



# Importance A Study on Differential Equations (Exactness) of Sara Pariksha in Ayurveda -A literary Review

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## Abstract

Ayurveda is a holistic wisdom of life deals with healthy life; health follows individual focused treatment strategy. The conception of dhatusarata has been described in nearly all ayurveda classics where they've explained the anatomical, physiological as well as cerebral characteristics of eight types of dhatusarata. The examination of Dhatu sarata reveals the status of Dhatu and Satva (mind) of an existent. The significance of Sara is important while assaying the bala of case so that consequently the treatment modalities should be administered. Sara Pariksha is used as a vital individual Ayurvedic tool for assessing the present health of a person and to know the prognostic of complaint as well. Examination of the Dhatu saarta is helpful for the preventative and restorative aspect i.e. the Dhatu which is of weak quality in an individual, may be treated with good diet to increase the strength of that Dhatu. The end of the present paper is to dissect conception of dhatusarata critically, to enlighten its part for preservation of healthy life.

**KEYWORD-** Dhatu Sarata, Sara pariksha, Bala praman, Health

## Preface

Ayurveda being wisdom of life includes all the factors which are absolute or appurtenant in the determination of health. According to ayurveda, mortal body is nothing but a convergence of dosha, dhatu and mala. Among these, dhatus are the introductory structure blocks of the body. Increase or drop in the volume of dhatus leads to diseased condition. Whereas dhatu present in purest form exhibits the strength & vitality in mortal body, the condition being known as dhatu sarata. Its assessment also suggests immunological status of existent which can be bettered or maintained by chikitsa or swasthyrakshna measures. Charaka has advised to examine Sara of every Dhatu to understand strength of Dhatu as well as strength of mind. In the Dashvidha pariksha of Ayurveda it has been stated that Sara pariksha is one of the important disquisition i.e. investigations for the strength.. There are 8 types of Sara – 1 Twaksara 2.

Raktasara 3. Mamsasara 4. Medasara 5. Asthisara 6. Majjasara 7. Shukrasara 8. Sattvasara.

Dhatusarata examination is one of tool used by ancient scientist.

Ayurveda acclimatize comprehensive psychosomatic approach to maintain health and cure complaint. The Sara Pariksha can be carried out in both diseased as well healthy persons to know the Bala Pramana.

In recent decades, wide changes have passed in life of people leading to unhealthy actions similar as smoking, alcohol abuse, gluttony, the irregular sleep habits, reduced physical activates, exercise, high position of stress.

These factors poorly affect towel health, strength & impunity performing in increased threat of development of non-communicable diseases similar as rotundity, high blood pressure, diabetes, malice etc.

These life diseases can be averted by perfecting impunity & achieving excellent quality of towel. The end of the present paper is to dissect conception of dhatusarata critically,

to enlighten its part for conservation of healthy life style.

## Material and method

### Concept of Dhatusara

In Ayurveda, *Sara Pariksha* is one among the ten types of methods to examine a person or a patient, which is described as *Dashvidha Aatura Pariksha*. *Sara Pariksha* primarily determines the strength of a person. On the basis of excellence of *Saptadhatu* and *Sattva*, eight types of *Sara* have been explained by *Acharya Charaka*. *Acharya Chakrapani* has described *Sara* as '*Vishudhataro Dhatu*', which means the essence of all *Dhatu*s. The term *Sara* in *Sara Pariksha* originated from rootword *Sr Sthire* with siffix *Ghan* means stability and strength. *Acharya chakrapani* while commenting on *CharakaSamhita* described *sara* as purest *dhatu*. *Sara Pariksha* is described in *Charaka Samhita*, *SushnitaSamhita*, *Ashtanga Hridaya* and *Kashyapa Samhita* comprehensively as one of the approaches under ten fold examination, *Brihat Samhita* also considered *Sara* but in different way.. *Acharya Dalhana*, commentator of *Sushruta Samhita* described *Twak Sara* in place of *Rasa-Sara*. *Acharya Charaka* and *Acharya Vagbhata* had followed sequence of formation of *sapta-Dhatu* while describing eight categories of *Sara*. Instead, *Sushruta* followed opposite sequence. He described *Satva Sara* first and *Twak Sara* at last. *Acharya Kashyapa* described nine *sara* mentioning *Ojas Sara*, *Rakta sara* is described as *rudhira sara* in *BrihatSamhita*. *Acharya Charaka* had graded *Sara* i.e *Pravara*, *Madhyama* & *Avara* depending upon preponderance or excellence of *Dhatu* in individual

