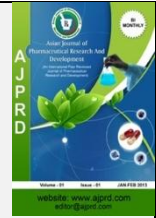


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Review Article

Conceptual Study on Management of Raktarsha

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ABSTRACT

Abstract:

In the present era *Arsha* has become most common and distressing disease due to Sedentary life style and irregular habits. *Raktarshas* is one of the *bheda* of *ardraarshas* which is *pittaraktanubandhi*. The formation of *mamsakura* occurs which looks like *vatanakurasadrasha* (*Gunjaphalavata, Vidrumasadrasha*). *Raktarava, Shoola, Vibandha, Kandu* and *Daha* are the characteristic features of *Raktarshas*. In modern science *Raktarshas* is correlated with Bleeding Hemorrhoids. Chronic constipation is a most common cause of bleeding Hemorrhoids. Usually due to chronic constipation more pressure exerted on Hemorrhoidal veins as they have not contained any extra bony support then it causes friction in the region which leads to varicosity of Hemorrhoidal veins which again due to chronic constipation yet strained and burst resulting in bleeding. Ayurvedic physician are treating this disease successfully with indigenous formulations and surgery.

Keywords: Raktarshas, Bleeding, Hemorrhoids, Ardraarshas, Arsha

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INTRODUCTION:

Raktarshas is considered as one among *Astamahagadha*¹ having prognosis of *kasta sadhya*. Acharya *Sushruta* has adopted fourfold treatment principles i. e. *Bheshaja, Kshara, Agni* and *Shastrakarmas*.² In modern science *Raktarshas* is correlated with Bleeding Hemorrhoids, non-vegetarian persons are more prone to this disease; persons who are accustomed to high fiber diet and taking green vegetables are usually not affected by this disease. It is common in both men and

women. According to recent statistics 50% of the populations have suffered from this disease. According to *Burkitt medical journal* of 2010 Hemorrhoids are common in economical developed communities, rare in developing countries and almost unknown in tribal communities. In India approximately 80% sufferers are in the age group of 20-60 years. In the contemporary medical science, there is no effective permanent medical management for this disease. Approach to the disease is Surgery which leads to many complications like incontinuity of stool, pain during and after procedures etc. at this junction there is a crave for

effective medical management for the disease *Raktarshas*, which is non-surgical and medical management. *Bastikarma* is one among the *Panchakarma*³ and it is considered as best among the *Vamana* and *Virechana* etc. therapies because it has got multi action on body also considered as *Ardachikitsa*.⁴ Basti nourishes the body from roots like dried tree get nourishment from roots and even the dry plant also become green by nourishment to the roots.

AIMS AND OBJECTIVES

To study in detail about *Raktarsha*.

MATERIAL AND METHODS

Source of data

1. Classical text books of Ayurveda
2. Texts books of Modern science
3. Published article from periodical journals and other magazines.

REVIEW ON APABAHUKA

Vyutpatthi & Nirukti:

- Etymologically the word *Raktarsha* comprises of 2 components, viz., *Rakta* and *Arsha*.
- The word *Rakta* belongs to Neutrgender derived from the root "*Ranaj*" and pratyaya "*Ktha*" conveying the meaning redness and the one which imparts colour to the body parts. It is one of the *Saptadhatu* of the *Shareera*.⁵
- The second component word *Arshais* also of Neutrgender taken from the root "*Rush*" and pratyaya "*Ach*" used to mean a *Payuroga* or Anal disease with the same name.
- In total *Vyutpathi* of *Raktarsha* indicates a disease of *Payuro* the *Valikas* of *Gudarooopa*
- produced due to *Rakta*.

Paribhasha of Raktarsha:

- The word *Arsha* is self-explanatory by itself, indicating that the disease troubles a person like an enemy.
- According to *Acharya Vagbhata* and *Yogaratanakara* in *Arsha* the *mamsakeelaka* which obstructs the anal passage, and kills the person like an enemy.⁶

Paryaya of Raktarsha:

Specific Synonyms for *Raktarshas* are not mentioned in our classics. The Synonyms of *Arshas* in general is explained here, which can be taken for *Raktarshas*. They are *Adhimamsa*, *Gudankura*, *Mamsa keelaka*, *Charma keela*, *Durnama*, *Moolaroga*.

