



International Research Journal of Ayurveda & Yoga

An International Peer Reviewed Journal for Ayurveda & Yoga



SJIF Impact Factor : 5.69

ISRA Impact Factor : 1.318

ISSN:2581-785X

Review Article

Volume: 3

Issue: 8

Origin And Development Of *Pancamahabhoota* Theory In Applied Ayurveda

Vd Nandeesh J¹ Vd Praveen Kumar B²

1- Asst. Professor, Department of *Samhita* and *Siddhanta*, Shri Dhanwantry Ayurveda College and Hospital, Chandigarh

2- Ph.D Scholar, Department of *Samhita* and *Siddhanta*, National Institute of Ayurveda, Jaipur

ABSTRACT

Ayurveda is a holistic science which is considered to be *anadi* in origin. It is logical to claim its existence since the appearance of life on earth. Living in harmony was the major factor which helped man to know the nature in a subtle way. People were dependent on nature for food and shelter. They accustomed to a healthy lifestyle probably through multiple trial and errors. Owing to the intellectual abilities and keen observational skills, ancient scholars explored the universe in relation to human body for promoting health. During the process, various theories were proposed like *pancamahabhoota siddhanta* and *pinda brahmanda nyaya*. Subsequently, these theories further underwent through various stages of development and became base for all the basic principles of Ayurveda. In this work, probable method of origin of *pancamahabhoota siddhanta* is explored retrospectively and various subsequent doctrines derived from this theory are explored from clinical point of view.

Keywords: Ayurveda, Origin of *Pancamahabhoota* Theory, *Pinda-Brahmanda nyaya*, *Siddhanta*

Article received on-7 August

Article send to reviewer on-8 August

Article send back to author on-19 August

Article again received after correction on -24 August

Corresponding Author : Vd Nandeesh J, Asst. Professor, Department of *Samhita* and *Siddhanta*, Shri Dhanwantry Ayurveda College and Hospital, Chandigarh, Email id- vaidyanandeesh@gmail.com

How to Site the Article : Vd Nandeesh J, Vd Praveen Kumar B, Origin And Development Of *Pancamahabhoota* Theory In Applied Ayurveda IRJAY, August: 2020 Vol- 3, Issue-8; 25-40 <https://doi.org/10.47223/IRJAY.2020.3813>

INTRODUCTION:

Existence of Earth is believed to be since 4.5 billion years while the human life is assumed to have evolved since 3 billion years. Survival of human since then is primarily dependent on food and shelter. For the maintenance of health, adaptation to the environment is necessary. Nature is the source for daily needs of man like food articles and shelter. Often, the drugs would have positive effect on the health while there could be deterioration effect on the body at times. Thus, maintenance of healthy regimen necessitated the ancient scholars to note these happenings through good observational skills. There was a need to rectify the altered physiology by modifications in diet, regimen or probably through the use of medicinal drugs. This practice had steered the origin of field of medicine. Ayurveda is one such indigenous system of medicine, focusing on both

preventive and curative therapy. It is developed based on several doctrines. *Pancamahabhoota* theory forms the base of all other doctrines.

Origin of *Pancamahabhoota* Theory

Living in harmony with the nature played an important role in understanding its phenomenology in a subtle way. Thus, ancient scholars noted different types of objects around them. Some of those objects having properties of hard, heavy and rough are commonly known as *parthiva*. Few of the substances having the ability to flow and liquid in nature are termed as *jaliya dravya*. Few other substances with hot nature are called as *tajasa/agneya dravya*. Some of the objects having properties of lightness and ability to create sound are termed as *vayaviya* and the space, known

by *akasha*, formed the base for existence of other four substances. They are collectively called as *pancamahabhoota*². Consequently, all the *dravyas* were accepted to be made of these five elements with the predominance of any one of them³. Thus, the theory of *pancamahabhoota* got originated.

As the man used to live amidst the nature, He had immense knowledge about various drugs of plant and animal origin through constant usage and keen observation. Hunger and thirst were quenched through these natural sources. During the process, by virtue of intellectual skills, He perceived certain phenomenon called as "*lokapurusha samyata*", also known as "*pinda brahmada nyaya*". It states that, "whatever is present in the nature in gross form is present in human body in subtle form"⁴. Amalgamation of

pancamahabhoota theory with *pinda-brahmada nyaya* became the initial step in developing various Ayurveda principles.

Theory of Microcosm and Macrocosm:

Human body is an epitome of universe. *Pinda* refers to "microcosm" while *brahmada* refers to "macrocosm". Individual creature (*purusha*) is a replica of the vast universe (*loka*) in subtle form. This is termed as "*lokapurusha samyata*" or "*pinda brahmada nyaya*".

