



Raktapradoshaja Vikara and their Upakrama

Swati^{1*}, Kande A²

DOI:10.21760/jaims.10.3.52

^{1*} Swati, Post Graduate Scholar, Department of Roga Nidana Evam Vikriti Vigyana, Shri NPA Govt Ayurved College, Raipur, Chhattisgarh, India.

² Aradhana Kande, Lecturer, Department of Roga Nidana Evam Vikriti Vigyana, Shri NPA Govt Ayurved Collage, Raipur, Chhattisgarh, India.

In Ayurveda, Rakta Dhatu (blood tissue) is an important component responsible for nourishing the body and maintaining life. It plays a vital role in nourishment, oxygenation, immunity and overall vitality. Rakta is primarily governed by Pitta Dosha and its normalcy or vitiation influences both physical and mental wellbeing. When Rakta gets vitiated due to various factors (like Pitta aggravation, Ama accumulation, and external toxins), it leads to Rakta Pradoshaja Vikara - diseases primarily affecting the skin, blood circulation and overall metabolism. A class of disorders known as "Rakta Pradoshaja Vikara" in Ayurveda are primarily linked to the vitiation or imbalance of Rakta (blood) during the Sharada Ritu, Rakta can be vitiated to cause a variety of conditions, from dermatitis, rashes, and boils to more serious conditions including anaemia, jaundice, and blood-related issues. Ayurvedic medicine, which emphasizes the use of herbal remedies, purifying and cleaning procedures, and dietary adjustments to restore balance, is being used to treat Rakta Pradoshaja Vikara. In the Upakrama treatment, Acharyas emphasize Raktashodhana (blood purification) and Rakta Prasadana (Blood nourishment) through Shodhana (purification therapies) - Raktamokshana (bloodletting), Virechana (Purgation), Basti (Enema) and Shamana (Palliative therapies) through Herbal decoctions made with specific herbal formulations like Guduchi (*Tinospora cordifolia*), Sariva (*Hemidesmus indicus*), and Manjistha (*Rubia cordifolia*) are used to purify the blood and decreases symptoms, Rasayana (Rejuvenation) and Pathya-Apathya (Dietary & Lifestyle Corrections) - Cooling foods, avoiding Pitta aggravating factors. Modifying one's lifestyle to incorporate practices like stress management, adequate sleep, and a Pitta-balancing diet is another way to aid in the healing process. Apart from managing the signs and symptoms of the imbalanced Rakta Dosha, this all-encompassing strategy aims to address the root cause of the problem to avoid recurrence.

Keywords: Rakta, Rasa, Pradoshaja Vikara, Raktadushti, Upakrama

Corresponding Author

Swati, Post Graduate Scholar, Department of Roga Nidana Evam Vikriti Vigyana, Shri NPA Govt Ayurved College, Raipur, Chhattisgarh, India.
Email: shriwasswati729@gmail.com

How to Cite this Article

Swati, Kande A, [Raktapradoshaja Vikara and their Upakrama](#). *J Ayu Int Med Sci*. 2025;10(3):346-352.
Available From
<https://jaims.in/jaims/article/view/4485/>

To Browse



Manuscript Received
2025-02-12

Review Round 1
2025-02-24

Review Round 2
2025-03-04

Review Round 3
2025-03-14

Accepted
2025-03-24

Conflict of Interest
None

Funding
Nil

Ethical Approval
Not required

Plagiarism X-checker
13.87

Note



© 2025 by Swati, Kande A and Published by Maharshi Charaka Ayurveda Organization. This is an Open Access article licensed under a Creative Commons Attribution 4.0 International License <https://creativecommons.org/licenses/by/4.0/> unported [CC BY 4.0].



