



# A CRITICAL INTERPRETATION OF CONCEPTAL STUDY ON RAKTA PRADOSHAJA VIKARA

**Dr. Sandeep Kumar Baranwal<sup>1</sup>, Dr. Vijay Dashrath Ghogare<sup>2</sup>, Dr Bipin Bihari Keshari<sup>3</sup>, Dr Sudipa Saha<sup>4</sup>, Dr Konic Singh Chauhan<sup>5</sup>**

1. PG Scholar, Department of P.G. Dept. of Samhita & Siddhant V.Y.D.S. Ayurveda Mahavidyalaya, Khurja.
2. Professor & Guide, Department of P.G. Dept. of Samhita & Siddhant V.Y.D.S. Ayurveda Mahavidyalaya, Khurja.
3. Professor & HOD, Department of P.G. Dept. of Samhita & Siddhant V.Y.D.S. Ayurveda Mahavidyalaya, Khurja.
4. Assistant Professor, Department of P.G. Dept. of Samhita & Siddhant V.Y.D.S. Ayurveda Mahavidyalaya, Khurja.
5. Assistant Professor, Department of P.G. Department V.Y.D.S. Ayurveda Mahavidyalaya, Khurja.

**Corresponding author's name and address:** Dr. Sandeep Kumar Baranwal., PG Scholar, Department of P.G. Dept. of Samhita & Siddhant V.Y.D.S. Ayurveda Mahavidyalaya, Khurja,

## ABSTRACT

The body is sustained, grows, and is nourished by an entity called dhatu (tissue). Dhatu are the Dosha's operational tools (body humours). The second Dhatu is Rakta Dhatu. With the aid of Rasa Dhatwagni and Bhutagni, it is created from the Prasada Bhaga of Rasa Dhatu. Rakta is a Sanskrit term that derives from the word "Raj Ranjane" and means "to stain." This Dhatu (tissue), which stains white fabric by turning it crimson, is known as Rakta. Given that it is one of the seven Dhatus (tissues), it may be found throughout the entire body. However, it could be present in high amounts and act particularly in relation to one or more organs in some locations.

**Key words:** Rakta Pradoshaja Vikara, Raktavaha Strotas, Rakta Dhatu etc.

## INTRODUCTION

Dosha, Dhatu, and Mala are regarded as the body's three fundamental constituents.<sup>1</sup> Dhatu performs Dharana Karma among them. There are seven of them. The second Dhatu is Rakta Dhatu. With the aid of Rasa Dhatwagni and Bhutagni, it is created from the Prasada Bhaga of Rasa Dhatu.<sup>2</sup> Its Gunas, such as Sneha, Ushna, Tikshna, and Drava, are comparable to Pitta Guna. It flows throughout the body from Hridaya through Dhamanis and performs Shareera Jeevana and Mamsa Pusti, with Apa and Teja Mahabhuta predominating.

By looking at the characteristics of Rakta Dhatu, one may identify it as the fluid component that nourishes every tissue and organ in the body by travelling throughout the body via the heart and blood arteries. Thus, it is understood to be blood. The presence of haemoglobin in RBCs is what gives blood its red hue. Rakta Dhatu might be viewed as the entire blood in such a horrible way. Similar to RBCs, Rasa Dhatu may be thought of as a component of blood. As a result, it is important to distinguish between Rakta Dhatu and Rasa Dhatu, which are both considered to be parts of blood.<sup>3</sup>

Rakta is a Sanskrit term that derives from the word "Raj Ranjane" and means "to stain." This Dhatu (tissue), which stains white fabric by turning it crimson, is known as Rakta. Given that it is one of the seven Dhatus (tissues), it may be found throughout the entire body. However, it could be abundant in some locations and might only be active in relation to a particular organ. These locations are referred to be Sthana (location) of the Raktadhatu (Blood), with Raktavaha Strotas (channel) serving as its primary location (Blood). Liver and spleen are this Strotas' primary organs.<sup>4</sup> The Raktavahi Dhamini was added by Susruta (blood vessels).

Blood is a crucial element in context for maintaining a stable internal environment. It is crucial for the continuation of life. Rakta Dhatu (blood), a fourth entity, participates in origin, sustenance, and death just as Dosha (body humours) are responsible for the birth of a living body.<sup>5</sup>

Susruta is referred to as the Rakta Dhatu's fourth Dosha (body humours) (blood). When these Doshas reach Rakta Dhatu, they cause Rakta Pradoshaja Vikara because Nidana Sevana leads to Dosha Dusti. Therefore, the current study is an analysis of the Rakta Dhatu w.s.r. to Rakta Pradoshaja Vikara idea.<sup>6</sup>

### Nirukti

Since this Dhatu is red in colour, its Nirukti root, "Raja Ranjane," meaning to stain. When white fabric is stained with Rakta, the colour changes to crimson.

