



E ISSN 2350-0204

IJAPC

VOLUME 11 ISSUE 3 2019

www.ijapc.com

Greentree Group Publishers (GGP))



Sleep Urge - A Pivotal Component of Life

Kirti Aggarwal^{1*}, Akhilesh Shukla², Meera K Bhojani³, Mahesh Vyas⁴

^{1,3,4}Dept. of Samhita & Siddhanta, All India Institute of Ayurveda, New Delhi, India

²Dept. of Samhita & Siddhanta, Govt. Ayurveda College, Bilaspur, Chhattisgarh, India

ABSTRACT

INTRODUCTION: Ayurveda describes “*Vegasandharanam Anarogyakaranam*” i.e. suppressing the natural urges is considered as amongst the most impactful cause responsible for the manifestation of any illness. For the healthy life, one should not suppress the natural urges as these results in the occurrence of various types of diseases. Appropriate elimination of these natural urges is essential to maintain the homeostasis of various body systems.

In today’s era among all the natural urges, suppression of sleep urge is very commonly seen due to unhealthy lifestyle. Everyone is struggling in the battle of success, that is why everyone is suppressing their urges of sleep by keeping their health as secondary.

MATERIALS AND METHODS: The classical texts of Ayurveda are accessed as materials for the references of *Nidra Vega Dharana* for this work.

DISCUSSION: For the sustenance of good health, it is mandatory for every one not to indulge in the *Nidra Vega Dharana* (Suppression of sleep urge) no matter whatever the situation may be. Not only this, sleeping at appropriate time and duration should also be taken into the consideration as along with the timing of sleep, the quality of sleep is equally important for healthy functioning of body, mind and soul.

CONCLUSION: As an authentic indicator of good and blissful health one should always pay attention towards their sleep habits because for enjoying the feeling of proper wellness the quality of sleep should also be fulfilled. Taking sound sleep at proper time and for proper duration is the key for good health.

KEYWORDS

Adharniya Vega, Nidra Vega Dharana, Sleep, Night, Vega, Suppression, Trayaupstambha.



Greentree Group Publishers

Received 17/08/19 Accepted 30/09/19 Published 10/11/19



INTRODUCTION

Vegas or Natural urges are the fundamental and imperative concept described elaborately in Ayurveda. Suppression of natural urges (*Adharniya Vega*) related to urine, faeces, hunger, thirst, flatus, hiccup, sneezing, yawning, vomiting, sleep etc; and their forced elimination has been considered to be harmful by *Acharyas*. Such acts are likely to induce the vitiation of *Doshas*, thereby causing several diseases. *Prajnapradha* is considered to be the main cause for the occurrence of disease caused by the suppression of natural urges. As it is the *Prajna* (intellect) of an individual which gets disturbed primarily during this condition thereby initiating the pathogenesis of the consequent diseases influencing both psychic and somatic levels of the body.

In total there are 13 *Vegas* which are mentioned in the classics by our *Acharyas* in the category of non-suppressible urges. One amongst which is *Nidra*, which itself holds a very significant position responsible for maintaining the optimum and good quality of life. Almost every *Acharya* has explained the importance of *Nidra* in various contexts. They have also designated *Nidra* as one of the three important subsidiary pillars i.e *Trayaupstambha*, which are responsible for the healthy life¹.

The proper and timely sleep provides happiness, health, strength, virility, knowledge, wealth and life to a person². As also stated by *Acharya Kashyapa*, getting good sleep at an appropriate time is one of the uniqueness of a healthy individual³. There is a proven adage that without proper sleep, there is no life. *Nidra* is a harmonious feature gifted by nature because it is an essential phenomenon for the maintenance and the restoration of both - body and mind. Therefore, for the proper sustenance of life adequate sleep is must but due to rapid and increased competition in this fast and speedy era has deprived an individual sleep duration, thereby rendering him prone to many vulnerable diseases and ailments. Somewhere man either by his carelessness or due to the helplessness is ignoring this important aspect due to which the sleep related disorders are becoming more common. Nearly, one third of the general population is estimated to suffer from sleep disorders at some point during their lifetime.