NIDANA

This specific *Nidana* for *Raktarsha* is not explained in classics, except *Doshanubandha Bhedas*. *Samanya Nidana* for *Arshas* with *Nidanas* specific to *Pittaja Arshas* can be incorporated here as *Pitta* plays equal role in *Sravi Arshas* as that of *Rakta*.

If we consider *Beejadosh* or Hereditary factor is one of the causes for *Raktarsha* this can be taken as *Vyadhihetu* or *Abhyantarahetu*. *Nidanas* those vitiate *Pitta* and *Rakta* are

anubandhya dosha hetus and those vitiate *Vata* and *Kapha* are *anubandha dosha hetus*. For proper understanding, the *Samanya Nidanas*⁷ of *Arshas* and *Nidanas* of *Pittaja Arshas*⁸.

Aharaja Nidana:

Food articles which have *vidahi* in character, *pinyaka*, *shukta*, *purana madya* and *lashuna* aggravates *Pitta* which in turn aggravates *Rakta* due to *ashrayaashr ayebhava*. *Pitta* and *Rakta* which are mainly involved in *Raktarshas* can even be aggravated by *Nidanas* explained under *Pittaja Arshas* such as food articles having bitter, sour, *Kshara* taste, *ushna* and *teekshna* quality. These not only vitiate *Rakta* but also impair *Agni* by suppressing the *kledaka Kapha* and even do *shoshana* of *mala* by its *ushna* and *teekshna* qualities. *Guru*, *madhura*, *sheeta*, *abhishyandi*, *matsya*, *gavya*, *varaha*, *mahisha*, *aja*, *avi mamsa ahara*, *vasa*, *paishtika parAmanna*, *ksheera*, *masha*, *navashuka dhanya*, *shami dhanya*, aggravates *Kapha* and produces *Agnimandya* which is considered to be first and foremost pathological event in the pathogenesis of *Raktarshas*. *Viruddha*, *ajeerna*, *asatmya*, *sankeerna anna*, *putimamsa*, and *adhyashana* will result in *Ama* which is also ultimatum of *Agnimandya* or *Agni vaishamyata* produced due to all the above said *Nidanas*.

Viharaja Nidana:

Suppression and straining of natural urges like *mutra*, *puresha* specifically continuous straining during defecation and excessive sexual intercourse aggravates *Apana Vata*. This is responsible not only for *shoshana* and *upachaya* of *mala* but also for downward movement of *upachitamala*. Even in modern sciences training at stool is considered as one of the causes for hemorrhoids. *Viharaja* factors which are specifically mentioned in *Pittaja arsha* are excessive exposure to *Agni*, *Atapa*, excessive Anger, these *Nidanas* leads to aggravation of *Pitta*.

Khavaigunya Utpadaka Nidana:

Though the *Nidanas* which causes *khavaigunyata* can be placed under *Viharaja* and *vaidyakrita* headings, it is dealt separately because of its specificity in causation of this disease. Sitting on hard surface, adopting abnormal postures, excessive camel riding, traveling in vehicles which produces more jerks, abnormal working habits which causes injury locally, pressure to the lowback by hard articles, injury to *Gudabytrina*, *kashta*, *upala*, *ashma*, *vastra* and frequent contact of cold water, improper administration of *basti netra* are mentioned in classics as *khavaigunya utpadaka Nidanas*. Miscarriages and premature deliveries, improper or absence of assistance during normal delivery in females can also be considered here.

Vaidyakrita Nidana

Improper and excessive administration or intake of *Sneha* produces *Agnimandya* and *Ama*, the root cause of this disease. Improper *Shodhana* procedures in particular *Niruhabasti atiyoga* leads to aggravation of *Tridosha* which produces *Raktarshas* in a person with pre-existing *khavaigunyata* in *Gudavallis*.

POORVAROOPA

Specific *Purvarupas* for *Raktarshas* are not mentioned in our classics. The *Purvarupas* of *Arshas* in general is explained here, which can be taken for *Raktarshas*. Most of the *Purvarupas* develops due to *Agnimandya*, *Ama*, and *Tridosha prakopa* where *Gudakartana* or *shoola* in *Guda* occurs due to early phase of *Dosha Dooshya Sammurchana*. Due to *Ama* and improper formation of *Rasa* there will be *Dourbalya*, *Karshya*, *Tandra*, *Anga* and *Sakthisada*, pain in the *Jangha*, *Shosha*, *Alasya*, and *Indriya dourbalyata*. Premonitory symptoms of *Ama*, abnormality of bowel habits and *ApanaVata prakopa*, *Mala* upachaya and symptoms of improper formation of *Rasa* mimics that of signs and symptoms of *Grahanidosha*, *Udara Gulma* and *Pandu*. So there arises suspicion of these disorders while an attempt is made to diagnose the disease at *Purvarupastage*. The study of *Purvarupas* helps in the early detection of Diseases which is very important particularly in episodic disease such as *Raktarshas* to start the treatment immediately and this can abort a possible attack of *Raktasrava* from *Guda*.

