

STUDY OF DHATU SARATA AND ITS SIGNIFICANCE IN CAREER ASSISTANCE

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ABSTRACT

Ayurveda is the traditional system of medicine originated in India thousands of years ago. *Agni, Prakruti and Dhatusarata* are some specialties of Ayurveda on which diagnosis, treatment and research are based. *Dhatu sara parikshan* is a good mirror to assess the properties and functions of *dhatu*s. As per charak, one should not commit the mistake by deciding any person as strong or weak by merely looking at the good or weak buildup, but it depends on *sara*, meaning the excellent quality of *dhatu*s. It is factually observed that some persons, who possess small body and leanness, are strong. Persons with different *dhatu*sarata possess different affinity and abilities towards

certain tasks. Hence, by identifying one's *dhatu*sarata, students can be counseled to choose a career suiting their interest and ability.

KEYWORDS: *Agni, Prakruti, Dhatusarata Parikshan*, career assistance.

INTRODUCTION

The process of growing appreciation for Ayurveda has begun with its recent introduction into the western world. *Siddhantas* apprised in Ayurveda are exceptionally valuable and eternal. Ancient *acharyas* have taken many efforts to understand and impose *lakshanas* for everything mentioned in Ayurveda. Ayurveda recognizes the interaction between humans and nature and sees both as one. Ayurveda's nomenclatures for nature's constituents are the *Panchmahabhutas*. Our bodies are also comprised of a particular arrangement of these five *mahabhutas* which are expressed in the body in the form of *tridoshas*, *saptadhatusand trimalas*. The traditional techniques discovered at the time of origin of Ayurveda can still be applied today. *Dhatu*sarata *parikshan* is one such technique described in *Ayurvedic samhitas*

for the assessment of status of *dhatu* or tissues of the body. Sara has got two meanings, “*bala*”(strength) and “*sthiramsh*”(part of *dhatu* which provides stability to the body). Charakacharya has advocated the examination of *dhatu sarata* in *dashvidha parikshan*. *Sarata* is described in order to assess *bala* i.e. strength of an individual.^[1]

AIMS AND OBJECTIVES

1. To compile and elaborate various Ayurvedic concepts related to *Dhatu sarata* in ancient texts.
2. To study the importance of opting particular career according to the qualities of particular *dhatu sarata*.

STUDY TYPE

It is a conceptual literary Search.

MATERIAL AND METHOD

Ayurvedic texts, mainly *charak samhita*, *sushrut samhita*, *ashtang hridaya*, *kashyap samhita*, and their commentaries, websites and articles related to the topic were reviewed to collect the literary material. The compiled data was compared and conclusions were drawn at the end of study.

REVIEW OF LITERATURE

The word *dhatu* stands for ‘Root’ (verb root) or ‘Building block’ in linguistics. The word “*Dhatu*” literally means that which holds. The word itself has the “*Dha*” as the root meaning ‘*Dharana*’ i.e. to support or that which bears. The factors which perform the functions of *Dharana*, i.e. sustenance of *sharira*, *mana* and *prana* are called as *Dhatu*s. The Sanskrit word *Dhatu* has several other meanings. Some of which are- layer, stratum, constituent part, ingredient, an element and primitive matter. *Dhatu*s as the body constituents which sustain support and nourish the body. They are the base of growth and survival. *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja* and *Shukra* are the seven types of *Dhatu*s accepted by *Acharyas*.

Concept of *sara*

The supreme or grand quality of *Dhatu* is *sara*. Excellent quality of *Dhatu* is nothing but *Sarata* of that *Dhatu*. *Sara* is *Bala* (Strength). *Sara* is essence part or the best part.

According to Charak and Sushruta, *vishuddhataradhatu* or *utkrushtadhatu* are called as *sara*.^[2,3] Which means that the purest, supreme, excellent and strong *dhatu*s collectively are called as *sarvana dhatu*s.

Classification of Sara in Different Ayurvedic texts

Charak Samhita

Charak included *sara* examination in *Vimanshana 'Rogbhishgjiteeya Viman Adhyaya'* 8.

