triguna existence in the function of Pitta Dosha**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Normal function of Pitta dosha</th>
<th>Omni substance</th>
<th>Form of action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Darshanam</td>
<td>Sattva</td>
<td>Prakashakam</td>
</tr>
<tr>
<td>2.</td>
<td>Pakthi</td>
<td>Sattva</td>
<td>Laghu</td>
</tr>
<tr>
<td>3.</td>
<td>Ooshma</td>
<td>Sattva</td>
<td>Laghu</td>
</tr>
<tr>
<td>4.</td>
<td>Kshutrushna</td>
<td>Sattva, Rajas</td>
<td>Laghu, Upastambhakam</td>
</tr>
<tr>
<td>5.</td>
<td>Dehamardavam</td>
<td>Sattva</td>
<td>Laghu</td>
</tr>
<tr>
<td>6.</td>
<td>Prabhaprasadonmedha Cha</td>
<td>Sattva</td>
<td>Prakashakam</td>
</tr>
</tbody>
</table>

**Table 5: Triguna existence in the function of kapha dosha**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Normal function of Kapha dosha</th>
<th>Omni substance</th>
<th>Form of action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sneho</td>
<td>Sattva</td>
<td>Prakashakam</td>
</tr>
<tr>
<td>2.</td>
<td>Bandah</td>
<td>Tamas</td>
<td>Guru] Varana</td>
</tr>
<tr>
<td>3.</td>
<td>Sthiratvam</td>
<td>Tamas</td>
<td>Guru</td>
</tr>
<tr>
<td>4.</td>
<td>Gouravam</td>
<td>Tamas</td>
<td>Guru</td>
</tr>
<tr>
<td>5.</td>
<td>Vrushata</td>
<td>Tamas, Rajas</td>
<td>Guru] Upastambhakam</td>
</tr>
<tr>
<td>7.</td>
<td>Kshama</td>
<td>Sattva , Tamas</td>
<td>Prakashakam, Alasya Swabhava</td>
</tr>
<tr>
<td>8.</td>
<td>Dhriti</td>
<td>Rajas</td>
<td>Upastambhakam</td>
</tr>
<tr>
<td>9.</td>
<td>Alobhacha</td>
<td>Tamas</td>
<td>Alasya Swabhava</td>
</tr>
</tbody>
</table>
CONCLUSION

The present study “Interrelationship between Tridosa and Triguna” is based on Ayurveda literature but also from Bhagavatta Geeta, Sankhya Darshan, Yuktideepika, Gaudpath-bhashya etc.

Among seven properties of Vata Dosha five properties are Rajasi dominant. Among seven properties of Pitta Dosha six properties are Sattvik dominant. Among seven physical properties of Kapha Dosha, there are six properties are Tamasic.

Among Twenty two functions of Vata Dosa, fourteen functions are Rajasic dominant. Among the Seven functions of Pitta Dosa, five functions are dominantly Satvic in nature while 'Shrutrishna' has both Satva and Tamas Guna. Among the Nine functions of Kapha, seven functions dominantly Tamasic in nature, 'Balam' & 'Shama' base Satvic property and Vrish, Driti have Rajasic properties.

On the basis of above criteria we can conclude that Vata Dosha is much similar to Rajas Guna as well as Pitta Dosha is of Sattva Guna and Kapha Dosha is of Tamas Guna.

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