SAMANYA LAKSHANA⁹

Majority of these *Lakshanas* are due to primarily involved *Pitta* and *Raktadosha* though some of the *Lakshanas* relates with general *Samprapti* of *Arshas*.¹⁰ They are

- **Lakshanas Related to Mamsa Ankura in Guda:** *Mamsaankuras* in *Raktarshas* resembles one of these structures namely-*nyagroda praroha*, *gunjavidruma*, *kakanantika phala*, *Vatapraroha*, *yakrit*, *shukajehwa*, *yav Amadhyaandjaloukavaktra*. Colours of the *ankuras* may be *Rakta*, *peeta*, *neela*, *krishna* and the tip of the *ankura* may be *neela*. Their consistency may be *mridu*, *shithila*, *sukumara*, *tanu*, *praklinna* and may be foul smelling and increase in number as it becomes chronic and may be tender.
- **Lakshanas Related to Mala and Gudagata Raktasrava:** *Mala* stools will be quite hard but *Acharya Harita* says that there may be *vitbheda* or semisolid stools or even *Atisara*. Stools may be *peeta*, *Rakta*, *harita*, *ushna*, *neela*, *drava*, *Ama* or have *visragandhi*. As the hard stools puts pressure over the pile mass the bleeding starts. Quantity of blood may be very little, moderate or heavy, *Bhela* explains that heavy flow of blood is like *dhara* or continuous stream as if *vyadhana* (injury) of *sira* (vein) at that area (*Guda*) has taken place. *Bhela* gives similes of frequent and heavy bleeding per vagina during menstruation to that of flow of blood in *Raktarshas*. The blood may be *beavila*, *ushna*, *dushita*, *sanghata* (clotted), *bhinna* (without clots), *Pitta* *mishrita*, *visragandhi*, *abhishyandi*, *tanu*, *peeta* and *drava*.
- **Sthanika Lakshanas:** In *Raktarshas* passage of stools and blood per anum may associate with *Guda* *daha* and *paka* (inflammation, infection or proctitis). Association of *shoola* or *toda* and *kandu* with *kledata* will denote the *anubandhata* of *Vata* and *Kapha* respectively with *Pitta* and *Rakta*.
- **Sarvadaihika Lakshanas:** Aggravated *Pitta* produces *sarvadaihika Lakshanas* like *pipasa*, *jwara*, *moha*, *daha*, *sweda*, *murcha*, *bhrama*, *pidaka*, *harita*,

haridraandpeetata of nakha, *nayana*, *twak*, *mutra* and *pureesha*. Association of aggravated *Kapha* produces *Agnimandya*, *aruchi* and *bhaktadweshha*. *Tamaka* will be produced due to aggravation of both *Vata* and *Kapha*.

- **Shonitakshaya Lakshanas:** Due to excessive *Raktasrava* from *Guda* patient develops *pandu* and *bhekavarna*. There will be loss of *bala*, *Varna*, *enthusiasm*, *oja* and *Sara*. Patient desires sour and cold articles and develops dry skin and *sira shethilata* abnormality in *indriyas* and all signs and symptoms of the disease *pandu*.

UPASHAYA - ANUPASHAYA

In classics there is no direct reference regarding *upashaya* and *anupashaya* of *Raktarshas* except *Acharya Charaka* who mentions that *Sheeta upachara*¹¹ relieves the condition and *Acharya Sushruta* who states that whenever the stools become hard the patient bleeds vitiated *Rakta* profusely.¹² *Pathya* and proper usage of medicines will relieve the symptoms of an attack which can be taken as *upashaya* for this disease. Causative, aggravating and predisposing factors enlisted under *Nidana* are *Vyadhiasathmya* and can be taken as *anupashaya* for the disease. This *upashaya-anupashaya* not only helps to exclude the other conditions of *Guda* to arrive at a proper diagnosis of *Raktarshas*.