**The sequence of different *Sara* as per different acharya enumerated as follows:-**

S.N	Charaka Samhita	Sushruta Samhita	Astanga Sangraha	Astanga Hridaya	Kashyap Samhita	Brihat Samhita
1.	Twak	Satva	Twak	Twak	Twak	Meda
2.	Rakta	Shukra	Rakta	Rakta	Rakta	Majja
3.	Mansa	Majja	Mamsa	Mamsa	Mamsa	Twak
4.	Meda	Asthi	Meda	Meda	Meda	Asthi
5.	Asthi	Meda	Asthi	Asthi	Asthi	Shukra
6.	Majja	Mamsa	Majja	Majja	Majja	Rudhira
7.	Shukra	Rakta	Shukra	Shukra	Shukra	Mamsa
8.	Satva	Twak	Satva	Satva	Ojas Satva	

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**Characteristics of each type of Sara describe by Charaka, Sushrita, Kashyapa, Vagbhata**

Rasa Sara	Rakta Sara	Mamsa Sara	Meda Mamsa	Asthi Sara	Majja Sara	Shukra Sara	Satva Sara
Life Span-Long, Resistance to disease-Positive, Negative characters-Highly excitable, Knowledge-Intellect, Happiness-Positive	Strength-Moderate strong, Endurance-Very less, strength Negative Characters-Tenderness, body remains hot, Knowledge-Great genius, Happiness-Positive	Life Span-Longevity, Strength-Strong, Resistance to disease-Positive	Delicate-Habits and life Positive, wealthy	Long life span Strong strength, Enthusiastic Active	Long life span, Strong strength,	Wise Enthusiastic	Wise Enthusiastic

**Significance OF SARA PARIKSHAN****For assessing Bala**

In Ayurvedic classics, sarata is a tool for determining the strength of an individual, as only physical appearance, similar as an wasted body, isn't enough to assess the bala of any individual.<sup>15</sup> People who are small, slim, and thin in appearance may have enough strength, and prominent and round persons may have lower strength. In this regard, Charaka has cited an illustration as " Pippillika Bhara Haranvat Siddhi", which means that a small- looking ant can carry much further weight than its weight. Chakrapani reflected that " Elephant having big and round body enjoying lower strength that the spare and short bodies captain.

Vyadhikshamatva( impunity) The conception of dhatu sarata has three perspectives, videlicet the balanced state of the dhatu by quantitatively, qualitatively, and functionally, which resists any abnormal vridhi( increase), kshaya( drop) or dhatu pradushajavikara( vitiation of that dhatu). A person having sara predominant of particular dhatu can fluently repel the symptoms of the complaint related to that dhatu and indeed recover from it.e.g. persons having pravar rasa dhatu sara can tolerate fasting fluently and constantly.

" Bala means natural strength or power of resistance against the complaint; it can be identified with the impunity of the existent. Sara means an excellent, genuine part of dhatu which indicates the strength and effectiveness of dhatu to resistance against the complaint. As we know that doshas always try to master or attack on dhatu & there's always a combat between dosha and dhatu. Hence more you have excellent quality of dhatu, more will be power of resistance against the conditions caused by vitiation of that particular dhatu or dhatuvah srotas. This immunological aspect of dhatusarata is supported by Kashayp samhita.e.g. Tvak sara individualities being more resistant to skin conditions, are devoid of skin conditions( Tvakrograhito) and if skin conditions occurs they will recover soon due to excellent quality of rasa dhatu & property of rapid-fire crack mending capacity( Sadykshatprarohan). Same principle of immunology can applied to another dhatus for forestallment & protection against particular complaint enlisted below.