Sara examination should be done to know certain kind of specific physical strength of an individual. On this basis, individuals are classified into eight categories, depending upon the kind of excellence of their *dhatu* as – *twaksara*, *raktasara*, *mamsasara*, *medasara*, *asthisara*, *majjasara*, *shukrasara* and *satvasara*.^[4]

Sushrut Samhita

In *Sushrut Samhita sara* examination is described in *sutrasthana 'Aaturopkramaneeya Adhyaya 35'*. Sushruta has also mentioned eight types of *sara*, but sequence is reversed as follows:- *satva sara*, *shukra sara*, *majja sara*, *asthi sara*, *meda sara*, *mamsa sara*, *rakta sara* and *twak sara*. According to him, *ayu* (lifespan) and *saubhagya* (fortune) of these *dhatu sara* individuals increases in preceding order.^[5]

Ashtang Hridaya

In *Ashtang Hridaya*, *sara* examination is described in *sharisthan a 'Angvibhag Adhyaya 3'*. For the Knowledge of degree of strength of an individual, eight types of *sara* are examined as - *twak sara*, *rakta sara*, *mamsa sara*, *meda sara*, *asthi sara*, *majja sara*, *shukra sara* and *satva sara*.^[6]

Kashyap Samhita

Kashyapacharya has described *sara* in “*Lakshanadhyaya 28*” in *Sutrasthana*.

He has explained an additional kind of *sara* viz. *Oja sara* along with the eight *sara*. Thus, nine types of *dhatu sara* described by Kashyap are as follows - *Twak Sara*, *Rakta Sara*, *Mamsa Sara*, *Meda Sara*, *Asthi Sara*, *Majja Sara*, *Shukra Sara*, *Satva Sara* and *Oja Sara*.^[7]

Classification of Dhatu Sarata According to strength

Depending upon the strength of *Dhatu Sarata saracan* classified into following three types: *Pravara Sara*, *Madhyam Sara* and *Avara Sara*.

Features of *Pravara sara*

Dhatu having all of its essence in itself or *Dhatu* when present in its supreme quality is the *pravara Dhatu Sara*. Another meaning of *Pravara Sara* can be taken as – If person is having maximum features of *dhatu sara*, then such *dhatu* of that person is called *pravara* or *uttam sara dhatu*.

Features of *Madhyam Sara*

If person is having moderate number of feature of *dhatu sara*, then such *dhatu* or such individual is called as *madhyam sara*.^[8]

Features of *Avara Sara / Asara*

If person is having features opposite to *pravara dhatu sara* then such *dhatu* is called *asara dhatu* and the individual is said to be *asara* individual.^[9]

FEATURES OF SARA DHATUS

1. Features of *Rasa sara (Twaka Sara)*

According to *Charak*

Skin of *Rasa-sara* individual is *snigdha* (unctuous), *shlakshna* (smooth), *mrudu* (soft) and *prasanna* (pleasant). *Rasa sara* individual have *sukshma* (very fine), *alpa* (very less), *gambhir* (deep rooted), *sukumar* (tender or soft hairs) *Loma* (skin hairs). Skin complexion of these individual is *saprabha* (very radiating or lustrous). *Sukha* means happiness or the feeling a person is comfortable with. *Rasa sara* individual find happiness in consumption of various kinds of food and drink. They feel comfortable in presenting themselves well dressed and descent (in beautiful manner) in front of others. *Saubhagya* means good fortune. *Rasa sara* individual are fortunate than others. *Aishwarya* literally means wealth or sovereignty. *Rasa sara* individual obtain wealth with the help of their attractive complexion and beautiful skin. *Upabhog* means enjoyment and consumption. *Rasa sara* individual enjoy life enthusiastically, specially they like to enjoy consumption of different kind of food and drinks. *Buddhi* in this reference means tendency of a person to take decisions. *Rasa sara* individual possesses the capability of making prompt decisions at different stages of life. *Vidya* means knowledge. *Rasa sara* individual are knowledgeable. *Arogya* means absence of *Roga* i.e. health. *Rasa sara* individual are physically as well as mentally healthy. *Arogya* in *Rasa sarata* specially denotes the health of *Rasadhatu* or *Twacha*(Skin). *Praharsh* means satisfaction. Another meaning of *praharsha* is pleasure or enjoyment. *Rasa sara* individuals remain satisfied in life and appear happy and cheerful always. *Ayushyatvam* means longevity

of life. *Rasasara* individuals have both good mental and physical health and so they live and enjoy healthy life for long period.^[10]

