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Etiopathological Study of *Vicharchika* w.s.r. to Eczema and its Management through *Pathyapathya*

Chandrakar Yogita^{1*} and Kande Aradhana²

¹Dept. of Rog Nidan Avum Vikriti Vigyan, Bharti Ayurved Medical College and Hospital, Durg, Chhattisgarh, India

²PG Dept. of Rog Nidan Avum Vikriti Vigyan, Govt. Ayurveda College, Raipur, Chhattisgarh, India

ABSTRACT

In Ayurveda, twak vikara (skin disease) is caused due to imbalance of tridosha, but pitta dosha is involved in prime form. Pitta and rakta dhatu vridhhi kshaya is compliment to each other by Ashraya-ashrayi bhava. Lakshana of kushtha depends upon Dosha-dushya sammurchhana. Skin is one of the most defining aspects of our appearance and first barrier of protective mechanism. Skin diseases have been dealt under the Kushtha and kshudra roga and all types of Kushtha have been considered as Raktavaha srotodushtijanya vikara and Tridoshaja origin. Vicharchika is described under Kshudrakushtha in samhita texts. Lakshanas are Kandu, Pidika, Shyava, Bahustrava in Charaka. Lakshanas are Rajyo, Atikandu, Ruja, Rukshata in Sushruta. Vicharchika is mentioned in dominancy of different dosha by various acharyas. Kapha & Pitta, Rasa, Rakta, Mamsa, Swedavaha srotasa are key pathological factors involved in the Samprapti of Vicharchika. A similar clinical presentation of Vicharchika in modern dermatology is seen in Eczema, which is defined as a non-contagious inflammation of the skin when it has not involved any infection. In the 21st century, urbanization, science and technology had made our life better, fast and sedentary. Therefore, neither do we have time to think and act for healthy life nor to follow a proper Dinacharya and Ritucharya, this affects mansika bhava. Now a days, skin diseases are becoming a major hazard for mental health more than physical harm as it distributes the cosmetic harmony. Outside food is also a major cause of dietary incompatibility (Viruddha Ahara) which is a major cause of Vicharchika (eczema). According to management of Vicharchika the Ahara-Vihara which are having Kapha-pittashamaka and Laghu property are used for its treatment. In this article, an attempt has been made to study the Etiopathogenesis of Vicharchika (Eczema) and role of life style management and pathyapathya on this disease.

KEYWORDS

Vicharchika, Eczema, Raktavaha srotas dushti, Etiopathogenesis, Pathyapathya



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INTRODUCTION

Five Gyanendriya are described in *Ayurveda*. *Twak* (Skin) is one of them which are responsible for Sparsh gyan. Skin in *Ayurveda* is called as *Twak*. Skin is one of the most defining aspects of our appearance and the largest organ of human body and first barrier of protective mechanism. Skin is not only a covering organ of body but also plays a vital role in body physiology.

“In fact the skin is the accurate mirror of one’s inner health.”

A healthy skin or face and body make us look attractive, youthful and desirable. Our appearance directly affects our own self image, confidence and psychology. It reflects internal and external pathology. It is absolutely essential to maintain the health of skin. Today, we are living sedentary life which is full of scientific and technology based resources which makes our life organized and fast i.e. people could not be follow the proper *Dinacharya* and *Ritucharya* as mentioned in *Ayurveda*. Healthy skin defines the personality of an individual but if it is affected they all components contribute to causing *mansika vikara* (stress). Among various health risks allergic skin disorders like eczema is a major problem encountered by the urban people. The prevalence of Eczema/AD in

adults could be as high as 10.7% overall and as high as 18.1% in individual states and 21% across various countries. Atopic eczema affects 15-20% of children and 1-3% of adults worldwide.