**Dhatu Sarata & Disease protection**

<b>Dhatu Sarata Individuals</b>	<b>Qualities of Dhatu</b>	<b>Protection Against Particular Diseases</b>	<b>Diseases That May Occur In Particular Dhatu Sarata Individuals</b>
Rasa sara	-Excellence of rasa dhatu -Rapid wound healing capacity -Full energy & enthusiasm	-Skin disorders -Nutritional deficiency disorders -Anemia	-
Rakta Sara	-Excellence of rakta dhatu -Sharp intellect, but short tempered -Inability to face difficulties -Intolerance of heat	-Blood disorders -Anemia	-Can easily get heat stroke if remain long time in heat -May suffer from hypertension due to short temperament and little endurance
Mamsa sara	-Excellence of mamsa dhatu	-The muscle disorders like tumors, cyst, benign growth	-
Meda sara	-Excellence of meda dhatu	-Nutritional deficiency disorders	- Inclination towards suffering from hyperlipidemia, obesity, diabetes
Asthi sara	-Excellence of meda dhatu	-The bone and joint disorders like osteoporosis and osteoarthritis	-
Majja sara	-Excellence of majja dhatu -Lean to moderate built but are physically strong	-The bone and joint disorders -Brain disorders like memory loss	-
Shukra sara	-Excellence of shukra dhatu	-Impotency or infertility -Emaciation despite repeated ejaculations - Joint disorders or phthisis	-

**For Chikitsa:** Before starting treatment, it is necessary to assess the bala of a patient to determine the disease's prognosis and the dose of the drugs. Or to decide whether the patient is fit for shodhan therapy or not. Bala of avar sara can be enhanced by rasayana therapy. For example, sukumaryta, a natibalam, these feature of rakta sarata and meda sarata indicate that the person is delicate or cannot

**Dhatusarata & Shodhan, rasayan chikitsa**

<b>Sarata</b>	<b>Shodhan Chikitsa</b>	<b>Rasayan Chikitsa</b>
Rasa sara	Vaman,Virechana	Guduchi, kamal-nal, shunthi ,yastimadhu, shatavari, praval bhasma, mouktik bhasma
Rakta sara	Vaman, Virechan, Raktamokshan	Amalaki, guduchi , sariva , manjistha , bhrungraj , punarnava, loh bhasma , mandur bhasma , tamra bhasma , suvarnmakshik bhasma.
Mamsa sara	Snehan, Abhynga, Bruhan Basti	Bala, shatavari, ashwagandha, kapilu, rajat bhasma, suvarnabhasma.
Meda sara	Lekhan basti	Guduchi , shilajatu , guggulu , triphala, nimb, patol, musta , haritaki
Asthi sara	Abhynga, Snehan Swedan, basti - tikta ksheer basti	Praval bhasma ,shankha bhasma, kukkutang twa bhasma , medicated grita (tikta grita), abha, asthishrukhala, shallaki, laksha.
Majja sara	Nasya, Shirodhara, Shiroabhyanga	Suvarna bhasma, rajat bhasma , abhrak bhasma, brahmi, jatamanasi, shankhapushpi , vacha , medhyarasayan dravyas.
Shukra sara	Mrudu virechan, Basti, Utterbasti.	Ashwagandha , shatavari, woodapple seed, vang bhasma, rajat bhasma

For best progeny: During gestation, garbhakara bhavas affect the sarata and asarata of seed, so parents should be tested to determine their dhatu sarata to get the stylish seed. By examining the parents, we can advise treatment in dhatu asarata condition for sarata improvement. According to ultramodern knowledge sara can be considered as the optimum degree of inheritable law of an existent's DNA with respect to particular dhatu. In our body every existent's DNA has the different inheritable law. So, the quality of dhatus of every existent will depend upon the inheritable law of the existent's DNA. However, the conformation of the particular dhatu in the body will be of veritably good quality, If the inheritable law of the existent's DNA with respect to that dhatu is optimum. Sarvasara purusha has the optimum degree of the inheritable law with respect to all dhatus. therefore sarata or the excellent rates of the apkins of the body are largely told by inheritable factors. Hence for better get, sarata examination of both parents is prerequisite previous to generality. Assessment of dhatusarata will be helpful to ameliorate sarata of mama & father by advising proper salutary supplements & paratroops. It's also possible to enhance the sarata of dhatus in fetus right from intrauterine life by perfecting mama 's diet and following garbhini parichary.