According to *Sushruta*

Rasa sara individuals have pleasant, soft skin and body hairs.^[11]

According to *kashyapa*

Rasa sara is same as *Twaksara*, as features of *Rasa sara* are manifested on skin. *Uttam twak sara* person are devoid of skin disorders. *Rasa sara* individuals enjoys life to the full specially they enjoy consumption of various foods and drinks without affecting their health. Complexion of skin of *Rasasara* individual looks pleasant, fresh and radiating. *Rasa sara* individual have best quality skin. Any injury to the skin is filled or healed up very fast.^[12]

2. Features of *Rakta Sara*

According to *Charak*

Karna (ear or ear pinna), *Akshi* (eyes or conjunctive of eye), *Mukha* (face or mucosa of oral cavity), *Jivha* (Tongue), *Nasa* (Nose), *Oshtha* (Lips), *Panipadtala* (Soles and Palms), *Nakha* (nails), *Lalat* (forehead) & *Mehana* (Genitals) of *Rakta sara* individual are *Snigdha* (unctuous), *raktavarna* (red), *Shreemad* (beautiful) and *shreemad* (lustrous or radiating). *Rakta sara* persons have *sukha* in reading, writing, discussing, that is, they have intellectual liking. *Uddhatam Medha- Medha* means intelligence. *Uddhatam* means elevated or lifted. *Raktasara* individuals are high by intelligence. *Manasvin* means high minded. Other meanings of *Manasvi* are proudy, arrogant, having self respect (*swabhimani*) and determined. *Sukumar* means delicate or tender. *Raktasara* individuals are delicate in nature and body strength. Their body cannot sustain strenuous work. *Anatibalam - Raktasara* individuals can not perform work that requires much strength. As these people have moderate physical strength. *Akleshshahishnutwam- Klesha* means distress. *Raktasara* individuals are unable to bear physical or mental distress. *Ushna Asahishnutam- Raktasara* individuals are unable to sustain hot environment.^[13]

According to *Sushrut*

According to *Sushruta*, *Rakta sara* person is known to possess unctuous and coppery nails, eyes, palate, tongue, lips, palms and soles.^[14]

3. Features of *Mamsa Sara*

According to *Charak*

Mamsa sara individuals have *sthira* (stable), *guru* (heavy/big), *shubha* (beautiful) and healthy temples (*Shankha*), forehead (*lalat*), Nape (*Krukataka*), Periorbital region (*Akshiganda*), Jaw (*hanu*), Neck (*Greeva*), Shoulders (*Skandha*), Abdomen (*Udara*), Axilla (*Kaksha*), chest (*Vaksha*) and Joints of limbs (*Pani Padasandhi*). All these parts of body of *Mamsa sara* individuals are well covered with flesh which makes them appear stout and strong (*Mamsopachita*). *Kshama* means forgiveness. It also means tolerance. *Mamsa sara* individuals have the power of tolerance as well as forgiveness. *Dhriti* refers to ones potential of having self control or having firmness or steadiness of mind during difficult situations. *Mamsa sara* individuals possess the quality of facing complications of life with calmness as well as they keep the ability of taking firm decisions in life. *Alolya* means absence of greediness i.e. *Mamsa sara* individuals are not greedy, that is, they never show desire to have more than what they need or deserve. They remain satisfied in what they have and do not restore and desire unnecessary things. *Vitta* means wealth. *Mamsa sara* individuals possess the ability of doing hard work. By making efforts and hard work these individuals earn wealth. Along With having good physical strength, *Mamsa sara* individuals also keep interest in obtaining knowledge of different fields like sports, trade, politics, specially those fields which require physical capacity. *Sukha* of *mamsa sara* individual lies in doing physical work. They feel joy in working hard to earn something. *Arjawa* means kindness or polite behavior. *Mamsa sara* individuals are always kind and polite to others. *Mamsa sara* individuals are healthy both physically as well as mentally. Health of *Mamsa sara* individual is specially related to healthy muscles. *Bala* means strength. *Mamsa sara* individuals have excellent strength. *Deergha Ayu*-Since, *Mamsa sara* individuals are bestowed with good quality muscles and excellent strength, these individuals remain stout and healthy, and live a long life.^[15]