Doctrine of *Pancamahabhoota* too follows this maxim. Various internal structures of the body constitute the five elements of the universe. Following table substantiates the above theory.

Table 1: Similarity between Universe and Human Body

Factor in universe	Similarity in the body
<i>Prithvi</i>	<i>Asthi , Snayu, Kandara</i>
<i>Ap</i>	<i>Rasa, Rakta, Kleda, Mutra</i>
<i>Teja</i>	<i>Jatharagni, Shareera-Ushmata, Drishti</i>
<i>Vayu</i>	<i>Pancavata – Prana , Apana</i>
<i>Akasha</i>	<i>Sthoola and Sukshma Srotas</i>

Law of Predominance:

All the scholars propose the theory of 'pancabhoutikata of dravya'. i.e., each drug is made up of five elements namely *prithvi, ap, teja, vayu* and *akasha*. Owing to the mutual combination (*paraspara samsargaat*), mutual cooperation (*paraspara anugrahaat*) and mutual entry (*paraspara anupraveshaat*)⁵ among *bhuta*, all the *mahabhoota* in a *dravya* remain in close proximity (*sanidhya*) to each other. Thus, they do not oppose the functioning of each other even though may possess opposite properties. For example, hot nature of *agni* doesn't oppose the functioning of cold nature of *jala* within a substance.

Though all matter of the universe is made of the basic five elements, each has its own identity. Diversity of the drugs in terms of appearance, properties and functions are due to varied proportion of *mahabhoota*. Each drug consists of a predominant *mahabhoota* (1/2 part) along with smaller proportions (1/8th part each) of the remaining⁶. Thus, they exhibit more of the properties and functions of predominant *mahabhoota*. This is technically called as "vyapadeshastu bhuyasa".⁷

Prithvi Mahabhoota

Parthiva dravya have properties like *guru, khara, kathina, manda, vishada, sthoola, sthira, sandra* and specific property of *gandha*⁸. Intake of *parthiva dravya* has certain effects on the body like *bala* (strength), *upacaya* (development), *sanghata* (compactness), *gaurava* (heaviness) and *sthairya* (firmness)⁹. During the formation of *garbha*, it gives *samhanana* (*dridhata* – firmness to the body) effect¹⁰.

Jala mahabhoota

Jaliya dravya are *drava, sheeta, guru, snigdha, manda, mridu, pichchila* in nature and is specific to *rasa*¹¹. Because of these properties, they act on the body to achieve *upakleda* (moistening), *snehana* (unction), *bandhana* (binding), *vishyandana* (liquifying), *mardava* (softening) and *pralhada* (exhilaration)¹². During *garbhotpatti*, its action is *kledana*¹³ (providing liquid medium for growth).

Teja mahabhoota

Taijasiya / agneya dravya have properties such as *ruksha, teekshna, ushna, vishada, sukshma* and *laghu*. Among the *vishesha guna*, they are specific to *roopa*¹⁴. Thus, they are responsible for producing *daha* (burning sensation), *paka* (metabolism), *prabha* (lustre), *prakasha*

(lustre), *varna* (complexion) in the body¹⁵. During the formation of *garbha*, it does the *pacana* (helps in maturation)¹⁶

Vayu mahabhoota

Vayaviya dravya have general properties such as *ruksha*, *vishada*, *laghu*, *sheeta*, *khara* and *sukshma*¹⁷. They are specific to *sparsha guna*. *Raukshya* (roughness), *Glani* (fatigue), *Vicara* (movement), *Vaishadya* (non-sliminess) and *Laghava* (lightness) are the effects on the body by the intake of *vayaviya dravya*¹⁸. During *garbotpatti*, it acts by *vibhajana* (*vibhaga* – division)¹⁹

Akasha mahabhoota

Akashiya dravya are *mridu*, *sukshma*, *vishada*, *laghu* and *shlakshna* in nature. Also, they are specific to *shabda guna*²⁰. *Mardava* (softening), *soushirya* (porosity) and *laghava* (lightness) are their effects on the body²¹. During the formation of *garbha*, it acts by *vivardhana* (*kshetravardhana* – increasing the space)²²

Application of *Pancamahabhoota* Theory in Ayurveda Medicine:

Application in Preventive Medicine:

Balance of the five elements, i.e., *pancamahabhoota* in the body promotes health while their imbalance causes various

ailments. Human body undergoes destruction every moment (*sheeryata iti shareeram*). Thus, to maintain the balance, the body desires for the substances that need to be replenished and vice-versa²³. For example, whenever there is decrease of *jala mahabhoota* in the body due to any cause like excessive sweating, the person starts to feel thirsty. On the contrary, if there is increase of *agni mahabhoota* in the body, the person gets aversion to *ushna veerya dravya*. This self-defense mechanism prevents the undue imbalance of each of the element (*mahabhoota*) in the body.