In *Ayurveda*, Skin diseases have been dealt under the headings of *Kushtha* and all types of *Kushtha* have been considered as *Raktavaha srotodushtijanya vikara* and *Tridoshaja* origin. *Vicharchika* is described under *Kshudrakushtha* in Samhita texts. *Lakshanas* are *Kandu, Pidika, Shyava, Bahustrava* in *Charaka*¹. It simulates “Wet Eczema” because of *Kaphaja pradhan vyadhi*. *Lakshanas* are *Rajyo, Atikandu, Ruja, Rukshata* in *Sushruta*². It simulates “Dry Eczema” because of *Pittaja pradhan vyadhi*. All *kushtha* are having *Tridoshja* origin and their *lakshana* depends upon *Dosha-Dushya Sammurchhana* and predominance of *Dosha* and *Dushya*. *Vicharchika* is mentioned in dominancy of different *dosha* by various Acharyas i.e. *Kaphaja* (*Charaka chikitsa* 7/30), *Pittaja* (*Sushruta samhita* 5/16), *Vata-Pittaja* (*Madhava Nidan* 49/35)³. A similar clinical presentation of *Vicharchika* in modern dermatology is seen in Eczema, which is defined as a non-contagious inflammation of the skin when it has not involved any infection. Skin disease like “Eczema” affects all ages from the neonates to the elderly. The term Eczema and Dermatitis



are synonyms. This disorder mostly occurs on face, hand, wrist, elbow, ankle, cubital region, groin & trunk etc. *Kapha & Pitta, Rasa, Rakta, Mamsa, Swedavaha srotasa* are key pathological factors involved in the *Samprapti* of *Vicharchika*; demands distinct remedy. Thus more and more research work is the need of the day either in bringing about a cure for the ailed or else prevention of recurrence. According to line of treatment of *Vicharchika* the drugs which are having *Kapha-pittashamaka* and *Laghu* property are used for its treatment.

AIMS & OBJECTIVES

1. Etiopathological study of '*Vicharchika*' in Ayurveda.
2. Etiopathological study of 'Eczema' in Modern science.
3. To evaluate the *Pathya-apathya*.

MATERIALS AND METHODS

The main *Ayurvedic* text for use in this study will be *Brihadtrayi & Laghutrayi* and available commentaries on this, modern text, along with them latest research papers will be referred & compiled for conceptual part of study.

DISCUSSION

This paper is on the basis of *Nidan panchak* and *Pathyapathya* management of *vicharchika*^{3,4,5,6,7,8,9,10,11}.

IMPORTANCE OF AGNI IN VICHARCHIKA:

According to *Vagbhatta*, *Mandagni* is the main cause of all disease. All etiological factors like *Aharaja* (dietary) and *Viharaja* factor of *kushtha* vitiate *Agni*, first *jatharagni* and later *dhatvagni*. So, vitiation of *agni* leads to *Ama* formation further it leads to *tridosha prakopa*. This *Ama* circulates in *Tiryaka sira* along with vitiated *dosha* and accumulates within the *Rasadi dhatu* and causes *sanga* in *srotasa* where there was *khavaigunya* due to *nidana sevan* and *dosha dushya sammurchana* occurs and causes all disease including *vicharchika*. *Vyadhi lakshana* of *vicharchika* is depending upon the *Dosha pradhanta* according to *Nidana*.

NIDANA PANCHAKA OF VICHARCHIKA:

NIDANA (ETIOLOGICAL FACTORS) as given in table 1.

RUPA:

Vicharchika is a condition / stage in which the skin has linear rough lesions with intense itching and pain. *Acharya* has mentioned, *Kandu* (itching), *Pidika* (Dark coloured eruption /papule/ vesicle, *Srava* (Profuse discharge), *Bahusrava* of *lasika* (*lasikadhya*). So it indicates *Vicharchika* (wet eczema) and having *kaphaja dosha pradhan*. All the other *Acharya* have the same opinion except *Susruta Acharya*



Susruta has mentioned *ruksha* lesion, so it includes *ruksha vicharchika* (dry eczema)

and having predominance of *pittaja dosha*.
(TABLE No.02)

Table 1 *Nidana of (Kushtha) Vicharchika*^{3,4,5,6,7,8,9,10,11}.