Due to continuous suppression of natural urge of sleep the symptoms like headache, repeated yawning, heaviness in the eyes, drowsiness, disturbed digestion etc. are manifested which consequently deteriorates the quality of life of an individual. Not only this, sleep deprivation even has its awful effect and it is



responsible for causing higher risk of chronic health problems such as high blood pressure, heart disease and stroke⁴. It also further complicates the health by resulting in fatigue, mood changes like depression, decreased cognitive functioning, poor executive functioning, impaired vigilance, and a predisposition to infections⁵. This proves the tremendous and terrific consequence of sleep deprivation or *Nidra Vega Dharana* on human health. Many researches around the globe have also proved this concept.

According to the National Sleep Foundation (NSF), sleep is essential for a person's health and wellbeing. Yet millions of people do not get enough sleep and many suffer from lack of sleep. Surveys conducted by National Sleep Foundation (1999-2004) reveals that at least 40 million Americans suffer from over 70 different sleep disorders and 60% of adults report having sleep problems a few nights a week or more⁶. So, it is advised for maintaining optimum hours along with quality of sleep for the preservation and promotion of health.

MATERIALS AND METHODS

Materials are the classical texts of Ayurveda viz. *Brahattrayi* with commentaries and *Astanga Samgarha*,

Madhava Nidana, *Sharangdhara Samhita*, *Bhela Samhita* which were referred for understanding the *Nidra Vega Dharana*.

LITERATURE REVIEW

The importance of *Nidra* has been lucidly described in Ayurvedic Classics by considering it as a valuable harmony for the health because once this harmony gets violated by any means; health gets hampered as sleep exactly runs on the path of the biological clock. The concept of *Nidra* in classics can be better understood by reviewing each and every aspect of *Nidra* which is stated as below:

SYNONYMS OF NIDRA

In classics, the word *Nidra* has been described by using various synonyms by *Acharyas* which is shown in next page.

DEFINITION OF NIDRA

Sushruta Samhita: According to *Acharya Sushruta*, *Nidra* is due to its *Swabhava*¹⁴. He further stated that the seat of mind is heart and when the mind gets enveloped by the *Tamo Guna*, then the individual experiences the sleep¹⁵. *Dalhana* in his commentary, has said that the *Nidra* is the state when mind and intellect get combined and in this state the person feels happiness at both physical as well as at sensorial levels¹⁶.



Charaka Samhita: According to *Acharya Charaka*, *Nidra* is considered as the resultant state of *Manah Sharira Shrama*¹⁷. When the mind including both sensory and motor organs gets exhausted and with this, when they get dissociated themselves from their objects, then the individual sleeps.

Further *Chakrapani* adds that, *Mana* has the residence at that place which is devoid of *Indriyas* as a result of which it does not get associated with any of the *Karmendriya* or *Jyanendriya*¹⁸.

- In *Sushruta Samhita***.....Section Break (Continuous).....
- | | |
|--|--|
| 1.→ <i>Shayanam</i> ⁷ → → ¶ | 2.→ <i>Swapah</i> ⁸ Section Break (Continuous)..... |
| 3.→ <i>Sushupti</i> ¶ | 4.→ <i>Vaishnavi Maya</i> ¶..... |
- In *Vachaspathyam***.....Section Break (Continuous).....
- | | |
|--------------------------|-------------------------------|
| 1.→ <i>Rudrapatni</i> ¶ | 4.→ <i>Abhimanini</i> ¶ |
| 2.→ <i>Kalagni</i> ¶ | 5.→ <i>Kali</i> ¶ |
| 3.→ <i>Singhyogini</i> ¶ | 6.→ <i>Tamasi</i> -etc.¶..... |
- In *Shabdaratnawali***.....Section Break (Continuous).....
- | | |
|---------------------|----------------------------|
| 1.→ <i>Suptih</i> ¶ | 2.→ <i>Swapanam</i> ¶..... |
|---------------------|----------------------------|
- In *Amarkosha*, there are 4 synonyms mentioned**¹⁰.....Section Break (Continuous).....
- | | |
|-----------------------|---|
| 1.→ <i>Shayanam</i> ¶ | 3.→ <i>Swapnah</i> ¶ |
| 2.→ <i>Swapah</i> ¶ | 4.→ <i>Saveshah</i> ¶.....Section Break (Continuous)..... |
- In *Vaidyakashabdasinghu*, there are 3 synonyms mentioned**¹¹¶
- | |
|-------------------------|
| 1.→ <i>Sambhashah</i> ¶ |
| 2.→ <i>Suptih</i> ¶ |
| 3.→ <i>Swapanam</i> ¶ |
- In *Charaka Samhita*---*Bhutadhatri***¹²¶
- In *Charudutta*---*Nayanavalambini***¹³¶