Application in Pathology:

Whenever a person involves in *nidana sevana*, there is disturbance to the health due to imbalance of five elements in the body. Imbalance can occur either in two ways, either depletion (*kshaya*) or in excess (*vridhhi*)²⁴. If the cause is not avoided, pathogenesis progresses to develop various ailments as shown below.

Table 2: Diseases developed due to imbalance of *mahabhoota* composition

<i>Mahabhoota</i>	Diseases due to <i>vridhhi</i>	Diseases due to <i>kshaya</i>
<i>Prithvi</i>	<i>Urusthambha, Pleehodara, Kandu, Amajirna, Sthoulya</i>	<i>Kshataksheena, Asthimajjagata Vata, Karshya</i>
<i>Ap</i>	<i>Atisara, Chardi, Jalodara, Shotha, Prameha, Hridroga, Amavata</i>	<i>Trishna, Shosha, Mutrakrucchra, Vibandha, Badhirya</i>
<i>Teja</i>	<i>Jvara, Bhasmaka, Vidagdhajirna, Visarpa, Raktapitta</i>	<i>Agnimandya, Timira, Pandu, Artavakshaya</i>
<i>Vayu</i>	<i>Adhmana, Udavarta, Vatavyadhi, Shvasa, Kasa</i>	<i>Moha, Mookatva, Badhirya</i>
<i>Akasha</i>	<p><i>Akasha is vibhu in nature. Hence, it cannot undergo vridhhi or kshaya alone. Instead, increase or decrease of other mahabhoota have contrary effect on akashiya bhava in the body.</i></p> <p>For eg, formation of <i>granhi</i> in <i>karna</i> reduces <i>akashiya bhava</i> in <i>karna</i>. Decrease of <i>jala mahabhoota</i> in <i>shiras</i> increases <i>akashiya bhava</i> in <i>shiras</i>.</p>	

Tridosha siddhanta, which is popularly used for determining *hetu-linga* and *aushadha*, is also derived from *pancamahabhoota siddhanta*. *Vayu* and *akasha mahabhoota* constitute *vata dosha*. *Pitta* is *agneya* in nature and *kapha* is made of *prithvi* and *jala* predominance²⁵.

Table 3: Drugs responsible for *Dosha Vridhhi-Kshaya*

<i>Dosha</i>	<i>Vriddhikara dravya</i>	<i>Kshayakara dravya</i>
<i>Vata</i>	<i>Akasha, Vayu</i>	<i>Prithvi, Teja, Jala</i>
<i>Pitta</i>	<i>Agneya</i>	<i>Prithvi, Jala, Vayu</i>
<i>Kapha</i>	<i>Prithvi, Jala</i>	<i>Akasha, Vayu, Agni</i>

Dhatu and *mala* are termed as *dushya*²⁶ which get conglomerated with vitiated *dosha* in the pathogenesis. They are also *pancabhoutika* in composition with predominance of few of them.

Table 4: *Dushya* and *Mahabhoota* Composition

<i>Dushya</i>	<i>Mahabhoota</i> predominance ²⁷
<i>Rakta</i>	<i>Teja, jala</i>
<i>Mamsa</i>	<i>Prithvi</i>
<i>Meda</i>	<i>Jala, prithvi</i>
<i>Asthi</i>	<i>Prithvi, vayu</i>
<i>Majja</i>	<i>Shukra, Jala</i>
<i>Mutra</i>	<i>Jala</i>
<i>Purisha</i>	<i>Parthiva</i>
<i>Artava</i>	<i>Agni</i>
<i>Sveda</i>	<i>Jala</i>
<i>Stanya</i>	<i>Jala</i>

Thus, assessment of a patient in terms of *dosha-dhatu-mala* and *vridhhi-kshaya* is actually indicating the status of *pancamahabhoota* constitution of the body.

Application in Therapeutics:

The primary aim of Ayurveda is to attain *dhatu-samyata*²⁸. Ayurveda explains various treatment methodologies to attain

this goal like *bahirparimarjana chikitsa* (external application) and *antarparimarjana chikitsa* (internal medication). Broadly, these treatment modalities act through two ways – *shodhana* and *shamana*. *Shodhana* is the action of the drug where undesirable components of the body are eliminated out

of the body while *shamana* acts by palliative effect within the body.