Viruddha Ahara	Eating fish with milk (especially Chilchim fish), Gramya, Anupa, Audaka mamsa with milk, Taking Mulaka, Lasuna etc. with milk, Kakamachi, Pippali, Lakucha with Dadhi & Ghrita, Mulaka with Guda, Green vegetables & excessive Madya with milk, Madhu & Mamsa after taking ushna diet and vice versa, Use of Fish, Nimbuka and milk together
Mithya Ahara	Excessive Drava, Snigdha Ahara, Excessive Amla, Lavana, Katu, Kshara, Guru Ahara, Adhyashana, Vishamashana, Atyashana, Ahitashana, Asatmya Ahara, Intake of food during Ajeerna, Excessive & Continuous use of Madhu, Phanita, Matshya, Lakucha, Mulaka, Kakamachi and intake of above substances even even in Ajeerna, Excessive Snehana, Intake of Vidahi Ahara during Vaman karma, Excessive intake of Gramya, Anupa, Audaka, Mamsa, Intake of Navanna, Dadhi, Masha, Matsya, Mulaka, Tila, Pishtanna, Kshira, Guda, Dushivisha, Papodaka (Polluted water)
Mithya Vihara	Shitoshna vyatyasa seven and Anupurvya seven, Use of Santarpana and Aptarpana without Sequence, Sudden diving into cold water or drinking cold water after Bhaya, Shrama, Santap, Vyayama seven & Atisantap seven after heavy meals, Mithya samsarga, Vyavaya in Ajeerna, Vega vidharana of Chhardi, Mutra, Purisha etc., Panchakarma Apacharna, Diwaswapna after lunch, Vyayam & Vyavaya after snehana & vaman
Anya Viharaja	Vega vidharana, Krodha, Diwaswapna, Panchakarma Apacharaja Nidana Vyayama after Snigdha bhojana, Sheeta-Ushna seven, Psychological factors, Santarpaka with Aptarpaka Ahara, Atap-anila seven
Acharaja Nidana	Papakarma, Vipraguru tiraskara, Sadhu ninda, Use of money & material acquired by unfair means, Killing of Virtuous persons
Ahara Dravya	Madura, Lavana, Pishtanna, Phanita, Amla, Guru, Snigdha, Kshara, Matsya, Tila, Navanna, Guda (Jaggery), Dadhi, Mulaka, Lakucha, Dravanna

Table 2 *Lakshana (Rupa) of vicharchika*

No.	Rupa	Ch. ⁴	Su. ⁵	A.H. ⁶	A.S. ⁷	M.Ni. ³	Bh. ⁸	Ka. ¹¹	B.P. ⁹	Ha. ¹⁰
1.	Kandu	+	+	+	+	+	+	+	+	+
2.	Vedana	-	-	-	-	-	-	+	-	-
3.	Atiruja	-	+	-	-	-	-	-	-	-
4.	Daha	-	+	-	-	-	-	-	-	-
5.	Shyava	+	-	+	+	+	+	-	+	-
6.	Shweta	-	-	-	-	-	-	-	-	-
7.	Rakta	-	-	-	-	-	+	+	-	-
8.	Bahusrava	+	-	-	-	+	+	+	+	-
9.	Ruksha	-	+	-	-	-	-	-	-	-
10.	Lasikadhya	-	-	+	+	-	-	-	-	-
11.	Praklinna (Mamseno- pachita)	-	-	-	-	-	+	-	-	-
12.	Raji	-	+	-	-	-	-	-	-	-
13.	Pakavati	-	-	-	-	-	-	+	-	-
14.	Pidika (Pitika)	+	-	+	+	+	-	-	+	-
15.	Vrana	-	-	-	-	-	-	+	-	-

SAMPRAPTI GHATAKA:

1. Dosha: Kapha pradhana tridosha (Ch. & Vag.)

Pitta pradhana tridosha (Su.)