Introduction

According to *Ayurveda*, the body is made up of seven main "Dhatus," each of which has unique properties and functions.[1] Among these is *Rakta Dhatu*, which is often rendered as "blood" in the English language. In the hierarchy of body tissues, *Rakta* is the second *Dhatu* and is essential to life and well-being. Its main purpose is to give the body nutrition and energy, particularly to the tissues. *Rakta Pradoshaja Vikara* In *Ayurvedic* medicine, the term "*Vikara*" describes illnesses or ailments related to the blood (*Rakta*).[2] *Rakta* is regarded in *Ayurveda* as one of the body's primary *Dhatus*, or tissues, and is vital to maintaining and nourishing a number of bodily processes.[3] *Rakta*-related disorders are thought to develop when the *Doshas* (*Pitta*, *Kapha* and *Vata*) are out of balance, or when there is a bad food, poor digestion, or an unsuitable lifestyle. In *Ayurveda*, the term "*Pradoshaja Vikara*" refers to illnesses or conditions that develop as a result of an imbalance during the "*Sharad Ritu*, and *Madhyahna Kala*". Disturbances in *Doshas* during this time might result in a number of ailments, particularly in the blood.

The three fundamental components of the body are *Dosha*, *Dhatu* and *Mala*. [4] *Dhatu* performs *Dharana Karma*, one of seven of these. [5] The Second *Dhatu* is *Rakta Dhatu*, *Bhutagni* and *Rasa Dhatwagni* assist in producing it from *Rasa Dhatu's Prasada Bhaga*. *Sneha*, *Ushna*, *Tikshna*, *Drava*, and other *Gunas* of blood are also like to *Pitta Gunas*. It performs *Shareera Jeevana* and *Mamsa Pushti* and is mostly composed of *Apa* and *Teja Mahabhuta*. [6] It circulate throughout the body from *Hridaya* through *Dhamanis*. It gives *Ayu*, *Sukha*, *Varna*, and *Bala*. [7] The immunological condition of the body's *Dhatu*, which is reliant on the nourishment obtained from *Ahara Rasa*, determines how diseases emerge. Therefore, it should be protected with appropriate *Ahara* and *Vihara*, without any carelessness. "*Rakta Pradoshaja Vikaras* like *Kushtha*, *Raktapitta*, *Mukhapaka*" result from vitiation of *Rakta* by the *Doshas*. Understanding *Rakta Dhatu*, its physiological and pathological states, and the effects they have on the body is crucial. [8]

Nirukti of Rakta

Rakta: *Rakta* means to stain and is derived from the Sanskrit term "*Raj Ranjane*." Compared to *Rasa Dhatu*, it is heavier and in liquid form.

Rakta Dhatu is best when it is *Asamhatam*, which means it is neither viscous nor liquid. One of the seven *Dhatu* that are found throughout the body is this one. [9] *Rakta* is considered to be derived from *Rasa Dhatu* (plasma), which is first absorbed by the body and subsequently changed into *Rakta* through a number of processes. *Rasa* (plasma) is precursor.

Pradoshaja: The term "*Pradoshaja*" refers to a connection to vitiated *Doshas*. [10]

Vikara: *Dhatu Vaishamyata* is implied by the term *Vikara*. [11]

Rasa Dhatu, the essence of food, is described in *Ayurveda* as becoming coloured and forming *Rakta* after passing via *Yakrit* and *Pleeha*. There is a variant of *Medas Sarakta Medas* that may be comparable to red bone marrow, but it is not identified as a location for *Rakta* Production.

Rakta Dhatu Sara Purush Lakshana

Sarata is the name given to a person who has a *Dhatu* in good condition; *Rakta Sarata* is the name given to a person who possesses pure *Rakta* in excellence. Unctuousness, a gorgeous, sparkling appearance of the ears, face, tongue, nose, lips, soles of the hands and feet, nails, forehead, and genital organ are what define people with *Rakta* excellence. Additionally, it will be shiny and appealing. They are content and possess wisdom, mental peace, and compassion. They are more vulnerable to stress and are unable to withstand high temperatures. They still have a heated body. A person with *Raktasara* has unctuous, red nails on their hands, feet, mouth, palate, tongue, and lips. [12]

Shuddharakta Purusha Lakshana

A person is considered to have the purest blood quality based on certain characteristics, such as a decent skin tone, healthy sense organs, an unimpaired digestive system, and palatable, well-nourished tissues with good endurance. [14]

Functions and benefits of a healthy Rakta Dhatu

रसस्तुष्टिं प्रीणनं रक्तपुष्टिं च करोति, रक्तं वर्णप्रसादं मांसपुष्टिं जीवयति च, (Su.Su.15/1)

1. *Jeevana* (Life-Sustaining) - *Rakta* supports *Prana* (life force) and ensures proper functioning of organs.

