

A Review of Ghritpana in Pandu Vyadhi Chikitsa Described in Charaka Samhita

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Abstract: According to Ayurveda, the human body is constituted by Sapta Dhatu, Tridosha, and Trimal, which together serve as the primary functional units responsible for maintaining Swasthya. Agni has an important role in this process, as it converts Ahara into Ahararasa and continuously supports the sequential formation and nourishment of Sapta Dhatu. Any disturbance in this process leads to health disorders or Aswasthya and one of them is Pandu Vyadhi.

Pandu Roga is described in Samhitas, characterized by pallor of the body, and is also mentioned as a symptom in several other diseases. The management of Pandu includes Snehana, Shodhana, and Shamana using various drug regimens. Special emphasis is given on Snehapana prior to Shodhana Chikitsa, highlighting its significance in therapy. Ghritapana is useful for Jatharagni and Dhatvagni. In the Pandu Chikitsa, multiple Ghrita formulations are mentioned. The present study provides a critical review of the role of Ghritapana in Pandu, along with an evaluation of the various medicated Ghrita described by Acharya Charaka in the Pandu Chikitsa Adhyaya and their specific indications.

Keywords: Ayurved, Ghritpana, Pandu, Ghee, Snehana (Oleation)

I. INTRODUCTION

According to Ayurveda, Swasthya is defined as a state of equilibrium of Dosha, Agni, Dhatu, and Mala, along with Prasanna Atman, Indriya and Manas. Any disturbance in this balanced state leads to the manifestation of Vyadhi. Pandu Roga is one such disease entity described in Ayurveda, characterized predominantly by Panduta that is pallor of the body. References to Pandu are found from the Vedic period itself, it is mentioned in Ramayana, Mahabharata, Agnipuran, and Garudapurana, indicating its prevalence since ancient times. Even in the present era, due to changes in Ahara and Vihara, the occurrence of Pandu Roga is widely observed.

Pandu is described both as an independent disease and as a Lakshana associated in several other Vyadhi. Panduta is the cardinal feature of the disease and is appears on Varna and Prabha of the body. The disease manifests due to the vitiation of Pitta and Rakta Dhatu, which are primarily responsible for maintaining normal complexion. In Pandu Vyadhi, Dhatuposhan Krama is impaired, resulting in a state of Apatarpana of the body, accompanied by diminution of Bala, Varna, and Agni, ultimately causing progressive deterioration of health and longevity.

Therefore, timely management of the disease is essential. In Charaka Samhita, the general line of treatment for Pandu includes Snehan, Swedana, Tikshna Shodhana in the form of Vamana or Virechana, followed by appropriate Shamana Chikitsa using various Aushadha Yoga, along with following prescribed Pathya. Among these, Snehapana forms the initial and most crucial step of management. The objective of Snehapana is to mobilizing the vitiated Dosha from the Shakha to the Koshtha. This is achieved through the by Snehan, enabling the effective elimination of Dosha during Shodhana procedures.



Aim and Objectives

1. To study the *Pandu Vyadhi* in detail.
2. To study the role of *Snehapana* (internal oleation) in *Pandu*
3. To study the different *siddha Ghritas* described in *Pandu Chikitsa Adhyaya in Charak Samhita*.

Materials and Methods

Textbooks of *Ayurveda* mainly *Charaka Samhita* with *Chakrapani Datta* Commentary, published article from various periodical journals and their magazines related to the topic.

II. REVIEW OF LITERATURE

1. Nirukti

पाण्डुः पडि नाशने कु प्रत्यय (शब्दकल्पद्रुम)

The term *Pandu* is derived from the root *Dhatu "Padi Gatou."* Here, *Padi* signifies *Gati* (movement or transformation), referring to the process involved in the formation of *Rasa* and *Raktadi Dhatus*.