### Synonyms

Rudhiram, Asriga, Shonitam, Asram, and Lohitam are all synonyms for Rakta Dhatu. In this context, the term apyayana means to strengthen or grow. It is Preenana and Trupti's synonym<sup>7</sup>

The body is sustained, grows, and is nourished by an entity called Dhatu. The Dosha's operational machinery is known as Dhatu. All Ayurvedic scholars agree that there are seven Dhatu, and they all count them as

valid. One of the seven Dhatus is Rakta. It is heavier than Rasa Dhatu and is in liquid form. Rakta Dhatu's ultimate condition is Asamhatam.<sup>8</sup>

### **Food's function in Rakta Utpatti**

Ayurveda states that food must have all six Rasas in order to be able to create all Dhatus. According to Chakrapani, there should be one Kudava of Anna, two Palas of Mamsa, one Pala of Supa, etc. Food that is naturally Agneya must boost Rakta since Rakta possesses the Agneya Guna. Agneya Dravyas are primarily Roopa Guna (color/vision) and possess Ruksha (dry), Tikshna (sharp), Ushna (hot), Visada (clear), and Sukshma. when ingested It produces Prabha (lustre), Varna (colour), Prakasa (brightness), Daha (burning feeling), and aids in Pachana (digestion). [12] We may infer that foods like hot, coloured veggies, red meat, and animal blood can raise Rakta based on the attributes Acharya gave to Agneya.<sup>9</sup>

### **Poshana Dhatu**

Dhatu Poshana is another name for Suksma Pacana, which was the name given to the Ahara Rasa when it was absorbed from the Adho-Amasaya and brought to Hridaya with the aid of Samana Vayu and Vyana Vayu.<sup>10</sup>

The Dhatu is nourished in the correct order. Although Charaka and Vagbhata used the phrase "Yugapat" (all at once) to describe how Rasa was distributed throughout the body, according to Arundatta, a commentator on Ashtang Hridaya. Yugapat, which refers to the quick dissemination of Ahara Rasa. Utpal Shatapatra Vedhana Nyaya might help you understand this better.<sup>11</sup>

### **The Tikakaras have proposed a number of theories, including the following:**

- a) Ksira Dadhi Nyaya
- b) Kedara Kulya Nyaya
- c) Khale Kapota Nyaya

When the Ahara Rasa is spread throughout the body, the first Dhatu to get nutrition is Rasa, followed by Rakta, Mamsa, Meda, Asthi Majja, and finally the Dhatu with the greatest amount of essence, Sukra.

Susruta's commentator Dalhana has provided the Dhatu Poshana Krama in a very detailed manner. When the Rasagni exposed the Ahara Rasa to digestion, it disintegrated into three Amsas (parts). The Rasa Dhatu will be nourished by the Sthula Amsa, the Rakta Dhatu by the Suksma Amsa, and the Mala Kapha will be the remnant. Sukra Dhatu being the essential component of everything.<sup>12</sup>

### **Rakta Dhatu formation sites**

According to Ayurveda, food's essence transforms into Rasa Dhatu, and as it travels via Yakrit and Pleeha, it takes on colour and creates Rakta. Although red bone marrow is compared to a kind of Medas, it is not specified as a location for Rakta manufacturing. Bodily. Processes of Rakta Dhatu the Shuddharakta

Lakshana, The physical characteristics of the blood, such as pure blood resembles a fiery Indragopa. As pure as gold It appears to be Padma and Alaktaka. Clearly reddish, similar to Gunja Phala<sup>13</sup>.

Rakta should be regarded as normal if it is the same colour as Indragopaka, isn't excessively thick, and doesn't have any discoloration.<sup>14</sup>

### **Purusha Shuddharakta Lakshana**

A person's blood purity is determined by several characteristics, including their beautiful skin colour, healthy sense organs, unhampered digestion, pleasant and well-nourished tissues, and strong stamina.<sup>15</sup>

### **Indra Dhatu Purusha Sara Lakshana**

A Dhatu in our body that is in top shape is recognised by that Sarata. One has Rakta Sarata if they are pure Rakta in perfection. The unctuousness, attractive brilliant aspect of the ears, face, tongue, nose, lips, soles of the hands and feet, nails, forehead, and sexual organ are characteristics of those who possess the quality of Rakta. and will shine and look lovely. They are content, intelligent, mentally calm, and kind.<sup>16</sup>

They cannot withstand heat and are more sensitive to stress. They still have a warm body. A Raktasara person has unctuous, crimson hands, feet, lips, tongue, palate, and nails.