2. *Pushti* (Nourishment) - It nourishes all tissues (*Dhatus*) and helps in their regeneration.
3. *Varna Prasadana* (Skin Glow & Complexion) - Pure *Rakta* gives radiant, healthy skin and a natural
4. *Sharira Ushma Satva* (Body Heat Regulation) - Maintains body temperature and balances metabolic activities.
5. *Bala Vriddhi* (Strength & Immunity) - Healthy blood enhances stamina, muscle strength, and disease resistance.
6. *Sukha Nidra* (Good Sleep) - Balanced *Rakta* supports mental calmness and deep sleep.
7. *Indriya Prasadana* (Sense Organ Health) - Maintains sharp vision, hearing, and mental clarity.
8. *Vikara Pratibandhakatva* (Disease Prevention) - Prevents skin disorders, bleeding issues, and infections.

Raktakshaya Lakshana

When blood flow is reduced, rough skin, a desire for sour foods, cold, and dilated blood vessels are observed.[14] According to *Acharya Vagbhata* in cases when *Rakta* is diminished, the skin becomes rough, dry, and cracked, and its lustre is lost.[15]

Rakta Kshaya interferes with the sense of touch. *Amla* and cold are created by the *Kshaya* of *Rakta Dhātu*, which causes the vessels and *Rukshata* to relax. *Pitta Doshā* and fire lose their properties when *Rakta Dhātu* is exhausted. A person experiences coldness, their skin becomes dull and dusty gray, and their body retains heat by getting constipated and limiting sweating and urination. When the *Rakta Dhātu* is depleted, the mind becomes sluggish and finds it difficult to process and comprehend new knowledge. This frequently results in misconceptions and confusion.

Rakta Vriddhi Lakshana

As *Rakta Dhātu* increases, illnesses such as *Kustha*, *Vatasra*, *Pittasra*, *Visarpa*, *Pleeha*, *Vidradhi*, *Gulma*, *Upakusha*, *Kamla*, and *Vyanga* may arise. It impairs the person's ignition as well. Such an individual's skin, eyes, and urine seem red.[16]

An excessive amount of blood causes the body to flush, especially the eyes, and the blood vessels to become full.[17]

Hetu of Raktadushti

Blood becomes impure due to a variety of factors, including excessive consumption of spoiled,

Plentiful, sharp, and hot wines and similar beverages; excessive consumption of salt and alkali; sour and pungent substances; horse gram, black gram, legumes, sesame, oils, tubers, salads, meat from aquatic and marshy animals, those living in holes, and snatching birds; excessive consumption of curd, sour curd-water, vinegars, and other sour fermented liquids; use of antagonistic, stale, and decomposed food items; excessive day-sleep after consuming liquids; excessive anger; exposure to the sun and wind; suppression of the urge to vomit; avoidance of blood-letting during the prescribed time (autumn); excessive exertion; injury; heat; indigestion; overmeal; and naturally in the autumn, blood becomes impure.[18]

Rakta Pradoshaja Vikara

In the human body, the *Doshas*, *Dhatus*, and *Malas* have a cordial interaction while functioning in a healthy and balanced manner. We refer to this relationship as *Ashrayashrayee-Bhava*.[19] Another way to look at it is that the *Doshas* and the *Dushyas*, the host and the visitor, have a lot in common. But this positive relationship has a catch. Although the *Doshas* do not harm the host as long as they are in a balanced state, when they are vitiated by the aforementioned etiological factors, they fail to maintain the friendship, become aggressive, and attempt to harm the host by causing potential disruptions in their normal function at first. Once they reach the next stage of *Samprapti*, they attempt to manifest a number of symptoms at different locations that culminate in a clinical entity. *Dosha-Dushya Sammurchhana* is the name given to this distressed partnership.

