



THE PHYSIOLOGICAL STUDY OF AAHAR PARINAMKARA BHAV W.S.R. DIGESTION

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ABSTRACT: -

Ayurveda has consistently given most extreme significance to aahara. Aahara is awesome of all meds and is viewed as one among three sub mainstays of Ayurveda. Aahara is vital to support life and keeping up with ordinary physiological working of human body. Aahara gives life span, tone, strength, sustenance and resistance. Aaharparinamkar bhavas in the body helps in absorption of food, change of processed food into elements of body for its digestion. Ingested panchbhautik food is bio-changed into the body tissues. Assuming food bears characteristics working with the body elements, it can feed and recharge them. So Charakacharya have made sense of the aahara parinamakara bhavas; which are the different variables that change food from complex structure to an edible and absorbable structure. Hence aahar parinamkar bhavas are the variables changing over panchbhautik aahar into body element. Ayurveda has consistently given all things considered significance to ahara, agni and prakruthi where acharyas make sense of about the idea of ahara vidhividhana and ahara Parinamakara bhavas to be followed for being swastha. Outside fire is answerable for cooking, consuming and change of issue by changing properties while inside agni in the body helps in processing of food, change of processed food into elements of body for its digestion. Ingested food is bio changed into the body tissues. Assuming food bears characteristics working with the body substances, it can feed and recharge them. In the event that food bears characteristics inverse accordingly, it holds these body substances under sustained or now and again such food is equipped for obliterating them. Thus, a definitive destiny of food is to either work with or go against body substances. So Charakacharya have made sense of the ahara parinamakara bhava's which are the different cycles that change food from complex structure to an edible and absorbable structure. Aahara Parinamakara Bhava are the variables present in body which are liable for complete processing and digestion of ingested food. These are six in number viz. Ushma, Vayu, Kleda, Sneha, Kala and Samyoga. The component explicitly or straightforwardly answerable for processing of food is Ushma, rest of five elements are helping specialists. Vayu invigorates Pachaka Pitta (Agni) and cut down food close to Agni or make food accessible for absorption. Kleda relaxes the ingested food and that detachment is obtained by Aadrata (dampness/water content). Kledaka and Bodhaka Kapha transform strong ingested food into tacky, solvent chyme on which Agni or Pachaka Pitta (stomach related juices) can act successfully Sneha is the Snehans of food taken for example oils, ghee or greasy piece of diet which greases up or mellow the food. Kala is time taken for complete processing of food or time at which craving emerges. Samayoga implies assortment for example appropriate assortment or healthiness of food alongside client. Samyoga can be connected with adjusted diet, sterile and solid techniques for admission of dinners.

KEYWORDS: - Ayurveda, Aahara, Aaharparinamkar, panchbhautik, prakruthi, swastha.

INTRODUCTION: -

The substance consumed which on their vipaka sustains the particular gunas of panchamahabhuta in the body is called as Aahara. The total course of processing and digestion of the ingested food is called as parinaman.

What's more, the elements present in body are called as bhavas. Subsequently, the variables in our body which completed the course of absorption and digestion of food are all in all called as aahar parinamkar bhavas. Every one of them plays explicit part during the time spent transformation of panchbhautik aahar into body absorbed structure. Aahara-Substances which are expected to recharge or to keep up with or for restoration of continually crumbling body is called Aahara. Acharya Sushruta has made sense of that Panchabhautika substance consumed, which after Vipaka (processing) feeds particular Guna of Panchamahabhuta in body is called Aahara. Parinama-Last stage or complete course of processing (and digestion) of ingested food is Parinama. Bhava-Variables present in body are called as Bhava. Subsequently, factors present in body which are liable for complete absorption and digestion (for example stage at which ingested food can recharge group) of food are called Aahara Parinamakara Bhava. As the processing is chiefly finished by Agni, however a few different factors likewise help in the assimilation. They are six in number viz. Ushma, Vayu, Kleda, Sneha, Kala, Samyoga. Ahara Parinamakara bava are the elements present in our body which are liable for complete absorption and digestion of ingested food. Ahara: Substances which are expected to recharge or to keep up with continually the weakening body is called ahara. Acharya Sushruta has made sense of that panchaboutika substances when consumed, after vipaka (assimilation) feed separate guna of panchamahabhuta in the body is called ahara. Parinama: The last stage or complete course of assimilation and digestion of ingested food is parinama. Bhava: Variables present in the body regions called bhava. In this manner the variables present in our body which are liable for the total processing and digestion of food are called Ahara parinamakara bhava. The absorption is primarily finished by Agni, and helped by different elements which are considered as ahara parinamakara bhava. They are six in number in particular ushma, vayu, kleda, sneha, kala and samayoga.