According to *Sushruta*

Mamsa sara person is known to have no depressions or hollows in the body (*Acchidragatra*), have well covered (concealed-*Gupta*) bones and joints and have fleshy body.^[16]

4. Features of *Meda Sara*

According to Charaka

Meda sara individuals have unctuous complexion, soft, mellow and caring voice, unctuous or glowing (radiating) eyes, soft and unctuous hairs on scalp, unctuous body hairs, Unctuous looking or shiny Nails, Unctuous looking or shiny teeth, Unctuous lips, Unobstructed urine flow and soft stool & regular bowel habit. *Vitta* means wealth. *Medasara* individuals possess the quality of earning wealth through sedentary work as these individuals cannot sustain hard physical work. *Aishwarya- Meda sara* individuals obtain sovereignty through sedentary work. *Sukha-* individuals are comfortable in living a sedentary lifestyle. Also, their happiness lies in doing sedentary work and living a life full of luxury. *Upabhog* means enjoyment. *Medasara* individuals are endowed with wealth, sovereignty and luxury. Hence, they are endowed with all the enjoyments of life. *Pradanani-Meda sara* individuals are regularly involved in charity. *Arjawa- Medasara* individuals are very kind and humble to others. *Sukumaropcharata-Medasara* individuals have delicate or tender body, even though they appear stout. These individuals cannot tolerate severe treatment.^[17]

According to *Sushruta*

Meda sara individuals are known to pass unctuous urine and sweat and have mellow voice. *Medasara* individuals have bulky body but are incapable of physical labor.^[18]

5. Features of *Asthisara*

According to *Charak*

Heels (*parshi*), ankles (*gulpha*), knees (*janu*), forearm (*aratni*), collarbones (*jatru*), chin (*chibuk*), digits (*parva*), bones (*asthi*), nails (*nakha*), teeth (*danta*) of *Asthisara* individuals are *sthool* (robust or big). *Mahotsaha* means enthusiastic. *Asthisara* individuals are very enthusiastic or energetic. *Kriyawanta- Asthisara* individuals are very active. *Kleshasaha- Klesha* refers to distress. *Asthisarata* provides endurance to the individual. Hence, these individuals can withstand any kind of wear and tear to the body and are capable to endure difficult situations. *Sara Sthira sharira- Asthisara* individuals have well built, strong and steady body. Such individuals can walk without any aid and have upright posture even in their old age. *Ayushmanta-* Because of enthusiastic nature, activeness, endurance and strong - steady body *asthisara* individuals live long life.^[19]

According to Sushruta

Asthisara person is known to possess big head and shoulders. Teeth (*danta*), *hanvasthi* (bone of chin), nails (*nakha*) and bones (*asthi*) of *Asthisara* individuals always remain replenished and doesn't worn out easily.^[20]

6. Features of *MajjaSara*

According to *charak*

Mrudu means soft or tender. *Majja sara* individuals have soft organs. Although *Majja sara* individuals have soft, tender body as compared to others, they are endowed with good physical strength. *Bala* in *Majja sarata* also refers to mental strength along with physical strength. These individuals appear tender but are highly intelligent. *Snigdha Varna-Majja sara* individual possess unctuous complexion of skin (*Snigdha Varna*), melodious, soft, caring and friendly voice (*Snigdha Swara*), and huge or prominent (*Dirgha*), long or robust (*dirgha*) and round (*vrutta*) joints of the body. *Deerghayusho-Majja sarata* provides long life to these individual. *Balavant-Majja sara* individuals are endowed with good physical and mental strength. *Shrut* in this reference means knowledge. *Majja sara* individuals have very good grasping power (*shrut bhaj*). *Majja sara* individuals possess wealth which is earned by them on the basis of their intelligence (*Vitta Bhaj*). *Vidnyana Bhaj-Majja sara* individuals possess special knowledge about science as well as knowledge about other fields like singing, sports, politics, business, etc. *Apatya Bhaj-Majja sara* individuals are known to have more number of healthy progeny. *Samman Bhaj-Majja sara* individuals possess the quality of influencing others very well because of their intellectual power and thus they are respectable in the society.^[21]