The group is displaying signs of a disease. This is where the actual conflict between vitiated *Doshas* and *Dushya* takes place, along with several other symptoms. manifest as a consequence. According to *Rakta Pradoshaja Vikaras*, *Rakta* is vitiated, which raises the question of *Vata Doshā* is vitiating *Rakta*. Manifestation of symptoms dictates response.

As an illustration, the following characteristics of *Rakta* may be observed if *Vata* has vitiated it. अरुणाभं भवेद्वाताद्विशदं फेनिलं तनु I (Ca.Su.24/20)

पित्तात् पीतासितं रक्तं स्थायत्यौष्ण्याच्चिरेण च I(Ca.Su.24/20) is one of the characteristics that are vitiated by *Pitta*.

The following characteristics are present if *Kapha* is vitiated: ईषत्पाण्डु कफाद्दुष्टं पिच्छिलं तन्तुमद्घनम् | (Ca.Su.24/20)[20]

Rakta Pradoshaja Vikara by various Acharyas

Vyadhi	Charaka[21]	Sushruta[22]	Bhela[23]
Kustha	+	+	+
Visarpa	+	+	+
Pidaka	+	+	-
RaktaPitta	+	+	-
Asragdara	+	+	-
Guda, Medhra, Asyapaka	+	+	-
Pleeha	+	+	-
Gulma	+	+	-
Vidradhi	+	+	-
Neelika	+	+	-
Kamala	+	-	-
Vyanga	+	+	+
Piplu	+	-	-
Tilkalaka	+	+	-
Dadru	+	-	-
Charmdala	+	-	+
Shwitra	+	-	-
Pama	+	-	+
Kotha	+	-	-
Raktamandal	+	-	-
Mashak	-	+	-
Nyachha	-	+	-
Indralupta	-	+	-
Vatarakta	-	+	-
Arsha	-	+	-
Arbuda	-	+	-
Angamarda	-	+	-
Kachhu	-	-	+
Charmkeela	-	-	+
Vicharchika	-	-	+

Upkrama of Rakta Pradoshaja Vikara

कुर्याच्छोणितरोगेषु रक्तपित्तहरीं क्रियाम् ।
 विरेकमुपवासं च स्रावणं शोणितस्य च । (Ch.Su.24/18)
 तेषु स्रावयितुं रक्तमुद्रिक्तं व्यथयेत्सिराम् ॥ (As.H.Su.27/5)

Raktapittaharikriya: According to the "Uddeshya Tantrayukti" in the first line, "Raktapittaharikriya" must be accepted. Its "Nirdesha," or "Virechana Upavasa and bloodletting (Raktamokshana)," are the other management principles as Raktapittaharikriya.

Along with Upavasa, Virechana, and Raktamoksana, Raktapittaharikriya need to be regarded as an independent therapeutic approach. In addition to the Pachana therapy, which is Upavasa, and the Sodhana therapy, which is Virechana and Raktamokshana,

Raktapittaharikriya suggests the Shamana therapy for reducing Pitta Dosha. Depending on the disease's stage, these treatment options should be employed.

Upavasa (fasting): Fasting helps to reduce Pitta and toxins in the blood. Excessive consumption of spicy, hot, and heavy foods worsens Raktapitta, hence fasting permits the digestive fire (Agni) to reset and balance the Pitta Dosha. Light and cooling foods such as pomegranate juice, sugarcane juice, and Shadangapaniya are advised.