2. Hetu of Pandu Vyadhi

The *Nidana* (etiological factors) responsible for *Pandu Roga* include various *Aharaja Nidanas* such as excessive consumption of *Kshara* (alkaline substances), *Amla*, *Lavana*, *Atiushna Ahara*, *Viruddha Ahara*, *Asatmya Ahara*, and foods like *Masha*, *Pinyaka*, and *Tilataila*. *Viharaja Nidanas* include excessive indulgence in *Maithuna*, suppression of natural urges (*Vegadharana*), *Rutu Vaishamyas*, *Divaswapna*, *Ativyayama* along with *Manasika Hetus* such as *Kama*, *Krodha*, *Chinta*, *Bhaya*, and *Shoka*. Improper therapeutic procedures improper/ inadequate/ suboptimal administration of *Panchakarma (Chikitsa Apachara)*, are also identified as causative factors.[12]

In *Ayurveda*, *Pandu* is described as a symptom (*Lakshana*) and complication (*Upadrava*) of other diseases, where as *Pandu can be the reason for* diseases such as *Raktagulma*, *Pleehodara*, *Asrudhara*, *Raktasrava*, and *Pureeshaja Krimi* contribute to its manifestation.

3. Purvarupa and Rupa of Pandu Vyadhi

As a result of this pathological process, various *Twak Vaivarnyata* such as *Pandu*, *Haridra*, and *Harita* develop, collectively recognized as *Pandu Roga*. [13] In the early stage of the disease, *Purvarupa* such as *Swedabhava*, *Rukshata*, *Hridspandana* and *Shrama* are observed. [14] With progression of the disease, symptoms including *Panduta*, *Alparakta*, *Daurbalya*, *Karshya*, *Karnakshweda*, *Gatrapeeda*, *Shwasa*, *Bhrama*, *Annadweshya*, *Jwara*, *Pindikodweshtana* and *Shunakshikoota Shotha* manifest. [15] These clinical features arise due to *Mandagni*, *Rasa-Rakta Kshaya* and subsequent inadequate nourishment of the *Dhatus*.

4. Samprapti (Pathogenesis) of Pandu Vyadhi

Acharya Charaka has described the *Pandu Adhyaya* immediately after the *Grahani Dosha Chikitsa Adhyaya* highlighting the role of aggravated *Pitta* in *Grahani* as a major etiological factor in the development of *Pandu*. Similarly, *Acharya Sushruta* has placed the description of *Pandu* after *Hridroga* according to similarity in *Sankhya Samprapti* while *Acharya Vagbhata* has discussed *Pandu* following *Udarroga* due to similarity in *Doshagnata*. [7] According to *Charaka Samhita Pandu* is a disorder of the *Rasavaha Srotas* [8], whereas *Acharya Sushruta* describes it as a *Raktavaha Srotoviddha Vyadhi* [9][10]. *Pandu* is also considered one of the *Santarpanotha Vyadhi*. [11]

Due to *Hetu Sevena*, *Pitta* becomes aggravated and, propelled by *Vata*, spreads through the *Dashadhamanis* and circulates throughout the body via *Rakta*. During circulation, its *Sthanasamshrya* in the *Twak* and *Mamsa Dhatu* simultaneously vitiating *Kapha*, *Vata*, *Asrika*, *Twak*, and *Mamsa* at the site of *Sthanasamshrya*.

In *PanduRoga*, *Shaithilya* occurs due to *Sneha Kshaya* caused by the *Ushna* and *Tikshna Gunas* of aggravated *Pitta*. *Acharya Chakrapani* explains that *Dosha - Dushya Pradushana* indicates excessive vitiation of *Dhatus* by *Doshas*. He further clarifies that *Nihara* represents loss of potency of all forms of *Dhatu Sara*, leading to *Bala Kshaya*, *Varna*



Kshaya, and *Oja Kshaya*. Hence, *Panduroga* is characterized by *Raktalpata*, *Medalpata*, *Nihsarata*, *Vivarnata*, and *Shithilendriyata*.