MATERIAL AND METHODS: -

These are six in number as given underneath -

1. Ushma
2. Vayu
3. Kleda
4. Sneha
5. Kala
6. Samayoga

1. USHMA: -

It is the first and most significant component among aahar parinamkar bhavas for absorption. Ushma (Intensity) is lined up with agni (fire). Here pachak agni is to be considered as the trayodash agni, for example, jathargni, sapt dhatwagni and panch bhutagni; as in light of the fact that the pachan kriya happens at this multitude of levels thus. "Ushmapachati" signifies, as outside fire is answerable for cooking, consuming and change of issue by evolving properties, though inside agni in the body helps in processing of food, change of processed food into elements of body for its digestion. Ingested food is bio changed into the body tissues. Essentially, it talks about the different stomach related compounds discharged alongside the stomach related juices implied for absorption of various types of food. Charaka portrays agnidushtikara hetus in grahani chikitsa adhyaya like abhojana, atibhojana, ajirnahana, asatmya anna sevan, and so forth these hetus hampers the aahar parinamkar bhavas which causes acid reflux. Additionally there is vihar janya hetus like vegadharana, dosha, ritu, kala vaishmya which additionally contributes in hampering of these bhavas. Because of which transformation of panchbhautik aahar doesn't take as expected into body element.

„Ushma pachi“ for example the component explicitly or straightforwardly answerable for processing of food is Ushma. Rest of five variables are helping specialists. „Ushma' fundamentally is Pachaka Pitta or Pachaka Agni which feeds rest of 12 Agni of Sharira (for example Dhatwagni and Bhutagni). Pachaka Pitta is in the

middle among Amashaya and Pakvashaya. In spite of its Panchbhautika nature, it is overwhelmed by 'Tejas' Guna. For stomach related capability it surrenders its Dravata (Kshapita somagunam, tyakta dravatvam). Consequently, Pachaka Pitta processes a wide range of ingested food, segregate Dosha, Rasa, Mutra and Purish (for example helps in osmosis or assimilation of end results of processing), feeds any remaining metabolic action of body, keep up with center internal heat level. According to the depiction of Pachaka Pitta in old style texts of ayurveda, it very well may be connected with stomach related juices of G.I.T. what's more, essential temperature or pH expected in various pieces of GIT for appropriate working of particular compounds. Stomach related juice incorporates Gastric juice, Pancreatic juice and Bile. Gastric juice contains catalysts like pepsin, rennin, gastric lipase, gelatinase and urase, which help in the assimilation of proteins and carbs (immaterial) by hydrolysis. Gastric juice is emphatically acidic with pH of 0.9 to 1.5. Pancreatic juice is antacid in nature with pH 8-8.3. Compounds present in pancreatic juice like trypsinogen, chymotrypsinogen, carboxypeptidases, nucleotidases, elastase, collagenase, pancreatic lipase, lecithinase, cholesterol esterase and amylase, phospholipase An and B; colipase helps in the processing of ingested food. Gastrointestinal juice (succus entericus) with ph 6.3-9, contains stomach related chemicals which assist in the last absorption of food with preferring peptidases, Amylase, sucrase, maltase, lactase, lipase, dextrinase and trehalase. Bile contains bile salts and high bicarbonates which help in the processing and retention of fats. As Ushma is in the middle among Amashaya and Pakwashaya, appears to be exceptionally near all stomach related juices. Ushma is prevailed by Tejas Guna and in spite of being Drava works by righteousness of Tejas Ghan (strong) part. Additionally stomach related juices are emitted in fluid (watery) structure however work by its strong enzymatic part.