Raktamokshana: Blood purifying techniques like Siravyadha (venesection), Jalaukavacharana (leech therapy), and Alabu (cupping therapy) are referred to as Raktamokshana. It works especially well to rid the body of vitiated blood. Raktamokshana helps in boils, acne, inflammatory illnesses, and chronic skin issues.[25-26]

Shaman Chikitsa of Rakta Pradoshaja Vikara

- **Manjishtha (Rubia cordifolia):** A renowned herb in Ayurveda for purifying the blood. It detoxifies and clears toxins, and it also promotes healthy skin and alleviates inflammatory conditions.
- **Neem (Azadirachta indica):** Known for its blood-purifying and antimicrobial properties, neem helps to cleanse the blood and skin, treating conditions like acne, eczema, and psoriasis.
- **Guduchi (Tinospora cordifolia):** This herb balances the three Doshas and is particularly beneficial in purifying the blood and strengthening the immune system.
- **Chandan (Sandal wood):** Known for its cooling effects, sandal wood can be used for skin-related issues and to cleanse the blood.
- **Amla (Emblca officinalis):** A rich source of Vitamin C and antioxidants, Rasayan, Amla supports detoxification and strengthens the immune system.

Discussion

Dosha (a biologically active entity), Dhatu (tissue), and Mala (waste products) are considered to be the foundational elements of the body. Both Rasa (plasma) and Rakta (formed portions of blood) are liquids as their measurements are described in terms of Anjali Pramana (measuring liquid by combining both hands) and both are in constant circulation.

The first *Dhatu* that occurs after food has been fully digested is called *Rasa* because of its continuous circulation. *Rasa Dhatu's* function (nutrition) is fulfilled by *Preenana*. *Rakta Dhatu* has historically been considered the most significant of the seven tissues (life) since it is referred to as the *Pranayatana* among the ten seats of *Prana*.^[27]

Since acute blood loss of greater than 10% can lead to potentially fatal conditions such hypovolemic shock, *Rakta* is essential for sustaining life. Blood is also responsible for the growth or decline of other *Dhatu*s since it supplies nutrients to all tissues; if it is insufficient, this will lead to ischemia, hypoxia, and incorrect feeding of other tissues, which ultimately results in tissue death. Thus, the nutritional status of every tissue will depend on *Rasa's* condition. Blood is an example of a fluid connective tissue. Since both *Rasa* and *Rakta Dhatu* move through the intravascular compartment as liquids, they can be thought of as blood when combined. The term "*Rasa*" refers to intravascular circulating fluid, or "*Drava*," which includes blood cells and plasma. "*Rasateeti Raso Dravadhatuuchayate Taenrudhiraadinaamapi Dravaanam Grahanam Bhavati*" is how *Chakrapani* described *Rasa* in reference to the movement of *Rasa* caused by *Vyana Vayu*, a subtype of *Vata Dosh*a. *Bhela* also used the word "*Rasa*" while talking about how it moves through the heart and blood vessels. Again, the term "*Rasa-Rakta*" describes the most significant and tiniest material that has undergone complete digestion (blood-absorbed nutrients).^[28]

Conclusion

The concept of *Rakta Pradoshaja Vikara* emphasizes the need of preserving the equilibrium of *Rakta*, or blood, and its relationship to general health and wellness. *Rakta* imbalances, which are frequently brought on by *Pitta Dosh*a vitiation, can result in a variety of skin, blood circulation, and metabolic conditions. Blood cleansing (*Raktashodhana*), blood nourishment (*Rakta Prasadana*), and dietary and lifestyle changes are all part of the comprehensive approach used in *Ayurvedic* medicine, which aims to restore equilibrium. Through the use of herbal treatments, cleansing therapies, and rejuvenating practices, *Ayurveda* seeks to address the imbalance's underlying causes as well as its symptoms, promoting long-term health and preventing recurrence.