### **The Shuddharakta Karya**

The Rakta endowed with positive characteristics improves skin clarity, nourishes muscular tissue, maintains life, and improves the quality of the Ojus. In addition to these benefits, it also supports life through its action of Pranadharana.<sup>17</sup>

When the blood is in its natural state and flowing via its unique Siras, it strengthens the other Dhatus of the body, brightens the skin, supports the appropriate functioning of the touch organ, and generates other bodily functions that are unique to it. It causes ailments by passing through them in a vitiated state, which results in the derangement of the blood.<sup>18</sup>

Pure blood gives living things their vigour, complexion, happiness, and longevity. Blood is essential to the maintenance of Prana. One of the 10 Pranayatanas is blood. Blood produces skin that is clear, nourishes muscles, and keeps life alive.<sup>19</sup>

The fluid that circulates through the vascular system, including the Dhamanies, Srotases, and Siras, is said to be both Rasa Dhatu and Rakta Dhatu in Ayurveda. The Rakta in circulation serves as the vehicle for Ojus, the element that confers disease resistance. It is also the means through which Prakupita Doshas are transported throughout the body, actively participating in the process.<sup>20</sup>

Therefore, circulating Rakta is a complex fluid made up of Astayi Dhatus, Doshas, Malas, Ojus, and surviving erythrocytes in addition to Sthayi Rasa (plasma, serum), Sthayi Rakta, and other components. It

performs the essential duties of Jeevana (providing oxygen), gives skin its natural colour, gives people strength, health, and happiness, nourishes other Dhatus, and gives people peace and life.<sup>21</sup>

### **Rakta Dhatu quantity**

The Raktadhatu's physiological measurements are 8 Anjali. Up to one prastha (13.1/2 pala) of blood can be extracted from the veins during the raktamokshana technique. There is a considerable danger of problems if there is excessive bleeding, thus the patient's life must be protected.

### **Lakshana Raktakshaya**

Rough skin, a chilly and sour desire, and leaky blood vessels are all symptoms of low blood flow.

If Rakta Kshaya is present, touch sensation is impaired. The craving for Amla and cold is sparked by the Kshaya of Rakta Dhatu, which also causes Rukshata and the vessels to relax. Pitta Dosha and fire lose some of their properties when Rakta Dhatu is exhausted. A chilly body retains heat by turning pale or powdery grey, losing its lustre, getting constipated, and decreasing urine and sweating. This results in a person feeling cold. Rakta Dhatu depletion in the mind causes dullness and makes it harder to receive and comprehend new knowledge. This frequently causes misconceptions and confusion.<sup>22</sup>

### **Lakshana Raktavridhi**

Diseases like Khushta, Vatasra, Pittasra, Visarpa, Pleeha, Vidradhi, Gulma, Upakusha, Kamala, and Vyanga might result from an increase in Rakta Dhatu. Additionally, it interferes with the person's agni. Such a person's skin, eyes, and urine seem to be crimson in colour. Blood vessel swelling and a flushed appearance, especially in the eyes, are signs of excessive blood flow.

Rasa, which is Soumya, is the starting point for the Mahabhuta composition of Rakta Artava and Sonita, both of which are Agneya in nature. Rakta is thought by some academics to be Anushnashita. Therefore, it may be said that Agni Mahabhuta and Jala Mahabhuta make up Rakta. Some academics believe that Panchamahabhutas make up the life blood.

### **Lakshana Raktavridhi**

Diseases like Khushta, Vatasra, Pittasra, Visarpa, Pleeha, Vidradhi, Gulma, Upakusha, Kamala, and Vyanga might result from an increase in Rakta Dhatu. Additionally, it interferes with the person's agni. Such a person's skin, eyes, and urine seem to be crimson in color. Blood vessel swelling and a flushed appearance, especially in the eyes, are signs of excessive blood flow.