2. VAYU: -

It is seen in the advanced science as the peristaltic developments and the excitement of autonomic sensory system, prompting emission of stomach related juices in various pieces of the wholesome trench. The capability of vayu is to get the food and discharge the byproducts which are framed during assimilation. Vayu 'Vayurapakarshati' signifies, vayu isolates the food into little particles and pushes the food to the following organ. It likewise animates agni, in this way working with assimilation of food. This course of Vayu is performed by its sorts for example prana, samana and apana vayu which participates during the time spent processing. Assuming any individual does the Vegavidharan, jagarana, ajirnahana and so on like hetus it will causes pratilom gati of vayu prompts vitiation in Vata dosha which hampers deepan karma. Prana Vayu It is arranged in the oral depression. It is liable for getting the food likewise gulping. With the assistance of it the crushed food is carried nearer to Agni for the further course of assimilation to happen. Samana Vayu It is liable for the stomach related force of jatharagni. It breaks the food into panchamahabhutatmaka bhava. As the aahar is likewise a blend of panchabhutatmaka bhavas. Because of this valuable and byproducts are framed. The samana vayu supply the supplements results of absorption to hridayam and staying byproducts to koshta, it likewise animates the stomach related juices due to them the course of assimilation happens. Apana vayu The aahara rasa and kitta bhaga are the two finished results of processed food. Of which aahar rasa is consumed by tissue while the kitta bhaga which we can be called as side-effects are put away in pakvashaya for example Rectum. The byproducts are purisha, mutra and vayu. The apana vayu arranged in pakvashaya stores the mala for quite a while for example up to vegakala. At the point when individual gets vibe of discharge the malas are discharged through their discharge channels.

"Vayu Apakarshati". „Apakarshana“ here is made sense of by Acharya Chakrapani as „stimulation of Pachaka Pitta (Agni) and to cut down food close to Agni or making food accessible for processing. Prana Vayu cuts down food into Amashaya (site of Pachaka Pitta), additionally keeps up with food in various pieces of Mahastrotas (GIT) for explicit time required (Chakrapani). Samana Vayu animates Agni. Apana Vayu removes or engenders food in to succeeding pieces of Mahastrotas lastly ousts undigested rest part of food as fecus. According to depiction of Vayu and its capability "Apakarshana" in setting of assimilation, it very well may be obviously co-related with cycle of deglutition, developments of GIT with its managing factors and apprehensive feeling of stomach related juices. Deglutition is an interaction by which chewed food (bolus) passes from the mouth to stomach. It is a reflex cycle (apprehensive system) that is set off by afferent driving forces in trigeminal, glossopharyngeal and vagus nerves. There are three kinds of motility in stomach 1) Craving constrictions 2) Gastric peristalsis 3) Gastric purging Peristalsis is natural reflex evoked by mechanical or compound excitation

of stomach wall, relies upon trustworthiness of Auerbach's and Meissner's plexus. Developments of small digestive tract are controlled by brain and hormonal systems. Peristaltic developments of stomach help to blend the food completely with gastric squeeze and macerate the food which is relaxed by stomach related juices. Additionally drives the food through the pylorus into the digestive system. Development of small digestive tract blend the food completely, carry closeness with the absorptive surface and drive the substance gradually down the nutritious channel. There are three kinds of developments in small digestive tract 1) Segmental constriction 2) Tonic withdrawals 3) Peristalsis. Six kinds of developments in internal organ are seen:- 1) Segmental constrictions 2) haustral compression or agitating 3) manipulating developments 4) pendular developments (peristalsis cum aperistalsis 5) Peristalsis 6) Mass peristalsis Vata likewise animates the Agni (related with stomach related juices) to process food. Gastric discharge It has 3 periods of emission 1) cephalic (anxious) 2) Gastric (synthetic non apprehensive) 3) Digestive (compound). These stages are firmly interrelated. Cephalic stage starts hunger juices (for example touch off or invigorates Agni) which digests proteins part of the way. From these results of processing gastrin is made which starts second stage (gastric). At the point when gastric stage finishes starts gastrointestinal stage. That implies this multitude of stages straightforwardly or by implication animated by anxious component (Vayu). Pancreatic emission In two stages 1) Apprehensive 2) Compound. Apprehensive is unconditioned reflex. Synthetic stage is because of chemical called secretin and pancreozymin. Bile discharge invigorated by synthetic upgrades. Digestive discharge animated by mechanical and synthetic excitement.