Vata – Vyana, Samana, Udana

Pitta – Pachaka, Bhrajaka

Kapha – Avalambaka, Kledaka

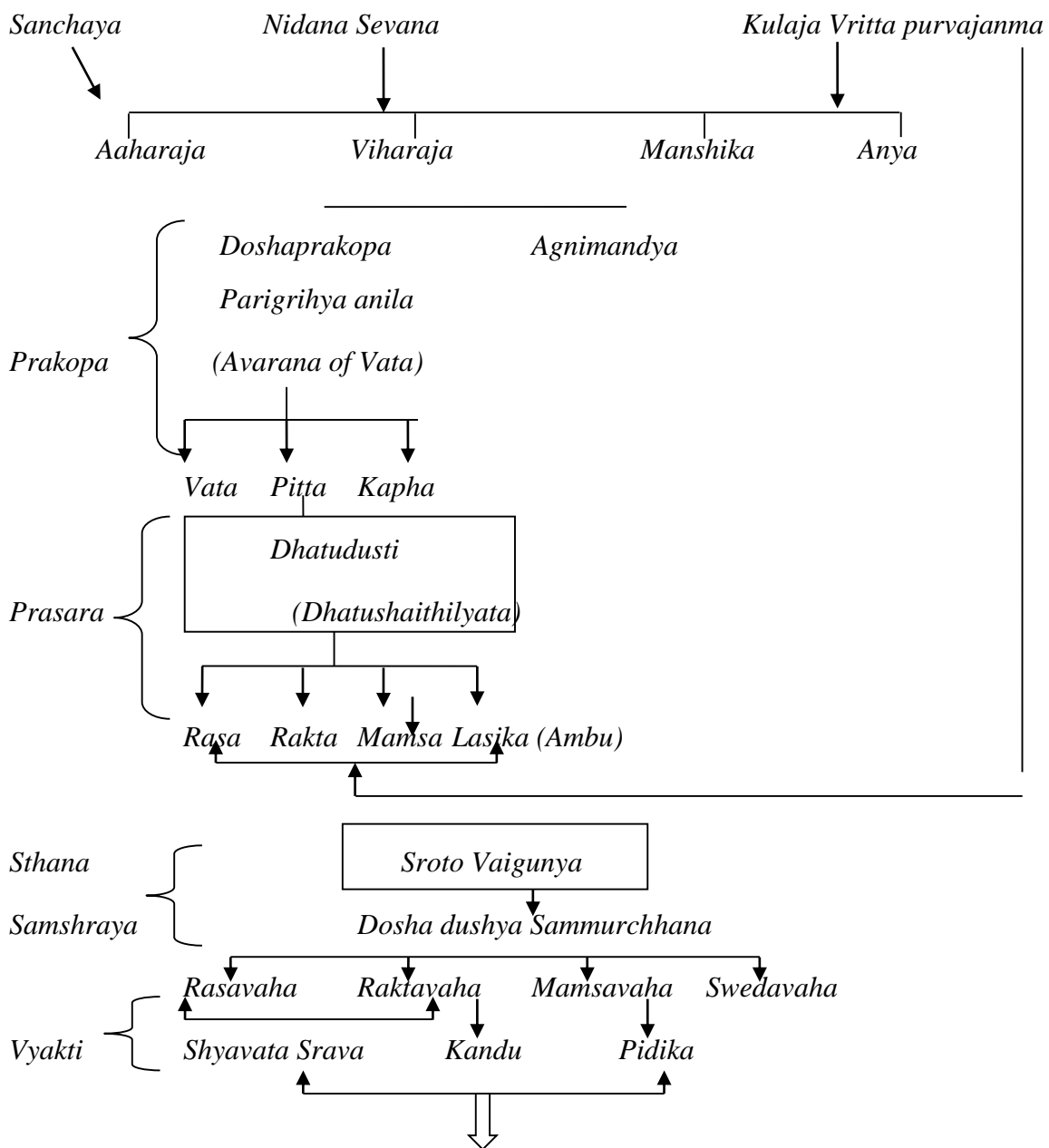
2. Dushya : Twak, Rakta, Mamsa, Lasika



- 3. Agni : Jatharagnimandya & Dhatvagnimandya
- 4. Ama : Jatharagnimandya janita, Rasadhatvagnimandya janita
- 5. Srotasa : Rasavaha, Raktavaha, Mamsavaha, Swedavaha, Udakavaha
- 6. Srotasadushti : Sanga, Vimargagamana
- 7. Udbhava sthana : Amashaya
- 8. Adhsthana : Twacha
- 9. Sanchara sthana : Tiryakgami sira
- 10. Roga marga : Bahya margaja
- 11. Swabhava (Prabhava) : Chirkari (Chronic)

SAMPRAPTI CHAKRA:

Samprapti chakra of Vicharchika is described in (Figure No. 01)