5. Types of *Pandu Vyadhi*

Acharya Charaka classifies *Pandu Roga* into five types: *Vataja*, *Pittaja*, *Kaphaja*, *Sannipataja*, and *Mridbhakshanajanya Pandu*. [16]

6. *Chikitsa (Treatment) of Pandu*

Acharya Charaka has described *Snehapana*, which is useful in internal oleation through the intake of *Siddha ghrita*. *Snehapana* is followed by *Tikshana Shodhana*, as *Urdhva Shodhana (Vamana)* or *Adho Shodhana (Virechana)* for expelling the aggravated *Doshas* from the body.

After completion of *Shodhana*, *Shamana Chikitsa* is advised. This is administered in different forms such as *Churna*, *Vati*, *Asava*, *Arishta*, *Avaleha*, and *Ghrita*, and include mineral preparations like *Loha Bhasma*, *Shilajeet*, and *Mandura Bhasma*. The patient is advised to consume wholesome food such as old *Shali rice*, *Yava*, and *Godhuma* along with *Yusha* prepared from *Mudga*, *Adhaki*, and *Masura*. *Jangala Mamsa Rasa* is also considered as *Pathya* in *Pandu*.

Role of *Ghritapana* in *Pandu*

In *Panduroga*, *Nidanas* such as *Ushna*, *Katu*, *Amla*, and *Kshara Sevana*, lead to aggravation of *Pitta-pradhana Tridosha* due to the *Ushna* and *Tikshna Gunas* of *Pitta*. This vitiated *Pitta* reaches the *Dasha Dhamanis* and reaches the *Rasavaha Srotas*. There, *Rasa Dhatu* becomes disturbed by *Ushna* and *Tikshna Pitta* and is circulated throughout the body along with *Rakta*. During this circulation, *Dosha* along with *Dushya* becomes *Sthansanshrayit* in *Twak* and *Mamsa Dhatu*. At these levels, the *Ushna* and *Tikshna Gunas* of *Pitta* further vitiate *Kapha*, *Vata*, and *Asruk* locally, resulting in the manifestation of *Panduta*.

When *Kapha* is aggravated by the *Ushna* and *Tikshna Gunas* of *Pitta*, its *Styanata* increases, leading to *Avarodha* in the *srotas*. This obstruction produces *Agnimandya* and thereby contributes to *Panduta*. *Rasa Kshaya* refers to reduction of the *Snigdha* and related qualities of *Rasa Dhatu*. Because of this, the *Rakta-poshaka* Sara portion of *Rasa* diminishes, leading to inadequate nourishment of *Rakta Dhatu*. Consequently, *Rakta* undergoes both qualitative and quantitative *Kshaya*, and the formation of subsequent *Dhatu*s is progressively affected. Thus, the process of *Dhatuposhan* becomes impaired.

Due to *Rasa Kshaya*, *Kapha* is also affected, producing *Gaurava* and *Shaithilya* in the succeeding *Dhatu*s. This results in *Nihsarata* and *Kshaya* of later *Dhatu*s and finally *Ojas*.

According to *Acharya Chakrapani*, the term *Gaurava* signifies *Kriya-asamarthyata*, meaning that the *Dhatu*s lose their capacity to perform their normal functions of *Dharana* and *Poshana*. This interferes with the formation of *Rakta Dhatu* and the subsequent *Dhatu*s. *Shaithilya* denotes “*Anibaddha Samyogata*,” of *Dhatu*s.

Ghrita

One of the special attributes of *Ghrita* is *Samskarasya Anuvartanam*, meaning it readily adopts and retains the qualities of substances processed with it. *Ghrita* is described as *Rasayana*, *Brunhana*, and *Param Yogavahi*. Hence, it plays a vital role in ensuring the desired action of medicines. Various medicated *Ghrita* formulations indicated in *Pandu Chikitsa* as described in *Charaka Samhita* are listed below.