3. KLEDA: -

It is to be considered as jala bhag present in body. Kledaha "shaithilyamaapadayati" signifies kleda deteriorates (hydrolyses) the globules of food fixings into drops for example food breakdown by kleda making it simple for processing. This capability is completed by the activities of both kledaka kapha (in stomach) and bhodaka kapha (in oral hole). It likewise helps for deglutition of the food taken through oral pit by shaping bolus. They likewise help in giving covering to inward surface of stomach due to this it gets shielded from pitta.

"Kleda saithilyam apadyati" additionally „Klednam Aadrabhavam“. Accordingly, Kleda releases the ingested food and that detachment is obtained by Aadrata (dampness/water content). Kleda is a „Kapaja bhava'. Kledaka Kapha present in Amashaya and Bodhaka Kapha present in mouth (Jihva mool) are by and large remembered for „Kleda' referenced here. Kapha is substance started from „Ka' for example Jala (water). In this manner, Kapha (Kledaka and Bodhaka here) is sustained or renewed by water content of food. Kapha or Shleshma has a property of tenacity, by temperance of this property Kledaka and BodhakaKapha transforms strong ingested food into tacky, solvent chyme on which Agni or Pachaka Pitta (stomach related juices) can act really. BodhakaKapha present in Jihvamoola is liable for impression of taste of food, which can obviously be co related with serous and mucous emission of salivary organ. Kledaka Kapha present in Aamashaya gives Klinnata or Adrata to ingested food, which can co-relate with gastric mucous emission. Consequently, „Kleda' can altogether be taken as serous mucous emission of salivary organ, gastric mucous discharge and water content of food. Mucin content of spit helps in greasing up food. Helps in chewing food and works with gulping. It saves mouth wet and go about as a dissolvable for food and invigorates the taste bud. Taste helps us what to eat and impacts how proficiently we digest these food sources.

4. SNEHA : -

"Sneho mardhavam janayati". The unctous factor relax the elements of food. Thus, the stomach related catalysts act without a hitch. This activity can measure up to the activity of pachaka pitta particularly the bile framed because of the gastrointestinal lipase, whose fundamental capability is to emulsify the fats can act effectively and digest the food. It additionally upgrades the capability of agni.

Sneha Mardavam Janayati'. Sneha greases up or relax the bolus (ingested chewed food). Sneha is the Snehans of food taken for example oils, ghee or greasy piece of diet. According to Acharya Charak "Bhuktam Cha Unudeerna Agnim Udiryat" Sneha can light unignited Agni for example catalyze the course of processing. Sneha (greasy substance of diet as well as of body) is vital for endurance of individual. Fat guides in processing, fat isn't dissolvable in blood, so bile acids created from cholesterol (greasy substance of body) in liver emulsify

it en route to make it bio accessible. As fats need additional opportunity to get processed so keep satisfied. Likewise fats are vital for uprightness of each and every cell of body, transport and ingestion, chemical combination, flawless sensory system. Additionally ingestion of fats (Sneha) uncommonly invigorates compression of nerve bladder to deliver bile (Agni) which support the reality Sneha lights Agni.