According to *Sushruta*

Majja sara individuals are known to be not lean and thin, but to be powerful (*Akrusham Uttambalam*). *Majjasara* individuals have mellow (*Snigdha*) or Caring and sonorous (*Gambhira*) voice. *Majja sara* individuals are endowed with good fortune as compared to others. *Majja sara* individuals have big eyes (*mahanetra*). Their eyes are healthy, enormous, elegant and perfectly shaped.^[22]

7. Features of *Shukra sara*

Saumya means Gentle. *Shukrasara* individual possesses the quality of gentleness in their nature. *Shukrasara* individuals look very appealing and gentle. Hence appear enchanting to others (*Saumyaprekshina*). The essence of enchanting personality of *shukrasara* individuals

reflects through their eyes. These individuals are blessed with the most delightful eyes. The *shuklabhaga* (Sclera) and *Krishnabhaga* (Iris) of their eyes are very distinct. The *shuklabhaga* appears so clear and white as if they are filled with milk (*Ksheerapurnalochana*). *Praharsha* means joyful, ecstasy or feeling of overwhelming happiness or joyful excitement. *Praharsha* in *shukrasarata* refers to joyful sexual act. Teeth of *shukrasara* individual are unctuous (*snigdha*), round (*Vritta*), strong and without grime (*Sara*), Evenly shaped (*sama*), compact (*Samhat*) and beautiful (*shikhar*). *Shukra sara* individuals are provided with fresh, pleasant and satisfied look and unctuous complexion. They are endowed with melodious, loving voice. *Bhrajishnu-Shukrasara* individuals look lustrous or radiating. *Mahasphik-Shukra sara* individuals have prominence of gluteus region. Because of pleasant lustrous complexion, melodious, loving voice and enchanting personality, *shukra sara* individuals mesmerize other people, especially the opposite sex. Therefore, these individuals are more beloved by the opposite sex individuals. Also they enjoy intercourse as they are bestowed with good sexual capacity (*Streepriya Upabhoga*). *Balawant-Shukra sara* individuals not only have pleasing body but they are also provided with good strength. *Sukha* or happiness of *shukrasarata* is related to sexual act. *Shukrasara* individuals are provided with excessive sexual desire and they find pleasure in sexual intercourse. *Aishwarya*-Because of appealing personality of *shukrasara* individuals, they are popular amongst opposite sex. This provides sovereignty to these individuals. *Arogya-Shukra sarata* provides health to these individuals. *Vitta*-Having gentle personality, *shukra sara* individuals can very well work in any field and make mark in the world. Thus they can earn wealth in very short time. *Sanmanbhaj-Shukrasara* individuals have gentle but enchanting personality which provides them respect from other people. *Apatyabhaj-Shukrasara* individuals are famous in opposite sex as well as have good sexual capacity. Thus they have more number of healthy progeny.^[23]

According to Sushruta

Shukra sara person is known to possess unctuous (*Snigdha*), compact (*samhat*), and white (*shweta*), bones, teeth and Nails. *Shukra sara* individuals have excessive sexual desire and thus have more number of children.^[24]

8. Features of Satva – sara

Individuals having *uttam satva sarata* i.e. excellence of mental faculties are characterized by good memory, devotion, gratefulness, wisdom, fond of cleanliness or purity, excessive enthusiasm, skills, courage, bravery or fighting spirit, absence of unnecessary tensions and

worries, proper way of thinking, serious and deep thinking, virtuous activity and nature of helping and wishing well of others.^[25,26]