Rasa, which is Soumya, is the starting point for the Mahabhuta composition of Rakta Artava and Sonita, both of which are Agneya in nature. Rakta is thought by some academics to be Anushnashita. Therefore, it may be said that Agni Mahabhuta and Jala Mahabhuta make up Rakta. Some academics believe that Panchamahabhutas make up the life blood.<sup>23</sup>

## The five attributes of the Rakta are a result of five Mahabhutas.

The characteristics of Prithvi, including as fishy odor, liquidity, redness, pulsation, and lightness, are all observed in blood.

### Acharya Charaka's viewpoint

Rakta is included under the Jala Mahabhuta Pradhana Dravyas when the body's tissues are categorized based on the mahabhutas. Rakta is seen as having Agni and Soma Guna while discussing the remedy for Raktakshaya.

### Rakta Pradoshaja Vikara

The Dosas, Dhatus, and Malas have cordial interactions when the human body is functioning healthily and harmoniously. The name of this partnership is Asrayasrayee-Bhava. One may also argue that the attributes of the visitor and the host, the dosa and the dusya, are quite similar. But this positive link has a drawback. Therefore, as long as the Dosas are in a balanced state, they do not harm the host, but when they become vitiated by the aforementioned etiological factors, they are unable to maintain the friendship, turn aggressive, and attempt to harm the host by initially causing disruptions in their regular function. Then, after progressing to the next stage of Samprapti, they eventually succeed.

It is a collection that is displaying an illness. At this point, vitiated Dosas and Dushya really engage in combat, which causes a number of symptoms to emerge. When speaking of Rakta Pradoshaja Vikaras, the issue of which Dosha caused Rakta to become vitiated naturally arises. The solution is depending on how the symptoms appeared. The following characteristics of Rakta, for instance, might be observed if Vata has vitiated it. Bhavet Arunabham (Ca. Su. 24/8) Vatat Phenilam Vishadam Tanu If Pitta is vitiated, Pittat Peetasitam Raktam Styayati Aushnyat Chirenacha | (Ca. Su. 24/8) are the attributes. If the qualities are vitiated by Kapha, Ishat Pandu (Ca. Su. 24/8) Kaphat Dustam Picchilam Tantumad Ghanam

When the vitiated Rakta is compared to the unvitiating Rakta, the differences in their qualities show the supremacy of the Dosha that caused the vitiation. In Rakta's properties, there are two different sorts of changes: one is termed Prakritisamasamavayajanya, which is in line with the Dosha's activity, and the other is called Vikrutivishamasamavayajanya, which is out of line with the Dosha's action.<sup>24</sup>

### Management philosophy for Rakta Pradosaja Vikaras [43] (Ca. Su. 24/18)

For this Sutra, it is always necessary to conduct literary and analytical research before to application. This quotation has three shades that might be used to interpret its meaning.

- In the first line, there is a "Uddesa Tantra Yukti" stating that "Raktapittaharikriya" must be embraced and that its "Nirdesa," i.e., "Virecana Upavasa and bloodletting (Raktamoksana), are the other Principle of Management as Raktapittahari Kriya," is stated in the second line.
- Raktapittahari Kriya, together with Upavasa, Virecana, and Raktamoksana, should be regarded as a different therapeutic approach. In addition to Pacana treatment, Upavasa, and Sodhana therapy, Virecana

and Raktamoksana, Raktapittaharikriya denotes the Samana therapy for reducing Pitta Dosha. The stages of the illness will determine which therapy techniques are chosen.

- Gangadhara provided a clear treatment schedule in his commentary.

## DISCUSSION

The body is considered to be built on the principles of Dosha (a biological functioning entity), Dhatu (tissue), and Mala (waste products). As their measurements are explained in terms of Anjali Pramana (measuring liquid by uniting both hands), and both are in continuous circulation, Rasa (plasma) and Rakta (formed parts of blood) are both liquids. After food has been completely digested, the first Dhatu that forms is known as Rasa owing to its constant circulation. Preenana performs Rasa Dhatu's role (nutrition). Due to its reference as the Pranayatana (seat of life) among the ten seats of Prana, Rakta Dhatu has traditionally been regarded as the most important of the seven tissues (life).<sup>25</sup>

Prana (life). Rakta is crucial for maintaining life, as acute blood loss of more than 10% can result in potentially deadly diseases such as hypovolemic shock. Because blood provides nourishment to all tissues and if it is inadequate, this will result in inappropriate nutrition of other tissues, ischemia, and hypoxia, which in turn causes tissue death, it is also accountable for the growth or decline in other Dhatus. Therefore, the condition of Rasa will determine the nutritional state of all tissues. Rakta Dhatu.