5. KALA: -

"kalaha paryapti abhinirvartayati" is the ordinary time taken for the processing of food, taken in typical amount . Subsequent to taking food it takes 1-2hrs to make ring in stomach. 4-5hrs are required relying on the kind of devoured nourishment for appropriate processing. As per Ayurveda it needs to go through Avasthapaka process for example Madhur, Amla, and Katu. Assuming any individual takes food before the processing of recently taken food, it will prompt heartburn subsequently it is fitting; before the total absorption of recently taken food, one shouldn't go for the other. Master aahar sets aside some margin to process. While abhojana and alpashana food gets processed quick before the time. On the off chance that these things continue consistently, it causes agnidushti, by hampering Kala bhava of aahar parinamkar bhavas. "Kala Paryaptamabhinirvartiyati" Paryaptam implies adequate and Abhinivartiyati implies change or change. Kala (time) initiates adequate change of ingested food for example food is adequately changed to absorbable nutritive structure. Here, Kala alludes in two implications initially is "Kala Iti Pakakala Nishavasanadi Rupa " for example Kala is time taken for complete assimilation of food (in type of hours, day or night). Food or chyle lives in all aspects of G.I.T. for a specific time frame with the goal that stomach related juices can act appropriately and ingestion of processed food can act adequately. This entire time taken is Kala. Second is „Kala Iti Bhubhuksha Kala' for example Kala is time at which yearning emerges. By this clarification, idea of Adhyasana came into light for example food ingested before assimilation of past dinner. One ought to never do Adhyasana. On the off chance that food is required some investment of appetite, it is processed appropriately because of legitimate apprehensive excitement of stomach related juices. Hunger constrictions happen three hour after a dinner. So there ought to be basically hole of 3 hrs. between two feasts. Likewise, it requires 3 to 4:30 hour for the stomach to exhaust a blended feast. In the event that next feast is taken before this (3-4:30 hr) time, content are moved quicker this decreases appropriate blending of stomach related squeezes and weakens processing. Food enters the caecum 4 hours after a dinner and is blended and moved gradually along the colon. The colonic travel time is as per the following: Ileum-8 hrs. after a dinner Caecum and climbing colon-13-17 hrs. Sigmoid colon-18 hrs. Rectum-24 hrs. which is trailed by poo There is a particular travel season of chyme from all pieces of G.I.T., which is vital for legitimate working of stomach related framework.

6. SAMAYOGA: -

"Samyogastwesham parinama dhatusamyakavaha sampadhyate" It implies suitable organization of food. To get the advantages of aahara, samayoga of astha aahara vidhi visheshayatana is significant. This visheshayatana gives the rules which are to be trailed by people for the sound life. It incorporates every one of the things like arrangement of food, amount of food taken, place, time, rules of eating and so on. At the point when the individual keeps these rules the aahar parinamkar bhavas can play out their work appropriately. "Samyogatu Esham Parinama Dhatu Samyakara Sampadyati " Sama implies legitimate and yoga implies assortment for example legitimate assortment or healthiness of food alongside client. Acharya Chakrapani makes sense of importance of Samyoga. (healthiness) by "Astaahara Vidhi Visheshayatana" which incorporates Prakrati (normal characteristics of food stuff), Karana (planning of food), Samyoga (blend of food), Rashi (amount of food), Desha (living space of food as well as client and similarity of both), Kala (time at which food is taken), Upyoga samstha (rules of purpose), Upyokta (one who admissions food). If every single part of this Astaahara Vidhi Visheshayatana is in its appropriate structure, then, at that point, food ingested will prompt "Samyavastha of Sharira for example Sama Dosha, Dhatu, Mala". Samyoga can be related with adjusted diet clean and sound strategies for admission of dinners.

DISCUSSION: -

Acharya kashyapa says that aahara is mahabhaishajya for example a best medication. Ayurveda has intend to keep up with the wellbeing of sound individual and to fix the infected one. This point is accomplished by aahara.