Selection of drugs for *shodhana* or *shamana* requires the knowledge of constituent elements of the drugs. Drugs possessing predominance of *prithvi* and *jala mahabhoota* are purgative in nature by virtue of *guru* property. Emetic drugs are *laghu* in nature with predominance of *vayu* and *agni mahabhoota*. *Shamana* effect is seen when *akashiya dravya* are used. *Vayaviya dravya* being *shoshanatmaka* in property acts as *sangrahi*. Carminative action is achieved by the use of *agneya dravya*. If a drug is predominant in *vayu* and *agni*, it acts in *lekhana*. On the contrary, *prithvi* and *ap* predominant drug acts as *brihmana*. Other therapeutic actions of the drugs can be explained in similar way²⁹

Once the drugs are administered, they result in replenishment of diminished

element in the body or subsiding excess element. This treatment principle is classically termed as *samanya-vishesha siddhanta*³⁰ For instance, if *prithvi mahabhoota* is decreased in the body, it needs to be replenished by the drugs having properties like *guru*, *sthira* and *sthoora*. Similarly, *jala mahabhoota* requires drugs with properties like *drava*, *sheeta*, *guru* and *snigdha*. These examples depict the principle of *samanya*. On the contrary, whenever there is excess of *mahabhoota* in the body, drugs having opposite qualities are used. For instance, increase of *vayu* in the body is pacified by the use of drugs with *snigdha* and *guru* qualities. Similarly, *ap mahabhoota* is pacified by using the drugs of *rooksha*, *laghu* and *ushna* properties. These examples show the principle of *vishesha*.

Table 5: Examples of drugs in relation to predominant *mahabhoota*

Drugs	Examples
<i>Parthiva</i>	<i>Jeevanti, Madhaparni, Vidarikanda, Masha</i>
<i>Jaliya</i>	<i>Narikela, Ksheera, Takra, Dadima</i>
<i>Agneya</i>	<i>Chitraka, Marica, Bhallataka, Haritala</i>
<i>Vayaviya</i>	<i>Puga, Apamarga, Tamra, Aluka</i>
<i>Akashiya</i>	<i>Soorana, Tuttha, Madana</i>

A drug can act by various modes. Few drugs may act through *rasa* while some may act through *guna*. Similarly, other drugs can act by either *veerya*, *vipaka* or *prabhava*³¹. These modes of action function

through their *mahabhoota* constituency. Thus, each *rasa*, *guna*, *veerya* and *vipaka* is actually depicting the actions of the five elements.

Table 6: Relation between *rasa-guna-veerya-vipaka* and *mahabhoota*

<i>Rasa</i>	Predominant <i>Mahabhoota</i> ³²
<i>Madhura</i>	<i>Prithvi, Jala</i>
<i>Amla</i>	<i>Agni, Prithvi</i>
<i>Lavana</i>	<i>Jala, Teja</i>
<i>Tikta</i>	<i>Akasha, Vayu</i>
<i>Katu</i>	<i>Agni, Vayu</i>
<i>Kashaya</i>	<i>Prithvi, Vayu</i>

<i>Guna-Veerya</i>	Predominant <i>Mahabhoota</i> ³³
<i>Ushna</i>	<i>Teja</i>
<i>Sheeta</i>	<i>Jala</i>
<i>Teekshna</i>	<i>Agni</i>
<i>Picchila</i>	<i>Jala</i>
<i>Snigdha</i>	<i>Prithvi, Jala</i>
<i>Mridu</i>	<i>Jala, Akasha</i>
<i>Ruksha</i>	<i>Vayu</i>
<i>Vishada</i>	<i>Prithvi, Vayu</i>

<i>Vipaka</i>	Predominant <i>mahabhoota</i> ³⁴
<i>Madhura</i>	<i>Prithvi, jala</i>
<i>Amla</i>	<i>Agni, Prithvi</i>
<i>Katu</i>	<i>Agni, Vayu</i>

Sattvavajaya chikitsa plays an important role in avoiding the causative factors of the disease and helping in speedy recovery. This is attained through the action on *manasika guna*. *Mahabhoota* also have effect on the *manasika guna*, namely *sattva*, *rajas* and *tamas*. *Akasha mahabhoota* is predominant in *sattva*, *vayu* is rich in *raja guna*, *agni* has predominance of *sattva* and *raja*, *jala* is predominant in *sattva* and *tama* qualities and *prithvi* has *tamo bahulyata*³⁵.

It is clear that the parameters of assessing the patient in terms of *dosha-dushya-bala-kaala-sattva* and treatment principles explained as *rasa pancaka* are indicative of *mahabhoota* constituency in the body. Thus, it can be concluded that *pancamahabhoota theory* forms the base for other doctrines of Ayurveda.