Astanga Samgraha: It has been stated here that when the *Srotasa* of the body gets obstructed and covered by *Kapha* along with the body attains fatigue, then mind gets devoid of sense organs resulting into manifestation of sleep¹⁹.

when *Kapha* and *Tama* in dominant state gets united together²⁰.

Sharangdhara Samhita: In this *Samhita*, it has been mentioned that sleep manifests

So, it can be inferred that when the mind gets *Tamoadhikya* and body gets *Kaphadhikya* (which is the representative of *Tamo Guna* at physical level), *Indriyas* becomes inactive and person gets arrested by *Nidra*.



Nidra Utpatti or Physiology of Sleep (In Ayurveda)

Sleep occurs when the seat of *Chetana* (consciousness) is covered by *Tamo Guna*²¹ which predominates along with *Kapha*²². Sleep manifests when *Tamas* naturally predominates at night and the mind along with intellect are in depth of relax state^{23,16}. This occurs when bodily channels become accumulated with *Kapha* and the mind is devoid of contact with the sense organs because of fatigue¹⁹.

As per *Hathayoga Pradipika*, Sleep is one among 5 different states of mind²⁴.

Concept of Vega in Ayurveda:

VEGA

Table 1 Types and number of Vega

<i>Dharniya Vega</i>	3	<i>Kayika, Vachika and Mansika</i>
<i>Adharniya Vega</i>	13	<i>Apana Vata, Mutra, Purisha, Shukra, Chhardi, Kshvathu, Udgara, Jrumbha, Kshudha, Trusna, Vashpa, Nidra and Shramajanya Shwasa</i>

Granthakaras have described 13 different kinds of urges which should never be suppressed by human beings in any situation. Along with these 13 *Adharniya Vegas* (Non-suppressible urges) *Acharya Vagbhatta* has mentioned about the *Kasa Vega* instead of *Udgara Vega*. *Acharya Bhela* has also added the *Pitta Vega* and *Kapha Vega*.

Effect of Nidra Vega Dharana

The signs and symptoms caused due to the *Nidra Vega Vidharana* is elucidated from the following table stated below:

Table 2 Table of Symptoms of *Nidra Vega Dharana*

Symptoms of <i>Nidra Vega Dharana</i>	C.S. ²	S.S. ²	A.H. ²⁷	A.S. ²	Ma.Ni. ²	B.S. ³⁰
	5	6		8	9	
<i>Jrumbha</i> (Yawning)	✓	✓	✓	✓	✓	✗
<i>Moha</i> (Delusion)	✗	✗	✓	✓	✗	✗
<i>Alasya</i> (Unenergetic)	✗	✗	✓	✓	✗	✗
<i>Angamarda</i> (Generalised bodyache)	✓	✓	✓	✓	✓	✗
<i>Angajadya</i> (Stiffness of body parts)	✗	✓	✗	✗	✗	✗
<i>Tandra</i> (Drowsiness)	✓	✗	✗	✗	✓	✗
<i>Shiro Roga</i> (Head related ailments)	✓	✗	✗	✗	✗	✗
<i>Shiro Ruja</i> (Headache)	✗	✗	✗	✗	✗	✓
<i>Shiro Jadya</i> (Stiffness of head)	✗	✓	✗	✗	✓	✗
<i>Murdha Gaurava</i> (Heaviness of forehead)	✗	✗	✓	✓	✗	✗
<i>Akshi Gaurava</i> (Heaviness of eyes)	✓	✗	✓	✓	✗	✗
<i>Akshi Jadya</i> (Stiffness of eyes)	✗	✓	✗	✗	✓	✗

C.S.- Charaka Samhita, S.S.- Sushruta Samhita, A.H.- Astanga Hridaya, A.S.-Astanga Samgraha, Ma. Ni.- Madhava Nidana, B.S.-Bhela Samhita



The various symptoms as seen in Table No. 2, that ascends due to the *Nidra Vega Dharana* finally leading to the *Vata Dosha* aggravation predominately^{31,32}.