The aahara goes about as a fuel for Agni. This shows the common connection among aahara and Agni. To satisfy the day to day prerequisite of body, the aahara needs to go through the series of changes which changes over the aahara to body element. These progressions are made conceivable by the course of absorption. In Ayurveda it is done by aahara parinamkar bhavas. Ushma bhava fundamental for the total absorption cycle can be taken as substance/metabolic response and the energy or intensity expected for this responses. From the past explores it is come to realize that warm food gets processed effectively when contrasted with cold food. Among vayu, principally prana-vayu processes the karma "anna praveshana kriya" where, with the assistance of prana-vayu the ate food goes into the GI track. Additionally vayu helps in development of guts and legitimate blending of different catalysts with food, which gets emitted by the stomach related framework during assimilation. Samanavayu which is situated close to agni animates and furthermore keeps up with the agni. Kleda helps in breaking down coarse food material into more modest molecule. This is finished by kledaka kapha. Kleda and sneha helps in mellowing and dampening of food because of which assimilation turns out to be simple. Current science previously demonstrated that hard food can't get processed as expected Kala contributes by holding nourishment with the end goal of admixture with the proteins and is partnered to fitting developments of the GI track here. Kala is an ideal opportunity to take food which our body tells us at whatever point there is need of food. After the processing of recently taken food there is regular desires happens to take food. On the off chance that the kala of aahara isn't keep up with and food taken before processing of past food it will prompts acid reflux by causing agnidushti. Samayoga is the blend of six aahar parinamkar bhavas. On the off chance that any of them not work as expected it will prompts acid reflux. samyoga incorporates every one of the elements referenced under the eight ahara visheshayatanas. The propensities like Adhyashana (admission of food before absorption of recently taken food), Vishamashana (admission of food in ill-advised amount), prompts aggravations in aahar parinamkar bhavas and eventually vitiation of Agni. Samayoga additionally incorporates the ashta aahar vidhi visheshayatana. These are the rules given by aacharya to observe during eating. Ayurveda says that vitiated Agni is the underlying driver, everything being equal. To keep away from such things there is need of appropriate working of aahar parinamkar bhavas. The demonstration of pachana (processing) is gave by agni. Factors like ahara parinamakara bhavas are fundamental for processing. Ushma bhava essential for the total absorption interaction can be taken as compound/metabolic response and the energy or intensity expected for this responses. Among vayu, for the most part pranavata processes the karma "anna praveshana kriya" where, with the assistance of pranavata the ate food goes into the GIT. Kledata helps in deteriorating coarse food material into more modest molecule. This is finished by kledaka kapha. Sneha mellow food. Samanavata which is situated close to agni invigorates and furthermore keeps up with the agni. Kala contributes by holding nourishment with the end goal of admixture with the catalysts and is partnered to fitting developments of the GIT here, samyoga incorporates every one of the variables referenced under the eight ahara vishesha ayatanas.

CONCLUSION: -

The point of Ayurveda for example keeping up with the wellbeing of solid individual and restoring the sick one is accomplished by aahara. In this way, Aahara go about as medication as said by kashyapa.. Agni and ahara parinamakara bhava both are liable for the course of change of ingested food into minute molecule which can be consumed by all tissues of the body. Each ahara parinamakara bhava plays a particular part during the time spent processing. Within the sight of all the aahara parinamakara bhavas food gets changed over into ahara rasa with its ideal characteristics which inturn gives sustenance to all dhatus. On the off chance that they not work as expected prompts vitiation in Agni which thus causes awkwardness in tridosha, dhatu, mala. Consequently there is significance of aahar parinamkar bhavas. Absence of these ahara parinamakara bhava prompts acid reflux. To integrate every one of the bunches, vayu, kleda, sneha, kala, samayoga alongside ushma bhava (agni) are vital with the end goal of superb parinaman of panchbhautik aahar into body substance. Agni and ahara parinamakara bhava both are liable for the course of change of ingested food into minute molecule which can be consumed by all tissues of the body. Each ahara parinamakara bhava plays a particular part during the time spent processing. Within the sight of all the ahara parinamakara bhavas food gets changed over into ahara rasa with its ideal characteristics which inturn gives sustenance to all dhatus. Absence of these ahara parinamakara bhava prompts heartburn. To integrate every one of the bunches, vayu, kleda, sneha, kala, samayoga alongside ushma bhava (agni) are essential with the end goal of fantastic pachana kriya.

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