References

1. Acharya YT. Shushruta Samhita with Nibandha Samgrah Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana. Varanasi: Chaukhamba Krishnadas Academy; 2004. p. 17 [Crossref][PubMed][Google Scholar]
2. Sharma RK, Dash B, editors. Charaka Samhita of Agnivesh: Commentary Ayurveda Dipika of Chakrapani Dutta. Varanasi: Chaukhamba Sanskrit Series Office; 2004. Vol. 1, *Sutra Sthana, Chapter 9, Verse 4*. p.184 [Crossref][PubMed][Google Scholar]
3. Sharma RK, Dash B, editors. Charaka Samhita of Agnivesh: Commentary Ayurveda Dipika of Chakrapani Dutta. Varanasi: Chaukhamba Sanskrit Series Office; 2004. Vol. 1, *Sutra Sthana, Chapter 15, Verse 14* [Crossref][PubMed][Google Scholar]
4. Acharya PV Sharma. Sushruta Samhita, Sootra Sthana. Edited by Yadavaji Trikamji Acharya. Varanasi: Chaukhamba Orientalia; 2007. *Chapter 15, Verse 3*. p.67 [Crossref][PubMed][Google Scholar]
5. Acharya PV Sharma. Sushruta Samhita, Sootra Sthana. Edited by Yadavaji Trikamji Acharya. Varanasi: Chaukhamba Orientalia; 2007. *Chapter 14, Verse 20*. p.64 [Crossref][PubMed][Google Scholar]
6. Acharya PV Sharma. Sushruta Samhita, Sootra Sthana. Edited by Yadavaji Trikamji Acharya. Varanasi: Chaukhamba Orientalia; 2007. *Chapter 14, Verse 1* [Crossref][PubMed][Google Scholar]
7. Sharma RK, Dash B, editors. Charaka Samhita of Agnivesh: Commentary Ayurveda Dipika of Chakrapani Dutta. Varanasi: Chaukhamba Sanskrit Series Office; 2004. Vol. 1, *Sutra Sthana, Chapter 24, Verse 24* [Crossref][PubMed][Google Scholar]
8. Sharma RK, Dash B, editors. Charaka Samhita of Agnivesh: Commentary Ayurveda Dipika of Chakrapani Dutta. Varanasi: Chaukhamba Sanskrit Series Office; 2004. Vol. 1, *Sutra Sthana, Chapter 28, Verses 10-12* [Crossref][PubMed][Google Scholar]
9. Acharya YT. Sushruta Samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana. Varanasi: Chaukhamba Krishnadas Academy; 2004. p. 64 [Crossref][PubMed][Google Scholar]