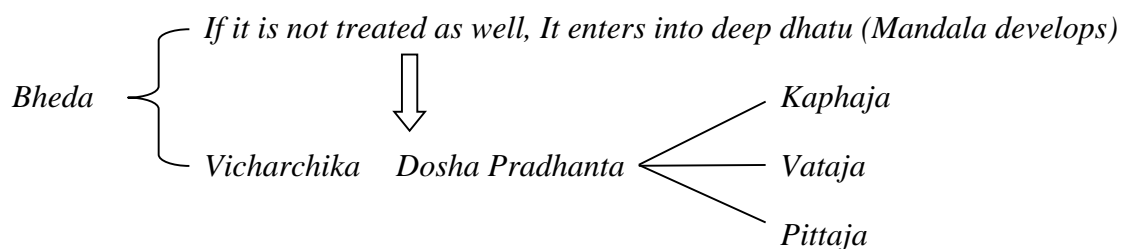


Figure 1 Samprapti Chakra

ECZEMA (MODERN VIEW)¹²:

Eczema is a reaction pattern that presents with variable clinical findings and the common histopathologic finding is spongiosis (intercellular edema of the epidermis). All eczemas have some features in common and there is a spectrum of clinical presentation from acute through to chronic.

- ❖ Primary lesions may include erythematous macules, papules and vesicles, which can coalesce to form patches and plaques.
- ❖ In severe eczema, secondary lesion from infection or excoriation, marked by weeping and crusting, may predominate. In chronic eczematous conditions, lichenification (cutaneous hypertrophy and accentuation of normal skin markings) may alter the characteristic appearance of eczema.

Histologically ‘eczematous change’ refers to a collection of fluid in the epidermis between the keratinocytes (Spongiosis) and

an upper dermal perivascular infiltrate of lymphohistiocytic cells. In more chronic disease there is marked thickening of the epidermis (‘acanthosis’).

Stages of the Dermatitis

- ❖ **Acute dermatitis** – Red, Oedematous, Oozing plaques with small, grouped vesicles
- ❖ **Subacute dermatitis** – Red plaques with scale or crusting, Less blistering
- ❖ **Chronic dermatitis** – Lichenification

LIFESTYLE MANAGEMENT:

Nidanaparivarjana (Avoidance of Causal Factors):

This is very important and foremost principle of treatment of any disease.

- (a) Sadvritta palan - Dincharya & Ritucharya palan
- (b) Samyak vega dharana and udirana
- (c) Yoga & Pranayama & Exercise
- (d) Following the Ahara visheshayatana & Pathyapathya
- (f) Maintain Hygiene



After this treatment one should administer the *basti* therapy and follow *Pathya Ahara –Vihara* and avoid *Apathya Ahara-Vihara*.

PATHYAPATHYA AAHARA & VIHARA:

Pathya^{4,13}

The detailed description of Pathya aahara-vihara in *Ayurvedic* texts. (Table No. 03)

Apathya^{4,13}

The detailed description of Apathya aahara-vihara in *Ayurvedic* texts. (Table No. 04)

Table 3 *Pathya Ahara - Vihara*

S.No.	Guna	Laghu	Name	Local Name	English Name
1.					
2.	Ahara	Kudhanya	a. Koradusha	Kodo	Kodo millet
			b. Shyamaka	Sava	Barnyard millet
		Shastik dhanya	a. Uddhalaka		
		Shuka (Cereals)	a. Puranadhanya (After 1 yr)		
			b. Shastik Sali	Rakta Sali	
			c. Yava	Jau	Barley
			d. Godhuma	Gehu	Wheat
		Shimbi	a. Chanak	Chana	Gram, Boot
			b. Mudga	Moong	Green gram
			c. Supa		
			d. Yusha		
			e. Masuri	Masura	Lentil
			f. Tuvvari, Adhaki	Aarhara	Pigeon pea
		Shaka	a. Nimbapatra	Neem leaves	Margosa tree
			b. Avalguja	Bakuchi	Psoralea seed
			c. Priyangu	Phalini, Lata, Daiya	
			d. Tiktashaka	Varuna	Three leaved caper
			e. Pippali	Pipal, Pipar	Long Pepper
			f. Kutaja	Kurchi, Kuda	Tellicherry bark
			g. Vara	Triphala	
			h. Saptala	Tiktala, Peetapushpa	
			i. Guduchi	Giloy, Amrita	
			j. Arushkara	Bhilawa	Marking Nut tree
			k. Varahikanda	Ratalu, Zaminkand	Yam
			l. Shigru	Munga	Drumstick plant
			m. Patol	Parval	Pointed guard
			n. Manjistha	Majeetha	Indian Madder
			o. Haridra	Haldi	Turmeric
			p. Karvellaka	Karela	Bitter guard
			q. Kakamachi	Makoya	Black night shade
			r. Keshar	Keshar	Saffron