In Occupation Sara pariksha helps choose a particular occupation, as each occupation demands certain rates in the existent in terms of physical and internal constitution.E.g. rasa and rakta sara individualities have good lustrous, pinkish skin, bear vigorous treatment( tikshan aushad orshodan) and need particular palladium during treatment. The body erected of asthi and mamsa sara individualities are firm; they canface difficulty, enthusiastic and active nature are more suitable for the army and the police department. Majja sara individualities perhaps more applicable for an executive job because of their intelligence, melodious, reverberative voice and collaborative station. Hence selection of career is veritably pivotal for successful life as well as to avoid plant stress. Then comes the part of dhatusarata which explores existent's physical & cerebral capacities when there's excellence of particular dhatu. therefore By relating one's own dhatusarata, it's possible to guide the job seeking individualities in opting their career that will suit to their relish as well as their capability for better unborn

## Factors influencing Dhatu Sarata

**Ahara matra:** Consumption of improper food, significantly lesser than the required quantity, would not be sufficient to nourish all body tissues (shareeragata dhatus) and can cause depletion of all dhatusarata.

Dhatusarata	Do's	Don'ts [32]
Rasa Sara	<p><b>Ahara</b> - Milk, buttermilk, sugarcane juice, Coconut water, coconut milk, fruit juice; <i>Mand ,Peya, Kharjurmanth, Lajamand</i> Like liquid diet ; Citrus fruits like orange, sweet lime etc., <b>Vihara</b> - Proper Rest , Adequate sleep, Avoid Excessive worry, <i>Pranayam</i>, Meditation.</p>	<p>-Intake of heavy &amp; cold substances (<i>Guru, sheet</i>) -Excess intake of unctuous substances (<i>Atisingdam</i>) -Consumption of excess food (<i>Atimatram</i>) -Intake of wholesome &amp; unwholesome food together (<i>Samshnat</i>) -Excessive worry (<i>Chityanam atichintanat</i>)</p>
Rakta Sara	<p><b>Ahara</b> - Pomegranate, carrot, beetroot, dates, Jiggery, groundnuts, black currents, lemon, green leafy vegetables, apples, Papaya, fig, cod-liver oil etc. <b>Vihara</b> - Avoid late night sleeping, Use of goggles, cap, sun coat during exposure to sun.</p>	<p>-Intake of substances which induces sour belching, thirst &amp; burning sensation (<i>vidahi annpanani</i>) -Excessive consumption of unctuous, hot, spicy, watery substances (<i>Singdha , ushana, dravani annapanani</i>) -Excessive anger , anxiety (<i>Krodha , irsha</i> ) -Sleeping during day time (<i>divaswap</i>) -Excessive exposure to heat &amp; sun (<i>atapa, anal ati sevana</i>) -Exertion, injury (<i>shramabhighat</i>)</p>
Mamsa Sara	<p><b>Ahara</b> - Milk &amp; milk products, meat , Mutton stack, chicken ,chicken stack, egg, cereals, pulse, soybean, dry fruit, mango, coconut, banana , etc <b>Vihara</b> - Regular exercise, yoga.</p>	<p>-Excessive intake of <i>abhisyandi</i> food -Excessive intake of heavy , bulk promoting food (<i>sthula &amp; guru ahara</i>) -Intake of food immediately followed by day sleep (<i>bhuktva Praswapanam</i>).</p>
Meda Sara	<p><b>Ahara</b> - Grita (clarified butter), butter, meat of sheep ,fish, vasa, yush, <b>Vihara</b> - Exercise &amp; yoga Avoid excessive physical exertion</p>	<p>-Day sleep (<i>divaswapan</i>) -Excess intake of fatty food (<i>medyanam atibhakshanam</i>) -Excess drinking of varuni (a kind of wine) type of Beverages (<i>varuni atisevan</i>)</p>
Asthi Sara	<p><b>Ahara</b> - Dry dates, coconut, cereals, millets, ragi, milk &amp; milk products, dry fruits like almond, dry plums, egg, fish, Fenugreek, cumin, cinnamon <b>Vihara</b> - Exposure to sunlight every day in early morning, Suryanamskar, walking, cycling, skipping.</p>	<p>-Excessive or improper exercise (<i>Ati vyayam</i>) -Over strain to bone (<i>Ati sankshobhat</i>) -Violent flexion or friction among bones in excess (<i>asthanam ati vighattanat</i>) -Consumption of vata aggravating factors (<i>vatalanam atisevanat</i>)</p>
Majja Sara	<p><b>Ahara</b> - Grita ,milk, bone marrow, dry fruits like almond, dry plumps, pistachios, walnuts <b>Vihara</b> - pranayama, meditation, <i>tratak</i></p>	<p>-Excessive friction of <i>sandhi &amp; asthi</i> (<i>utpeshat</i>) -Excess intake of <i>atyabhisyandhi</i> food substances</p>