SAMPRAPTI

Nidanasevana leads to *Agnimandya* and excessive upachaya of *Mala* or *Pureesha*. *ApanaVata* aggravated out of this brings down the upachita *Mala* and vitiates *Twak*, *Mamsa*, *Meda* and even *Rakta* which has taken shelter between *Twak* and *Mamsa* of *Gudavalis* and produces *Mamsankuras* of different shapes, sizes and colours.¹³ In *Raktarshas Samprapti* is similar to the above said *Samanya Samprapti* of *Arshas* but vitiation of *Pitta* and *Rakta* is more compared to other *doshas*. But according to *Acharya Sushruta* differs in his opinion that, a single *dosha* or *doshas* together in combination with *Rakta* vitiated due to *Nidanasevana* attain *sprasara* stage moves downwards after entering the *pradhana dhamani* ultimately reaches and vitiates *Guda* producing *Mamsapraroha* in *Gudavalis*. This specific *Samprapti* takes place particularly in person with *Mandagni*. *Rakta* dominates in the *Raktarshas Samprapti*.¹⁴ *Charaka* says that all 5 varieties of *Vata*, *Pitta* and *Kapha*, 3 types of *Gudavalis* will be vitiated in *Gudaja* *vikara* especially *Arshas*. *Vagbhata* expressed that vitiation of *Dosh* leads to *Mandagni* and vitiation of *Apanavayu* resulting stagnation of *Mala* in *Gudavalli* and prolonged contact of *Mala* leads to development of *Arshas*.¹⁵

SAMPRAPTI GHATAKA

Dosha : *Pitta pradhana Tridosha* All varieties of *Tridosha* mainly *ApanaVata*, *Samana Vata*, *Vyana Vata*, *Pachaka Pitta*, *Kledaka Kapha*.

Dooshya : *Twak*, *Mamsa*, *Meda* and *Rakta*.

Agni : *JatarAgni*.

Ama : *JatarAgni janya*.

Srotas : *Raktavaha*, *Mamsavaha*, *Pureeshavaha*.

Srotodushti : Sanga, Siragranthi. **Rogamarga** : Bahya, Abhyantara. **Udbhava Roopa** : Amapakwashaya. **Vyakta Roopa** : Gudavalis.

Sanchara marga : Pradhana dhAmani of Guda

Vyadhi swabhava : Chirakari.

SADHYASADHYATA

Sushruta has enumerated *Arshaas* one of *Asta Mahagadas* and difficult to treat in *Sutra Roopa*. However, in *Nidana Roopa* he has based his prognostic assessment mainly on the site of origin and its involvement.¹⁶

CHIKITSA

A thorough study of the principles of *Raktarshas Chikitsa* is needed after detailed description of the disease. The principles of treatment are explained under the headings *Nidanaparivarjana*, *Samshodhana*, *Samshamana* as these fulfill the aim of the treatment i.e. *Samprapti vighatana*.

Nidana parivarjana (Preventive Measures):

Acharya Sushruta told general principle in prevention of all diseases is to do *Nidana parivarjana*.¹⁷ In the disease *Arshas*, *Mandagni* and Constipation may be regarded as main factors. Therefore, such measures which keep the *Agni* in normal state and normal regular bowels would prevent development of *Arshas*.

Samshodhana (Curative Measures):

Samshodhana here means *Apakarshana* which includes two aspects i.e. *Apakarshana* of *Mamsankura* using *Upakaranas* and *Shodana* by *Panchakarma* procedures.

Bheshaja chikitsa:

By going through treatment modalities of *Arshas* given in the classics, all the *Acharyas* have tried conservative line of treatment in the initial stage of disease. *Arshas* has local manifestation of systemic derangement of *Dosha* and *Agni*, therefore in the classics given so many *Yogas* in the form of internal medicines, to treat the underlying pathology. There are many drugs are mentioned in the Ayurvedic classics for Oral administration. The management of *Arshas* varies according to *Acharyas*.

Ksharakarma:

Kshara is caustic chemical, alkaline in nature obtained from the ashes of Medicinal plants. It is a milder procedure compared to *Shastrakarma* and *Agnikarma*. It is described as one among the *Anu Shastras* or *Upayantras*. It is the superior most among the Sharp and supplemental instruments because of performing *Chedana*, *Bhedana* and *Lekhana* and destroys the *Tridosha* disorders. It is Versatile, because even such places which are difficult to approach by ordinary measures can be treated by *Ksharakarma*. *Ksharakarma* is more effective than the other modalities of treatment, because they can be administered both internally and externally. *Ksharakarma* is useful as the substitutes of Surgical instruments, because they can be used safely on the patients who are afraid of Surgery.