	s.	Kakdashringi		Pistacia integerrima stewart
	t.	Vyaghriphala	Kantakari, Peeli kateri	
	u.	Chandan	Sapheda Chandan	Sandal
	v.	Harhuch		
	w.	Vetrankura		
Fruits	a.	Phalsa	Kishmish	
	b.	Draksha	Munkka	
	c.	Kharjura	Khajur	Date palm
	d.	Dadima	Anar	Pomegranate
	e.	Badi kateri	Vanbhanta	
	f.	Palasha	Teshu, Kinshuka	
	g.	Jayaphala	Jatiphala	Nutmeg tree
Madhu		Sahad		
Ghrita		Purana ghrita		
		Triphala ghrita		
		Nimba ghrita		
		Bhallataka siddha ghrita		
Taila	a.	Ingudi	Hingot	
	b.	Tila	Til	Sesamum
	c.	Sarshapa	Sarso	Mustard
Mutra		Gau		Cow
		Mahish (Female)		Buffalo
		Ustree		Camel, Cow
		Gadhi		Jenny
		Ghodi		Mare
Madya		Medicated madya		
Mamsa		Jangal Mamsa		
Ksheera		Ustree		
Mishra		Mudga mixed with patol		
Others		Kasturi		
		Gandhaka		
3.	Vihara	Utsadana		
		Vajrak taila for massage		
		Khadira kasaya pana		
		Parisheka		
		Snana		
		Aragwadhadi gana kasaya for vrana		
4.	Agrya	Khadira	Kushthghna	
		Vidanga	Krimighna	
5.	Others	Mudga mixed with patol		
6.	Taila	Sarshapa oil boiled with tikta varga drugs such as Mandukparni, Avalguja, Aatrusaka, Rupika pushpa.		
7.	Vihara	Laghu Vyayama, Snana (Siddharthaka), Abhayang etc.		

**TABLE 4** *Apathya Ahara - Vihara*

S.No.	Varga	Synonyms	Local name
1.	Dravadravya	Dadhi Ksheera	
2.	Ahara	1. Shuka Pista vikara 2. Shimbi Kulattha Masha Urad Nishpava Sem seed Tila Til 3. Ikshu Guda Varga Ikshu Vikara 4. Shaka Mulaka Mooli 5. Mamsa Anupa mamsa Vasa Oudaka mamsa 6. Madya Sura 7. Fruits Amla phala 8. Jala Sahyadri & Varga Vindhyachala jala	
3.	Viruddha Ahara (Incompatible foods)	Viruddha Asana-pana Adhyashana Ajeerna Vidahi Lavana Amla padartha Vishtambhi Abhishyandi Pista Vikriti Vishamashana Dravanna Guruanna	
4.	Karma	Santarpana, Swedana, Anuvasana, Asthapanam Basti	
5.	Manashika	Papakarma, Kritaghna bhava, Ninda, Guru-gharshana	
6.	Vihara	Diwaswapna Day sleep Vyavaya Sexual intercourse Chandamshu tapa Malamutra Vegadharana Suppress natural urge Ativyayama Excessive exercise Tanava Stress	

Consumption of the above *Apathya* will cause *prakopa of kapha, pitta, rakta* i.e. these are the main factors for causing of *kushtha*.

DISCUSSION

All types of *Kushtha* are *Tridoshaja* origin, *Acharya Charaka* has attributed *Kapha*

dominance in *Vicharchika* with symptoms of *Sakandu* (itching), *Pidika* (macule/papule/vesicles) and *Shyava* (Dusky) colored eruption and *Bahusrava* (profuse oozing). This indicates initial or acute stage and wet type of eczema. *Sushruta* has described clinical picture of dry eczema with the symptoms of *Rajyo*