Siddha Ghrita serves as a medicine. *Ghrita* possesses *Madhura Rasa*, imparts *Snigdhatata* and *Mriduta* to the *Dhatu*s, and is *Sheeta* in *Virya*. By virtue of these qualities, it pacifies *Vata* and *Pitta* without significantly aggravating *Kapha*. *Ghrita* helps in *Agnivardhan*, improves *Drishti*, *Medha*, and *Smriti*, strengthens the body, and enhances *Varna*. It also promotes *Ojas*, which is considered the final essence of *Dhatu* nourishment. Owing to its *Sheeta Virya* and *Madhura Rasa*, *Ghrita* helps in alleviating aggravated *Pitta*.

Ghrita is endowed with *Deepana* properties and is considered the best *Snehana Dravya* for promoting *Agni*. It is widely used as a base in *Ayurvedic* formulations because of its unique ability to reach all parts of the body in a short time, thereby carrying the properties of added medicines without alteration.



SN	Ghrita Name	Contents	Uses	Avastha to use in Pandu Vyadhi
1	Panchgavya Ghrita [25]	Gomaya Swarasa (water extract), Ksheera (cow milk), Dadhi (curd), Mutra (cow urine), Goghrita	Apasmara, Jwara, Kamala, Unmada	Agnimandya and Vatanubandh. Helpful in Anulomana and Kaphaj Pandu Avastha
2	Mahatikta Ghrita [26]	Saptachhad, Prativisha, Shampak, Tikta Rohini, Patha, Musta, Ushira, Triphala, Patol, Nimba, Parpatak, Chandan, Padmak, Haridra, Vishala, Shatavari, Sariwa, Vatsak, Murva, Amruta, Kiratatikta, Trayamana, Amalaki Phala Swarasa, Goghrita	Kushtha, Visarpa, Raktapitta, Arsha, Amlapitta, Vatarakta, Panduroga, Unmada, Kamala, Jwara, Hridroga, Gulma, Gandamala, Asrikdara	Useful in Pittapradhana Pandu Awastha
3	Kalyanak Ghrita [27]	Vishala, Triphala, Devdaru, Elvaluk, Shaliparni, Tagara, Rajani, Sariva, Priyangu, Nilotpala, Ela, Manjistha, Danti, Dadim, Keshar, Kushtha, Chandan, etc. (28 Dravyas), Goghrita	Apasmara, Jwara, Kasa, Shosha, Vatarakta, Pratishyaya, Chhardi, Arsha, Mutrakrucchra, Visarpa, Pandu, Kandu, Unmada, Visha, Meha, Vandhyatva, Graha	Useful in Vataj Pandu Awastha.
4	Dadimadi Ghrita [28]	Dadim, Dhanyak, Chitrak, Shrungber, Pippali, Water, Goghrita	Hridroga, Pandu, Gulma, Pleecharoga, Shwasa, Kasa, Mudhvatanu Lomaka, Vandhyatva	Allevates Kapha and Vata without aggravating Pitta. Indicated in Kaphaj Pandu and Shaman hikitsa of Vataj Pandu.
5	Katukadya Ghrita [29]	Katuka, Musta, Haridra, Vatsak, Patol, Chandan, Murva, Trayamana, Duralabha, Krushna Parpataka, Nimba, Devdaru, Cow Milk, Goghrita	Raktapitta, Jwara, Daha, Shwayathu, Bhangandar, Arsha, Asrikdara, Visphotaka	Pittashamak hence used in Pittaj Pandu.
6	Pathya Ghrita [30]	Haritaki Fruit, Haritaki Fruit Stem, Goghrita	Pandu, Gulma	Anulomaka hence used in Vataj Pandu
7	Danti Ghrita [31]	Danti Kwatha, Danti Fruit, Goghrita	Pleecharoga, Pandu, Shopha	Vata Kapha Pradhan Pandu.
8	Draksha Ghrita [32]	Draksha Kwatha, Puran Sarpi	Kamala, Pandu, Jwara, Meha, Udara	Pittapradhana awastha
9	Haridradi Ghrita [33]	Haridra, Triphala, Nimba, Bala, Madhuka, Mahisha Ksheer, Mahisha Ghrita	Kamala	Pittapradhana awastha
10	Darvi Ghrita [34]	Darvi Kalka and Kwatha, Gomutra (cow urine)	Pandu	Kaphapradhan awastha
12	Vyoshadi Ghrita [35]	Trikatu, Bilva, Haridra, Triphala, Punarnava, Musta, Ayoraja, Patha, Vidanga, Devdaru, Bharangi, Gokshir, Goghrita	Mridbhakshanajanya Pandu	Mridbhakshana-janya Pandu