		-Injury , trauma or compression of bone ( <i>abhighata or prapidana</i> ) -Consumption of <i>virudha aahar</i>
Shukra Sara	<b>Ahara</b> - Fruits with seeds, cow milk, milk product like cheese, pannier butter, wheat, black gram, nutmeg, saffron, egg, mutton soup <b>Vihara</b> - exercise , sexual intercourse at proper time	-Indulging in intercourse at improper time ( <i>Akala yoni gamana</i> ) -Suppression of sexual urge ( <i>nigrahat</i> ) -Excessive sexual indulgence ( <i>atimaithunat</i> ) -Injury by surgery, alkalise, cauterization, radiation, etc.

Vaya pramaan Features of the dhatu sarata are stylish reflected in madhyama avastha( middle age) because all the dhatus are fullyformed and progressed. Dhatus are aparipakava in balaya avastha, and jeerna avastha. Due to vitiation of vaat, ahara rasa can not nourish the dhatus duly; thus, deterioration of dhatus occurs.

Dhatu pramaan When dhatu is in swaprmaan it contributestowards dhatu sarata, Acharya Sushruta said croaker can asses the dosha, dahtu, and mala pramaan by observing patients presenting with “ Aprasannendriya ”.

Garbhotpadaka Bhava Factors responsible for forming the foetus( garbhotpadaka bhavas) play a vital part in determining the dhatu sarata. Body apkins like rakta, mamsa and meda are derived from motherly factors, while asthi and shukra are deduced from paternal factors in embryogenesis. Rasaja bahava or rasanourishes the dhatus of a developing foetus. Satvaj bhava decidethe satva of the foetus

Agni Sara is defined as the purest form of dhatus. The quality of dhatu depends on the proper functioning of agni. When the agni is sama or in a balanced state, it helps in maintaining the dhatus in homeostatic condition( dhatu samya), too. A validated standardised tool isn't yet developed to measure dhatu sarata, but some authors suggested colorful objective and private parameters measure dhatu sarata.

## DISCUSSION

Every particular Sara is characterized by both physical as well as cerebral parameters. These parameters and characters are helpful in deciding the strength of a person. Croaker shouldn't be charmed to decide if any person is strong or weak from his large or small body structure or appearance. Small, spare and thin persons feel to be strong enough. occasionally the croaker may take a wrong decision only by looking at the body similar as the case is strong because of being round, he's weak because of leanness, he's veritably strong because of enjoying a big body and he's veritably weak because of enjoying a small body. But it's observed that some persons having small body and leanness are strong like the small ants carrying a big cargo. In Ashtanga Samgraha catachresis was given comparing giant with a large body to captain stronger than giant with a small body. Hence one should examine the Saara of an individual to get the correct assessment of strength The Sara Pariksha can be carried out in both diseased as well healthy persons to know the Bala Pramana. The Bala has significance in environment of Samshodhana also, as quoted in Kalpasthana of Charak Samhita that Madhyam( average) and Heena( inferior) Bala persons should be given Madhyam( average) and Mridu( mild) Samshodhana. Aushadha Kala also depends on the Bala of the case. Balwana Rogi is given drug

without food beforehand in the morning and Durbala Rogi is instructed to take drug mixed with light and wholesome food. There's a strong relationship in Chikitsa and Rogi Bala. The Dwividha Upakrama told in Charaka Sutrasthana also depends on the Bala of the person

## CONCLUSION

Sara Pariksha plays an important part to diagnose a complaint. It means the absoluteness of apkins anatomically, physiologically and immunologically. At the time of examination, the evaluation of indigenous differences in respect of body apkins.e Sara Pariksha is veritably essential as it helps the croaker for diagnosing the illness, capability of the case to recover from illness and recapture health. Dhatu sarata is a unique conception of Ayurveda. Acharya Charakahas given specific physical and physio-psychological characteristics of all dhatu sarata which are private. A croaker needs to understand the conception of dhatu sarata as it is helpful in numerous aspects of life, i.e., for assessing bala, in chikitsa, in vyadhikshamatva, for having the stylish get, for choosing occupation etc. Several factors like agni, vasa, dhatupramaan, garbhotpadaka bhava and ahaar matra influence the dhatu sarata

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