(scaling), *Atikandu* (excessive itching), *Arati* (pain), *Rukshata* (dryness) etc., and *Gatreshu* (may occur at anywhere in the body) that indicates chronic or later stage. This type of presentation is due to provoked Pitta. This explanation suggests different stages of *Vicharchika*. According to *Vagbhatta*, *Vicharchika* has a characteristic discharge like *Lasikadhya* while *Indu* explained it with *Jalapraya* i.e., watery discharge. *Kashyapa*¹¹ has mentioned *Vrana*, *Vedana* and *Paka* as a specific feature of *Vicharchika*. *Bhela*⁸ has mentioned *Shyava* & *Rakta Varna* as variety, *Praklinna* *Srava* and *Mamsenopachitata* as characteristic features of *Vicharchika*. *Vicharchika* is stated to be *Tridoshaja* with the dominancy of *Kapha* and *Pitta Dosha*. *Twacha*, *Rakta*, *Mamsa* and *Lasika* are *Dushya* of *Vicharchika*. *Rasavaha*, *Raktavaha*, *Mamsavaha*, and *Swedavaha srotasa* vitiated and *Kha-vaigunya* occurs into them¹⁴. Due to *Nidana sevana Jatharagni* and *Dhatvagni* both vitiated to produce *ama*, which causes *srotorodha*, which is also a responsible factor for *Sang* in *srotasa*. *Chikitsa* is nothing without *samprapti vighatana* even *samprapti vighatana* is *chikitsa* itself. So, *Samprapti ghataka* is discussed in detail at this point. *Upashaya*, *anupashaya*, *sadhyasadyata*, *chikitsa* and *pathyapathaya* as per

Ayurvedic classics were mentioned. *Vicharchika* is having *kapha*, *pitta* predominance *tridoshaja vyadhi*. For its management *Acharyas* have explained that those diet & drugs which are having *kaphapittaghna* & *anulomana* properties are useful. Despite of *tridoshaja* origin of all *kushtha*, *Charaka* has mentioned dominancy of *kapha*.

CONCLUSION

All the skin disorders have been dealt under broad heading of *Kushtha* (*Mahakushtha* and *kshudrakushtha*). *Vicharchika* is one among *kshudra kushtha* & *sadhya kushtha*. *Kushtha* is mentioned as *Ashtamahagada* i.e. sometimes it is having poor prognosis. Skin disease is most distressing problem in the world. *Vicharchika* is one of them and it is quite common at any age but frequently in young age due to exposure to occupational, environmental factors and mental stress. According to *Charaka*, *Lakshana* of *Vicharchika* shows *kapha* dominancy. According to *Sushruta*, it shows *pitta* dominancy. Urban people were more afflicted because they were having irregular food habits in young age, irregular sleep, *viruddhashana* (oily, spicy, junk food), *vegodharana* (suppression of natural urges), uses of cosmetics and other chemicals, polluted environment, stressful



life and emotional disturbances definitely play a major role in manifestation of *Vicharchika*. *Mithya Ahara– Vihara*, especially *Navanna*, *Viruddhahara*, diet predominant with *ushna & snigdha guna* and *Vegavidharana* are the main causative factors of *Vicharchika*¹³. Excessive intakes of *Santarpaka Nidana* (*Amla, Guru, Phanita, Madhura, Lavana, Pistanna diet*) cause *Agni Dushti* and play an important role in manifestation of *Vicharchika*. *Rasa, Rakta, Mamsa* and *Lasika* are involved in manifestation of *Vicharchika*. *Rasavaha, Raktavaha, Mamsavaha* and *Swedavaha Srotasa* are involved in the disease. It means *Shyavata* and *Srava* is due to *Rasa* and *Rasavaha srotas*, *Kandu* is due to *Raktavaha srotas*, *Pidika* is due to *Mamsavaha srotas*. Disturbed sleep is also important symptom of *Vicharchika*, which leads to *vata-kapha prakopa*, & may further deteriorate the diseased condition. Hence, it becomes a vicious cycle. This disease is more aggravated by dry & cold weather, and also when excessive sweating occurs. Sunlight, irritant material also precipitates the condition. I have mentioned in this article, *Ayurvedic* therapies along with *Pathyapathya* (dietary management, lifestyle modifications, exercises, meditation, *Asana*) which is advised to the patient of *Vicharchika* for the betterment of life. Out of many studies carried throughout

the world the present endeavor is a beam of ray for future reference.



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