DISCUSSION

The primary aim of Ayurveda is to promote health and to cure ailments. This is

achieved by various techniques like *dravyabhoota* (requires the use of drugs - *yuktivyapashraya*) and *adravyabhoota* (Without any internal medication – *daivavyapashraya* and *sattvavajaya chikitsa*)³⁶. Rationality behind prescription of drugs plays an important role in breaking the pathogenesis (*samprapti*) at the earliest. In present days, Ayurveda clinicians use the parametres such as *dosha*, *dushya*, *bala*, *kaala*, etc before planning the line of treatment. But, *pancamahabhoota siddhanta* forms the primary rational methodology to rectify *dhatu vaishamyas*.

CONCLUSION

A famous quote says, “People without the knowledge of their past history, origin and culture is like a tree without roots.” Thus, it is important for every Ayurveda pupil to know the origin, need and development of various fundamental principles. This helps

in numerous ways like understanding the science and raising various research projects without compromising the basic principles. Hence, an attempt is made to analyze the origin of *pancamahabhoota*

theory retrospectively and various other principles derived from this doctrine are briefed in this work from clinical application point of view.

Acknowledgement:- Nil

Financial Assistant:- Nil

Conflict of interest :- Nil

REFERENCES

1. Sri Cakrapanidatta. Ed. Vaidya Yadavji Trikamji Acharya ,Agnivesha. Caraka-Samhita Elaborated by Caraka & Drudhabala With the Ayurvedadipika Commentary Varanasi: Chaukhamba Surbharati Prakashan, 2011.Pp-768, Pg. no-187 .
2. Sri Cakrapanidatta. Ed. Vaidya Yadavji Trikamji Acharya Agnivesha. Caraka-Samhita Elaborated by Caraka & Drudhabala With the Ayurvedadipika Commentary. Varanasi: Chaukhamba Surbharati Prakashan, 2011.Pp-768, Pg. no- 289.
3. Sri Cakrapanidatta. Ed. Vaidya Yadavji Trikamji Acharya.Agnivesha. Caraka-Samhita Elaborated by Caraka & Drudhabala With the Ayurvedadipika Commentary Varanasi: Chaukhamba Surbharati Prakashan, 2011.Pp-768, Pg. no- 138.
4. Sri Cakrapanidatta. Ed. Vaidya Yadavji Trikamji Acharya Agnivesha. Caraka-Samhita Elaborated by Caraka & Drudhabala With the Ayurvedadipika Commentary. Varanasi: Chaukhamba Surbharati Prakashan, 2011.Pp-768, Pg. no- 325.
5. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no - 184.
6. Vaidya Tarachand Sharma. Ayurvediya Padartha Vijnana. Rohtak: Nath Pustak Bandhar. PP- 484, Pg. no-107.
7. Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 164.
8. Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 166.

9. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no – 181.
10. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no – 363.
11. Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 166
12. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no – 181.
13. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no – 363.
14. Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 166.
15. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no – 181.
16. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no – 363.

17. Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 166.
18. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no – 182.
19. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no – 363.
20. ¹ Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 166.
21. ¹ Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no – 182.
22. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no – 363.
23. Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 195.

24. Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 183.
25. Vagbhata. Ashtanga Hridaya With the Commentaries: Ed Pt Hari sadasgiva shastri paradakara Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-965, Pg. no 156.
26. Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 10.
27. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no - 68.
28. Agnivesha. Caraka-Samhita Elaborated by Caraka & Drudhabala With the Ayurvedadipika Commentary by Sri Cakrapanidatta. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Surbharati Prakashan, 2011.Pp-768, Pg. no- 275.
29. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no – 182-183.
30. Agnivesha. Caraka-Samhita Elaborated by Caraka & Drudhabala With the Ayurvedadipika Commentary by Sri Cakrapanidatta. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Surbharati Prakashan, 2011.Pp-768, Pg. no- 9.
31. Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 170.

32. Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 174.
33. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no - 183.
34. Vagbhata. Ashtanga Hridaya With the Commentaries: Sarvangasundara of Arunadatta & Ayurvedarasayana of Hemadri. Ed. Pt. Hari Sadasgiva Shastri Paradakara. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-956, Pg. no 170.
35. Sushruta. Sushruta Samhita With the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan, 2010.Pp-824,Pg no - 343.
36. Agnivesha. Caraka-Samhita Elaborated by Caraka & Drudhabala With the Ayurvedadipika Commentary by Sri Cakrapanidatta. Ed. Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Surbharati Prakashan, 2011.Pp-768, Pg. no- 77.