Agni karma:

It is an important para surgical method and is still used extensively in surgical practice in modified form by way of electric heat cautery and freezing. Direct treatment of any lesion by *Agnikarma* is regarded superior than other surgical and para surgical measure because of its capacity to destroy the diseased tissues completely and its wide applicability even of lesions incurable by other measure.

Shatra karma:

Father of surgery, *Acharya Sushruta* indicated *Shashtra karma (Chedana)*, if the pile mass is Thin rooted, Protruded and Predominant with discharge. After observing all the pre-operative procedures as mentioned earlier, pile mass is to be excised by incising with the help of sharp instruments such as *Kharapatra* etc and if needed the excised part is to be treated with *Agnikarma*. Subsequently, *kavalika* has to be applied and *gophana bandana* has to be done. This procedure is similar to that of ligation and excision procedure in practice today.

Shodhana:

This procedure is indicated in *Anuvasanabasti* and *Picchabasti* are advised to stop the bleeding and also in complications such as *Gudabhramsha*, *pravahika* etc. and *Raktamokshana* also mentioned in *Arshas*.¹⁸

Raktamokshana:

Vagbhatta advises local blood-letting in *Arshas* which is characterized by hard inflamed mass where *Dooshita Rakta* is retained. *Sushruta* has indicated *Rakta Mokshana* in protruding pile mass with fully blown-up clinical features. *Charaka* also mentions bloodletting in the presence of *dooshita Rakta* with the help of leeches, knife and needle etc.

Samshamana:

Acharya Charaka and other *Acharyas* has given much importance to *shaman* line of treatment in the initial stage of disease.¹⁹ And by giving references of its indication at the stage when it is situated internally, not visible due to the absence of its protrusion through anus, attains *yapyata*, has minimum *Lakshanas* and vitiation of *Doshas*. It perfectly correlates with indication of conservative line of treatment. Depending upon the condition of the patient and *Mamsankura* in *Guda*, procedures *Alepa*, *Parisechana*, *Swedana*, and *Dhupana* etc. can also be adopted. *Upadrava Chikitsa* should be done in their lines and *Nidanarthakararoga Chikitsa* if done properly in time development of *Arshas* can be prevented.

PATHYAPATHYA

Pathya:

- *Anna Varga* : Yava, Raktashali, Godhuma, Kulattha.
- *Shaka Varga* : Surana, Patola, Vartaka, Punarnava.
- *Ksheera Varga* : Aja ksheera, Chaga ksheera, Takra.
- *Phala Varga* : Amalaki, Kapittha.
- *Ahara Upavarga* : Palandu, Nagara, Maricha.
- *Mamsa Varga* : Mrugamamsa.

Apathya:

1. Ahara: Viruddha ahara, Vistambika ahara, Guru ahara, Anupa mamsa, Dustaudaka.
2. Vihara: Vega avarodha, Ati streesanga, Utkutakasana, Prushtayana.

DISCUSSION:

Raktarshas is *Raktadushtijanya vyadhi*, it is considered as one of the *Asthamahagadha*, and it is difficult to cure, where as its consideration as one of the *Raktadushtijanyavyadhi* demarcates the resistant nature of the disease to respond to the general lines of treatment i.e. either *Vyadhi pratyanyika* or *Dosha pratyanyika or Ubhaya pratyanyika Chikitsa*. *Mandagni* is the chief causative factor of the disease. *Raktasrava*, *Vibandha*, *Kandu* and *Shoola* are some of the classical features of *Raktarshas*. Even though our Acharyas have adopted fourfold treatment principle in the management of *Arshas* and *Shodhana* therapies, *Shamanoushadies* are indicated to treat the disease. In this regard Panchakarma plays very important role not only in giving relief but also curing the disease by breaking *Samprapti*. *Bastikarma* is one among the Panchakarma and also considered as *Ardachikitsa* and it fulfils the line of treatment of *Raktarshas*

CONCLUSION

The modern lifestyle which includes taking junk, spicy, and nonfibrous food with sedentary habits gives more incidences of piles. The management with the help of Panchakarma, *Kshara sutra* and *Shastra karma* can help in healing *Raktarshae* early.

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