With respect to the other three doshas—Vata, Pitta, and Kapha—Sushruta recognized Rakta as the fourth dosha because of its enormous physiological significance. The four humors—blood, phlegm, yellow bile, and black bile—were also thought to be the controllers of all physiological processes in the body by ancient Greek medical researchers. Blood (Dam) has been regarded as a humor in unani medicine as well. As a result, several branches of ancient medicine understood the significance of blood in preserving the body's balance. Certain physiological, psychological, and somatic characteristics connected to these Dhatu have been characterized under the investigation of Dhatu Sarata in order to gauge the functional sufficiency of Rasa-Rakta Dhatu in an individual (excellence of tissues).<sup>26</sup>

A connective tissue that is fluid in nature is blood. Together, Rasa and Rakta Dhatu can be regarded as blood since they both circulate as liquids in the intravascular compartment. Rasa stands for intravascular circulating fluid (Drava), which is plasma including blood cells. Chakrapani defined the term Rasa as "Rasateeti Raso Dravadhatuuchayate Taenrudhiraadinaamapi Dravaanam Grahanam Bhavati" when describing the circulation of Rasa by the action of Vyana Vayu (a subtype of Vata Dosha). When discussing how Rasa circulates in the heart and blood arteries, Bhela also used the word Rasa. Once more, the phrase "Rasa-Rakta" refers to the smallest and most important substance that has been fully digested (nutrients absorbed in blood).<sup>27</sup>

## CONCLUSION

The Rasa and Rakta Dhatu might be regarded as blood given the previous explanation since they both exist in a liquid (Drava) condition, circulate inside intravascular compartments (the heart and blood vessels), and share comparable physiological functions. The action of Vyana Vata on the heart and blood arteries (cardiovascular system) causes it to be spread throughout the entire body. It is fairly similar to blood and shares significant functional characteristics with it. All the nutrients are carried by the Rasa-Rakta Dhatu together with Oja, which nourishes and safeguards all the tissues. To clinically evaluate the functioning condition of a certain Dhatu, the greatest qualities of Rasa and Rakta Dhatu and Dhatusarata have been presented.

To clinically evaluate the functioning condition of a certain Dhatu, the greatest qualities of Rasa and Rakta Dhatu and Dhatusarata have been presented. It has been mentioned that a number of variables, including food and routine, Deshasatmya, Kalasatmya, and Oakasatmya, impact the production of Shuddha Rakta Dhatu and may result in a number of blood illnesses. There have also been many methods for preventing blood loss and blood clotting outlined. These descriptions demonstrate that the ancient Ayurvedic academics studied a highly specific blood physiology and its practical component, and the scientific explanations in this article may aid in comprehending it.

*Conflict of Interest –Nil*

*Source of Interest -Nil*

## REFERENCES

1. Acharya P V Sharma, Sushruta Samhita sootra Sthana sri Dalhanacharya virachita nibhanda Samgrha commentary edited by vaidhya Yadavaji Trikamji acharya 15th chapter verses 03, Varanasi Chaukambha orientalia, ninth edition reprinted on 2007, p.67.
2. Vd. Harischandra singh Kushwaha, Charaka Samhita Chikitsa Sthana, Ayushi Hindi commentary 15th Chapter verses 16, Varanasi: Choukambha orientalia; first edition 2009, p.383.
3. Raja Radhakanthadeva. Shabdakalpadruma. Vol- V. Published By Nag Sharan Singh. Delhi. Nag Publications:p.303
4. Agnivesh's CharakSamhita, Elaborated by Charak & Drdhabala based on Chakrapanidatta's Ayurved Dipika by Dr Karan Sharama & Vaidya Bhagwan Dash, volume II, Charaka VimanaSthana, chapter no 5 verse no 7, published by Chaukhambha Sanskrit series office Varanasi, sixth edition 2000.p.117.
5. Susruta Samhita of Maharasi Susruta by Dr Kaviraj Kunjalal Bhishagratra, prologue & edited by Dr Laxmidhar Dwivedi Volume I, Susrut Sutra Sthana Chapter No 21 Verse no 2, Chaukhambha Sanskrit series office, Varanasi, second edition 2002,p.185.
6. Vd. Harischandra singh Kushwaha, Charaka Samhita Vimana Sthana, Ayushi Hindi commentary 5th Chapter verses 14, Varanasi: Choukambha orientalia; first edition 2005, p.633.