CHIKITSA OF NIDRA VEGA DHARANA

The *Chikitsa* of the ailments caused as a consequence of *Nidra Vega Dharana* is also explained in *Samhitas*. *Acharya Charaka* has specified about *Swapnah* and *Samvahana* for treating the resultant

diseases²⁵. In this context *Acharya Chakrapani* has mentioned about *Samvahana* at *Pani Pada Pradeshe* i.e. soft and gentle massage of body parts by hands in a comfortable way²⁵. *Acharya Sushruta* has stated *Dugdha Sevana*, *Sayana* and *Mano Priya Katha Shravana*. *Dalhana* has explained the use of *Gau Dugdha*³³. *Sayana* and *Abhyanga* are indicated in *Astanga Hridaya*²⁷.

Nidrajanana Ahara and Vihara from Ayurvedic texts are as follow:

- ✓ → *Mahishi- Ksheera* (Buffalo milk)^{34,35,36,37,38}¶
- ✓ → *Ksheera* (Milk)³⁹¶
- ✓ → *Kilata* (A milk preparation)^{40,41}¶
- ✓ → *Pivusha- Kurchika- Morata* (Various milk preparations)⁴²¶
- ✓ → *Padabhyanga* (Foot massage)⁴³¶
- ✓ → *Sukha-Shyva-Asana* (Comfortable bed)⁴⁴¶
- ✓ → *Samvahana* (Soft & gentle massage)⁴⁵¶
- ✓ → *Gramina- Mahisha- Mansa* (Buffalo meat)⁴⁶¶
- ✓ → *Potaki*⁴⁷¶
- ✓ → *Pratimarsha- Nasya* in the Evening⁴⁸¶
- ✓ → *Varaha-Mansa* (Pork)^{49,50}¶
- ✓ → *Pathina-Matsya* (Fish)⁵¹¶
- ✓ → *Rajika* (Mustard)⁵²¶
- ✓ → *Upodika*⁵³¶
- ✓ → *Sumukha*⁵⁴¶
- ✓ → *Lajaodana*⁵⁵¶
- ✓ → Head Massage with Oil⁵⁶¶
- ✓ → Pleasant Fragrance¶
- ✓ → *Chankramana* (Slow walking)⁵⁷¶
- ✓ → Music of interest¶
- ✓ → Meditation¶
- ✓ → Listening *Shiva-Sankalpa-Suktam*¶

Nidrahara Ahara and Vihara from Ayurvedic texts are as follows:

- ✓ *Antriksha Jala*⁵⁸
- ✓ Water^{59,60}
- ✓ *Taruna Dadhi* (Fresh curd)^{61,62}
- ✓ *Snana* (Bath)^{63,64}
- ✓ *Swedana* (Sudation)⁶⁵

- ✓ *Vamana* (Emesis)⁶⁶
- ✓ *Dhumapana* (Medicated smoke)

DISCUSSION

In this today's stressful life, the sleep is proved as the divine gift for the human beings which refreshes and recharges them for the next day performance. Unbalanced



food habits, suppression of natural urges, lack of proper sleep etc., these are gradually becoming the inseparable parts of our daily routine. Now, this is the exact time to know the precious value of proper sleep for the sustenance of healthy life. A famous saying by Thomas Dekker, a great English dramatist of London - Sleep is the golden chain that ties health and our body together. If someone has taken a sound sleep at night then he/she will remain happy and active throughout the day. Quality sleep is an indicator of good health as it is a stress-reliever and normalizes the body tissues⁶⁸. We, humans spend our one-third of life in the sleeping stage; this communicates its pivotal importance for an individual. Both either holding the urge of sleep or sleeping at an odd time, are considered detrimental for the health i.e. in authority for the occurrence of the various Non-communicable diseases like Diabetes, Obesity, Hypertension and other co-morbidities. Along with this, it is also a potential cause of numerous mental disorders such as anxiety, depressed mood, irritability etc.