10. Acharya YT. Charaka Samhita of Agnivesa; with Ayurvedadipika Commentary by Sri Chakrapanidatta. Varanasi: Chaukhamba Surbharati; 2008. . [Crossref][PubMed][Google Scholar]
11. Acharya YT. Charaka Samhita of Agnivesa, with Ayurvedadipika Commentary by Sri Chakrapanidatta. Varanasi: Chaukhamba Surbharati Prakashan; 2013. Chapter 9, Verse 4. p.62 [Crossref][PubMed][Google Scholar]
12. Agnivesha. Charaka Samhita. Revised by Charaka and Dridhabala with the Ayurveda Dipika Commentary of Chakrapanidatta, edited by Acharya Yadhavji Trikamaji. Varanasi: Chaukhambha Sanskrit Sansthan; 2006. [Crossref][PubMed][Google Scholar]
13. Vagbhata. Ashtanga Hridaya, Utharasthana 35/7. With Commentaries of Arunadutta and Hemadri, edited by Pt. Hari Sadasiva Sastri Paradakara. Varanasi: Chaukhamba Surbharati Prakashan; 2010. p.902, pp.333 [Crossref][PubMed][Google Scholar]
14. Sushruta. Sushruta Samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana. Edited by Acharya Yadhavji Trikamaji. Varanasi: Chaukhambha Krishnadas Academy; 2004. p.69 [Crossref][PubMed][Google Scholar]
15. Vagbhata. Ashtanga Hridaya, Utharasthana 35/7. With Commentaries of Arunadutta and Hemadri, edited by Pr. Hari Sadasiva Sastri Paradakara. Varanasi: Chaukhamba Surbharati Prakashan; 2010. p.902, p.184 [Crossref][PubMed][Google Scholar]
16. Vagbhata. Ashtanga Hridaya, Utharasthana 35/7. With Commentaries of Arunadutta and Hemadri, edited by Pt. Hari Sadasiva Sastri Paradakara. Varanasi: Chaukhambha Surbharati Prakashan; 2010. p.902, pp.184 [Crossref][PubMed][Google Scholar]
17. Sushruta. Sushruta Samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana. Edited by Acharya Yadhavji Trikamaji. Varanasi: Chaukhambha Krishnadas Academy; 2004. p.70 [Crossref][PubMed][Google Scholar]
18. Charaka Samhita of Agnivesa, with Ayurvedadipika Commentary by Sri Chakrapanidatta. Sutra Sthana Chapter 24, Verses 5-10. Varanasi: Chaukhamba Surbharati Prakashan; 2013. . [Crossref][PubMed][Google Scholar]
19. Agnivesha. Charaka Samhita. Revised by Charaka and Dridhabala with the Ayurveda Dipika Commentary of Chakrapanidatta, edited by Acharya Yadhavji Trikamaji. Varanasi: Chaukhambha Sanskrit Sansthan; 2006. p.72 [Crossref][PubMed][Google Scholar]
20. Agnivesha. Charaka Samhita. Revised by Charaka and Dridhabala with the Ayurveda Dipika Commentary of Chakrapanidatta, edited by Acharya Yadhavji Trikamaji. Varanasi: Chaukhambha Sanskrit Sansthan; 2006. p.124 [Crossref][PubMed][Google Scholar]
21. Charaka Samhita of Agnivesa, with Ayurvedadipika Commentary by Sri Chakrapanidatta. Sutra Sthana Chapter 28, Verses 10-12. Varanasi: Chaukhamba Surbharati Prakashan; 2013. . [Crossref][PubMed][Google Scholar]
22. Sushruta. Sushruta Samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana. Edited by Acharya Yadhavji Trikamaji. Varanasi: Chaukhambha Krishnadas Academy; 2004. Su.su. 24/10 [Crossref][PubMed][Google Scholar]
23. Krishnamurthy KH. Bhela Samhita, edited by Priya Vrat Sharma. Varanasi: Chaukhambha Sanskrit Sansthan; 2020. Bh. Su. 11, Verses 8-9 [Crossref][PubMed][Google Scholar]
24. Vagbhata. Ashtanga Hridaya, Sutrasthana 27/5. With Commentaries of Arunadutta and Hemadri, edited by Pt. Hari Sadasiva Sastri Paradakara. Varanasi: Chaukhambha Surbharati Prakashan; 2010 [Crossref][PubMed][Google Scholar]
25. Charaka Samhita of Agnivesa, with Ayurvedadipika Commentary by Sri Chakrapanidatta. Sutra Sthana Chapter 28, Verse 17. Varanasi: Chaukhamba Surbharati Prakashan; 2013. . [Crossref][PubMed][Google Scholar]

26. Vagbhata. Ashtanga Hridaya, Utharasthana 35/7. With Commentaries of Arunadutta and Hemadri, edited by Pt. Hari Sadasiva Sastri Paradakara. Varanasi: Chaukhambha Surbharati Prakashan; 2010. p.902, pp.184 [Crossref] [PubMed][Google Scholar]

27. Charaka Samhita of Agnivesa, with Ayurvedadipika Commentary by Sri Chakrapanidatta. Sutra Sthana Chapter 28, Verses 10-12. Varanasi: Chaukhamba Surbharati Prakashan; 2013. . [Crossref][PubMed][Google Scholar]

28. Sushruta. Sushruta Samhita with Nibandha Samgraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana. Edited by Acharya Yadhavji Trikamaji. Varanasi: Chaukhambha Krishnadas Academy; 2004. p.69 [Crossref][PubMed][Google Scholar]

Disclaimer / Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of Journals and/or the editor(s). Journals and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.