7. Sir Monier- Monier-Williams. A Sanskrit English Dictionary. Motilal Banarasidas publishers Pvt .Limited. Delhi. 2002. Pp1333. p 1004
8. Sir Monier- Monier-Williams. A Sanskrit English Dictionary. Motilal Banarasidas publishers Pvt .Limited. Delhi. 2002. Pp1333. p 144
9. Sir Monier- Monier-Williams. A Sanskrit English Dictionary. Motilal Banarasidas publishers Pvt .Limited. Delhi. 2002. Pp1333. p 145
10. Sushruta, Sushruta samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana, Edited by Acharya Yadhavji Trikamaji, Varanasi: Chaukhambha Krishnadas Academy, Ed. Reprint, 2004, pp 824, p64
11. Sushruta, Sushruta samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana, Edited by Acharya Yadhavji Trikamaji, Varanasi: Chaukhambha Krishnadas Academy, Ed. Reprint, 2004, pp 824, p159
12. Agnivesha. "Charaka Samhita" Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Acharya Yadhavji Trikamaji. Varanasi: Chaukhambha Sanskrit Sansthan, Ed. Reprint, 2006,p.516
13. Vagbhata. Ashtanga Hridaya, with commentaries of Arunadutta and Hemadri, edited by Pt. Hari Sadasiva Sastri Paradakara. Varanasi: Chaukhambha Surbharati Prakashan, Ed. Reprint 2010,p.400
14. Sushruta, Sushruta samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana, Edited by Acharya Yadhavji Trikamaji, Varanasi: Chaukhambha Krishnadas Academy, Ed. Reprint, 2004,p.60
15. Agnivesha. "Charaka Samhita" Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Acharya Yadhavji Trikamaji. Varanasi: Chaukhambha Sanskrit Sansthan, Ed. Reprint, 2006, pp 738, p125
16. Sushruta, Sushruta samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana, Edited by Acharya Yadhavji Trikamaji, Varanasi: Chaukhambha Krishnadas Academy, Ed. Reprint, 2004, pp 824, p64
17. Vagbhata. Ashtanga Hridaya, Utharasthana 35/7 with commentaries of Arunadutta and Hemadri, edited by Pt. Hari Sadasiva Sastri Paradakara: Chaukhambha Surbharati Prakashan, Ed. Reprint 2010, P:902, pp333
18. Agnivesha. "Charaka Samhita" Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Acharya Yadhavji Trikamaji. Varanasi: Chaukhambha Sanskrit Sansthan, Ed. Reprint, 2006, pp 738, p125
19. Agnivesha. "Charaka Samhita" Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Acharya Yadhavji Trikamaji. Varanasi: Chaukhambha Sanskrit Sansthan, Ed. Reprint, 2006, pp 738, p124
20. Sushruta, Sushruta samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana, Edited by Acharya Yadhavji Trikamaji, Varanasi: Chaukhambha Krishnadas Academy, Ed. Reprint, 2004, pp 824,p377

22. Vagbhata. Ashtanga Hridaya, Utharasthana 35/7 with commentaries of Arunadutta and Hemadri, edited by Pt. Hari Sadasiva Sastri Paradakara: Chaukhambha Surbharati Prakashan, Ed. Reprint 2010, P:902, pp326
23. Sushruta, Sushruta samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana, Edited by Acharya Yadhavji Trikamaji, Varanasi: Chaukhambha Krishnadas Academy, Ed. Reprint, 2004, pp 824,p67
24. Sushruta, Sushruta samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana, Edited by Acharya Yadhavji Trikamaji, Varanasi: Chaukhambha Krishnadas Academy, Ed. Reprint, 2004, pp 824,p69
25. Vagbhata. Ashtanga Hridaya, Utharasthana 35/7 with commentaries of Arunadutta and Hemadri, edited by Pt. Hari Sadasiva Sastri Paradakara: Chaukhambha Surbharati Prakashan, Ed. Reprint 2010, P:902, pp184
26. Vagbhata. Ashtanga Hridaya, Utharasthana 35/7 with commentaries of Arunadutta and Hemadri, edited by Pt. Hari Sadasiva Sastri Paradakara: Chaukhambha Surbharati Prakashan, Ed. Reprint 2010, P:902, pp184
27. Sushruta, Sushruta samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana, Edited by Acharya Yadhavji Trikamaji, Varanasi: Chaukhambha Krishnadas Academy, Ed. Reprint, 2004, pp 824,p69.