9. Features of *Sarva Sara*

Individuals having *uttam sarata* of all the seven *dhatu*s, including *uttam sarva sarata*, are endowed with great strength and happiness, good tolerance, self confidence in all activities, virtuous act, firm and well-built body, Correct Gait, voice of such person is resonant, deep, and high pitched. These individuals get wealth, power and respect. They enjoy the life. Due to good immunity, ageing process of best *sarva sara* person is very and they are endowed with large number of children and longevity.^[27,28]

DISCUSSION

After deep study of features of different *dhatu sarata* as explained by ancient archaryas we can say that it is possible to guide the students in selecting their career that will suit their interest and ability according to their *dhatu sarata*. Some examples of occupation that will suit to particular *dhatu sarata* are as follows-

1. *Rasa Sara*

Twak Sara Persons have radiant and fair skin, while the hair and body hair are soft and nourished, so they can make their career in modeling. They can do advertisement of make up products, skin products, hair products, shampoos, shaving creams and hair removing creams.

They can work as sales executives as they are good looking endowed with good communication skills. These people are intelligent so they can be good managers, initiators and are better with marketing department. They can do hotels business, hotel management as these people love food.

2. *Rakta Sara*

As they possess excellent intelligence, are good book surfers and they have innovative mind, they can work as academicians researchers, doctors and engineers. They can very well understand people, so they can be consultants/ counselors and good administrators. They have an intuitive knowledge which can make them successful in applied sciences. They cannot tolerate exertion and also not temperament. So they should always work in cool atmosphere and do less strenuous jobs.

3. Mamsa Sara

These individuals have a robust and stout body and also a good moral and a long life, so they can be military officers and good administrators. These individuals can make their career in sports as they have good muscle strength and great stamina. They have a well covered body, good strength, so they can be wrestlers, good gym trainers. They can choose modeling as a career because of having a strong and healthy body.

4. Meda Sara

These People have melodious voice, so they can be singers, broadcasters. These people have unctuous look and voice, so they can work as anchor persons.

These people love sedentary life and like to enjoy life. They are unable to bear exertion, they love luxury so they can be good hoteliers, luxury store owner. They have a taste of what is best suited so they can be good fashion critics.

5. Asthi Sara

They are inborn athletes as they are active, enthusiastic and have a well built body. They are motivators, work initiators so they can be leaders. They can make their career in adventure sports like river rafting, Biking, mountaineering etc. as these people are amazing in combination with endurance. They have great combinations of bravery and body. They can withstand strenuous activity so they can work as astronauts, in special forces such as marine commandos, military, NSC Commandos, etc.

6. Majja Sara

These persons have very expressive eyes with a proportional and stable body, so they can be exceptionally good dancers. They have very sweet voice, so they can be good singers. They have expressive features, also are very pleasant to look at they can make their career in acting and modeling. They have lots of patience for a thing to get its results, so they can work as scientists. These people are soft spoken, pleasant courteous and extremely intelligent so they can be Good Doctors. They have money and can resourcefully use it to maximum benefits so they can be finance managers. These people are intellectual, like to read, write and deliver lectures so they can choose to work in academic field.

7. *Shukra Sara*

They hardly do any work as they are endowed with luxuries from the very day they are born. Their conversation skills are very good. They have a profound understanding of public affairs, so they can work as human resources managers. They are extremely attractive and thus can become good actors/ models by being popular with the opposite sex and able to make mark in the world. They understand luxury and can run luxurious spas, hotels, etc. They are beautiful and are connoisseurs (understand and appreciate art) of art and beauty themselves so they can be make up artists, painters, artisans or Sculptors.

CONCLUSION

Abilities are the natural strengths or skills to accomplish something, while interests are the activities done because one enjoys them. Identifying ones abilities and work related interests are important part of career planning. People are more satisfied with their occupation if it includes activities that are enjoyed. By assessing *dhatu sarata* one can not only judge the true strength of a *dhatu*, but can also reveal the interest and abilities according to the quality of that particular *dhatu*. Hence, we can conclude that *dhatu sarata* can prove to be a great tool while choosing one's career for successful future.

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