III. DISCUSSION

In the *Pandu Chikitsa Adhyaya* of *Charaka Samhita*, several *siddha Ghrita* are explained in detail according to *Vyadhi awastha*. Before introducing the specific *Ghrita* combinations for *Pandu*, *Acharya Charaka* advises three *Ghritas* for *Snehana*: *Panchagavya Ghrita* from *Apsmara Chikitsa*, *Mahatika Ghrita* from *Kushtha Chikitsa*, and *Kalyanaka Ghrita* from *Unmada Chikitsa*.

All the ingredients of *Panchagavya Ghrita* possess *Ushna* and *Tikshna Gunas* with *Tikta* and *Katu Rasa*. These act as *Deepana* and *Anulomana*. Therefore, *Panchagavya Ghrita* is useful in *Kaphaja Pandu Avastha* and in *Avarodhjanya awastha* of *Kamala*.

Mahatika Ghrita is mentioned in *Pandu* due to certain similarities in the *Samprapti* of *Kushtha* and *Pandu*. Its constituents mainly possess *Tikta* and *Madhura Rasa* along with *Ruksha Guna*, *Alpa Snigdha*, and *Sheeta Virya*. Hence, it acts effectively in *Pittapradhana* conditions of *Pandu* and *Kamala*.

Kalyanaka Ghrita - Its contents are predominantly *Katu* and *Tikta Rasatmaka*, *Laghu* and *Ruksha* in *Guna*, and *Ushna* in *Virya*. Thus, it is especially beneficial in *Vataja Pandu*.

Dadimadi Ghrita mainly consists of *Dravyas* having *Madhura* and *Katu Rasa*. Among these, five *Dravyas* possess *Madhura Vipaka*, while the remaining have *Ushna Virya*. Due to *Raktaprasadak* properties of its contents is widely used as '*Raktavardhak*'. This formulation alleviates *Kapha* and *Vata* without aggravating *Pitta*. Therefore, *Dadimadi Ghrita* is indicated in *Kaphaja Pandu* and may also be used for *Shamana Chikitsa* in *Vataja Pandu*.

Katukadi Ghrita contains eleven *Dravyas* with *Tikta Rasa*, *Katu Vipaka*, and *Sheeta Virya* out of a total of fifteen ingredients. *Goksheer* (Cow's milk) is used as the liquid medium in its preparation. Owing to these properties, it acts as *Pittashamaka* and is indicated in *Pittaja Pandu* as well as other *Pittapradhana* disorders such as *Jwara*, *Daha*, *Shotha*, *Bhagandara*, and *Arsha*.

Pathya Ghrita is prepared using the decoction of one hundred fruits of *Haritaki* and the paste of fifty *Haritaki* stems. *Haritaki* possesses *Tikta* and *Kashaya Rasa* with *Ushna Virya*, and its primary action is *Anulomana*. It also helps in expelling *Doshas* from various *Srotas* due to its *Anulomaka* property. Hence, *Pathya Ghrita* is indicated in *Vata-dominant* disorders such as *Vataja Pandu* and *Vataja Gulma*.

Danti is described in *Ayurvedic* texts as a strong purgative. It has *Katu Rasa*, *Katu Vipaka*, and *Ushna Virya*, and pacifies *Kapha* and *Vata*. Therefore, formulations containing *Danti* are indicated in *Vata-Kapha pradhana Pandu*.