CONCLUSION

As rightly said in *Vaidhyakiya Subhaashitasahityam* that “*Ardha Rogahari Nidra*” that proper sleep itself has

half the potentiality to cure the disease thereby signifying the crucial aspect of appropriate sleep. Like food is needed by all the creatures of this living world for their existence and growth, sleep is also necessary for the same. Sleep runs parallel to our circadian rhythms that is why there is always need to sleep at its natural time i.e. Night hours (10 P.M. - 4 A.M.). Timely sleeping and awakening gives energy, enhances the person enthusiasm, restoration of energy, a sense of freshness and increases the performance ability. Thus, quality sleep is essential for both growth and development of the individual along with good quality of life. On the contrary, sleep deprivation in turn leads to many co-morbidities and this can be sometime fatal too.



REFERENCES

1. Agnivesha, Charaka Samhita with Chakrapani Ayurveda Deepika commentary, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 11, Verse 35, Page-74.
2. Agnivesha, Charaka Samhita with Chakrapani Ayurveda Deepika commentary, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 21, Verse 36, Page-118.
3. Kashyapa, Kashyapa Samhita, Khila Sthana, 5/7. 5th ed. Varanasi: Choukhambha Sanskrit Samsthan; 1998, Page-256.
4. <http://www.healthline.com/health/sleep-deprivation/effects-on-body>, assessed at 2154 hours on 11 Apr,17.
5. Jeyapal Dinesh Raja and Sanjiv Kumar Bhasin, Health Issues Amongst Call Center Employees, An Emerging Occupational Group in India Indian J Community Med. 2014 Jul-Sep; 39(3): 175–177.
6. <http://www.apa.org/topics/sleep/why.aspx>, assessed at 2237 hours on 11 Apr,17.
7. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 19, Verse 5, Page-90.
8. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Nidana Sthana 5, Verse 4, Page-283.
9. Tarka Vachaspati Shri Taranath Bhattacharya, Vachaspatyam, Sixth Part, Chaukhamba Sanskrit Granthmala, third edition, 1970, Page-4099.
10. Amarasimha, Namalinganusasana with Ramasrami commentary of Bhanuji Diksita, Chaukhamba Sanskrit Sansthan, Prathama Kanda, Natya Varga, Verse 36, Page-110.
11. Umeshchandra Gupta K V J. Vaidyaka Shabda Sindhu, 3rd edition, 1983.
12. Agnivesha, Charaka Samhita with Chakrapani Ayurveda Deepika commentary, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 21, Verse 59, Page-119.
13. Charudatta, 21/02
14. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 24, Verse 7, Page-114.
15. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Sharira Sthana 4, Verse 34, Page-35.
16. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba



Surbharti Prakashan, Sutra Sthana 1, Verse 25, Page-6.

17. Agnivesha, Charaka Samhita with Chakrapani Ayurveda Deepika commentary, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 21, Verse 58, Page-119.

18. Agnivesha, Charaka Samhita with Chakrapani Ayurveda Deepika commentary, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 21, Verse 35, Page-118.

19. Vrddha Vagbhatta, Astanga Samgraha with Sashilekha Sanskrit Commentary by Indu, Varanasi, Chaukhamba Krishnadas Academy, Sutra Sthana 9, Verse 29, Page-91

20. Sarangdhara, Sarangdhara Samhita with Commentaries of Adhamalla's Dipika And Kasiram's Gudhartha Dipika, Edition-2013, Varanasi, Chaukhamba Vidya Bhavana, Prathama Khanda, Chapter-6, Verse-24, Page-74.

21. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Sharira Sthana 4, Verse 34, Page-358.

22. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Sharira Sthana 4, Verse 56, Page-360.

23. Vrddha Vagbhatta, Astanga Samgraha with Sashilekha Sanskrit Commentary by Indu, Varanasi, Chaukhamba Krishnadas Academy, Sutra Sthana 9, Verse 28, Page-91

24. Swami Ananta Bharti, Hathayoga Pradeepika with Aloka Commentary, Varanasi, Chaukhamba Publishers, 6/1.

25. Agnivesha, Charaka Samhita with Chakrapani Ayurveda Deepika commentary, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 7, Verse 23, Page-50.

26. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Uttara Tantra 55, Verse 17, Page-778.

27. Vagbhatta, Astanga Hridaya with Commentaries of Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 4, Verse 12, Page-55.

28. Vrddha Vagbhatta, Astanga Samgraha with Sashilekha Sanskrit Commentary by Indu, Varanasi, Chaukhamba Krishnadas Academy, Sutra Sthana 5, Verse 12, Page-32

29. Sri Madhavakara, Madhava Nidana with Madhukosa Sanskrit Commentary,



Varanasi, Chaukhamba Sanskrit Sansthan, Udavarttanidanam 27, Verse 12, Page-186.

30. Girijadayalu Suklah, Bhela Samhita, Varanasi, Chaukhamba Bharati Academy, Sutra Sthana 6, Verse 6, Page-7.

31. Vrddha Vagbhatta, Astanga Samgraha with Sashilekha Sanskrit Commentary by Indu, Varanasi, Chaukhamba Krishnadas Academy, Sutra Sthana 9, Verse 43, Page-93.

32. Vagbhatta, Astanga Hridaya with Commentaries of Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 7, Verse 64, Page-143.

33. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Uttara Tantra 55, Verse 35, Page-779.

34. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 45, Verse 56, Page-201.

35. Agnivesha, Caraka Samhita with Chakrapani Ayurveda Deepika commentary, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 25, Verse 40, Page-132.

36. Kaiyadaiva Nighantu Drava Varga 4/137

37. Dhanvantari Nighantu Suvaranadi Varga 6/164

38. Bhava Prakash Nighantu Dugdha Varga 14/12

39. Vagbhatta, Astanga Hridaya with Commentaries of Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri, Varanasi, Chaukhamba Surbharti Prakashan, Uttara Sthana 40, Verse 51, Page-944.

40. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 45, Verse 91, Page-203.

41. Dhanvantari Nighantu Suvaranadi Varga 6/219

42. Vagbhatta, Astanga Hridaya with Commentaries of Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 5, Verse 41, Page-73.

43. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Chikitsa Sthana 24, Verse 70, Page-490.

44. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Chikitsa Sthana 24, Verse 81, Page-490.



45. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Chikitsa Sthana 24, Verse 83, Page-490.
46. Bhava Prakash Nighantu Mansa Varga 11/79
47. Bhava Prakash Nighantu Shaka Varga 10/7
48. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Chikitsa Sthana 40, Verse 52, Page-557.
49. Kaiyadaiva Nighantu Mansa Varga 6/80
50. Dhanvantari Nighantu Suvaranadi Varga 6/395
51. Bhava Prakash Nighantu Mansa Varga 11/96
52. Dhanvantari Nighantu Karviradi Varga 4/60
53. Kaiyadaiva Nighantu Aushadi Varga 1/657
54. Kaiyadaiva Nighantu Aushadi Varga 1/1563
55. Kaiyadaiva Nighantu Kratanna Varga 5/16
56. Agnivesha, Charaka Samhita with Chakrapani Ayurveda Deepika commentary, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 5, Verse 35, Page-40.
57. Kaiyadaiva Nighantu Vihara Varga 7/135
58. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Sutra Sthana 45, Verse 3, Page-196.
59. Dhanvantari Nighantu Suvaranadi Varga 6/299
60. Bhava Prakash Nighantu Vari Varga 13/2
61. Kaiyadaiva Nighantu Vihara Varga 7/487
62. Dravyaguna Sangraha Mishraka Varga 15/45
63. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Chikitsa Sthana 24, Verse 57, Page-489.
64. Kaiyadaiva Nighantu Vihara Varga 7/200
65. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Chikitsa Sthana 32, Verse 22, Page-514.
66. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Chikitsa Sthana 33, Verse 12, Page-517.



67. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Chikitsa Sthana 40, Verse 16, Page-554.

68. Sushruta, Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya, Varanasi, Chaukhamba Surbharti Prakashan, Chikitsa Sthana 24, Verse 88, Page-491.