Draksha Ghrita is prepared using *Draksha* and *Purana Sarpi*. *Draksha* has *Madhura Rasa*, *Madhura Vipaka*, *Sheeta Virya*, and *Guru-Snigdha Guna*. A special feature of this *Ghrita* is the use of *Purana Ghrita*, which is *Atisnigdha*, *Tridosha-shamaka*, *Strotoshodhaka*, *Laghu*, *Balya*, and *Varnya*. This *Ghrita* is especially effective in *Pittapradhana* conditions arising from *Ushna* and *Tikshna Gunas*.

Haridradi Ghrita contains *Dravyas* having *Tikta* and *Madhura Rasa*. It is prepared with cow's milk, and buffalo ghee is used in this formulation. Buffalo ghee possesses *Madhura Rasa*, pacifies *Pitta*, *Rakta*, and *Vata*, and is *Sheeta* in *Virya*. Hence, *Haridradi Ghrita* is particularly beneficial in *Pittapradhana* states.

Darvi Ghrita, when prepared using cow urine, is indicated in *Pandu*, whereas when prepared with *Darvi Kwatha*, it is indicated in *Kamala*. *Gomutra* has *Ushna* and *Tikshna Gunas*; therefore, it is useful in *Kaphaja* conditions of *Pandu*.

Vyoshadi Ghrita is prescribed in *Mridbhakshanajanya Pandu*; however, unlike other *Ghritas* mentioned for *Pandu Chikitsa*, it is not advised prior to *Shodhana*. In *Mridbhakshanajanya Pandu*, ingested soil remains undigested in the *Amashaya* due to impaired *Jatharagni* and causes obstruction in the *Srotas*, thereby hindering the proper movement of essential substances. Its management involves strong *Shodhana* to eliminate the accumulated mud from the body. After purification, *Snehana* is administered to restore strength.

IV. CONCLUSION

Pandu Vyadhi is fundamentally rooted in the vitiation of *Pitta* along with involvement of other *Doshas*, with its primary *Adhishthana* being *Amashaya*. Prolonged *Hetusevana* leads to *Agnimandya*, which in turn results in improper formation of *Ahara Rasa*. This deranged *Ahara Rasa* becomes the initiating factor for *Dosha Dushti*, and thus the disease process of *Pandu Vyadhi* begins in the *Amashaya* itself. Therefore, from a *Samprapti*-based approach, *Amashaya-Shodhana* becomes the first line of treatment in *Pandu Vyadhi*.



Pandu is predominantly a *Rasavaha Srotas Vyadhi*, wherein *Rasa Dhatu Kshaya* and *Dushti* play an important role. Hence, the principles of *Aama Pachana*, *Agni Vriddhi*, *Srotoshodhana*, and *Sthana Bala Vardhana* are essential in its management. Without *Agnivardhan* and eliminating *Aama* at the level of *Amashaya*, further *Dhatu Poshana* cannot be achieved effectively.

In this context, *Snehapana* with *Siddha Ghrita* assumes significant importance. *Ghrita*, by virtue of its *Madhura Rasa*, *Sheeta Virya*, *Sukshma*, *Vyavayi*, and *Sanskara Anuvartana* properties, performs multiple therapeutic actions simultaneously. It facilitates *Aama Pachana*, *Agnivardhan*, nourishes *Rasa Dhatu*, strengthens the *Sthana*, and aids in *Amashaya Shodhana*. Due to its capacity for *Sanskara Anuvartana*, *Ghrita* carries the properties of added drugs without losing its inherent qualities, thereby making it an ideal medium of *Snehapana* in *Pandu Chikitsa*.

Thus, *Snehapana* described in *Pandu Vyadhi Chikitsa* is not merely preparatory, but a strategically designed therapeutic measure aimed at addressing the root pathology in *Amashaya*, *Agnibala Vardhan*, *Rasavaha Srotas Shodhan*, and re-establishing *Dhatu Samyata*. Therefore, *Snehapana* holds a pivotal role in the comprehensive management of *Pandu Vyadhi* as per *Charaka Samhita*.

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