

IMPORTANCE OF POORVAKARMA BEFORE SHODHANA KARMA

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ABSTRACT

In the present era, Panchakarma has gained a prominent role in the management of diseases through Ayurveda, particularly in patients who have not responded adequately to repeated Shamana (palliative) therapies. Panchakarma, as a Samshodhana Chikitsa (bio-cleansing therapy) aims to eliminate excessive Doshas from their causative roots through the nearest routes, so diseases cannot revert back; like a tree cannot grow without its root, thereby reducing the chances of disease recurrence. Panchakarma is systematically carried out through three stages—Poorvakarma, Pradhana Karma, and Paschat Karma—with Koshta and Agni playing a decisive role in each stage; therefore, assessment of Koshta and Agni is essential for planning treatment, determining drug dosage, Anupana and Snehapana so without proper poorvakarma, shodhana effect cannot be achieved, even if shodhana procedure performed properly without poorvakarma doshas cannot be changed to nirama state through which they can be expelled out. Poorvakarmas like deepana, pachana, snehana, swedana plays important role in bringing the sama doshas to nirama state, as they mobilize doshas from shakha to koshta and thus helps in easy expelling of doshas from body. Poorvakarma- Deepana and Pachana for Ama digestion, Snehana (oleation), and Swedana (sudation), which collectively mobilize Doshas from the Shakha to the Koshta, facilitating their effective elimination. Thus, Poorvakarma is indispensable for achieving optimal outcomes in Shodhana therapy. The present paper is focused on explanation of the principle that how Poorvakarma is essential for Shodhana therapy.

KEYWORDS: *Panchakarma, Poorvakarma, Shodhana.*

INTRODUCTION

Purva-Karma is the basis of Panchakarma; by using preparatory techniques, tolerance and acceptance of the main procedure's outcome are increased. It causes alterations in vitiated doshas so that they may be mobilised without difficulty and hence readily eliminated from the body. Purva-karma aids in achieving the optimum results. The body develops sensitivity to maintain equilibrium during the Pradhan-Karma process. The absence of a pre-procedure results in complications therefore body needs to be prepared. Purva karma aids in the mobilisation of doshas from the periphery to the gut and can be expelled through their nearest excretory pathway. Dosha mobilisation (Bio-humor) is achieved by Snehana (Oleation) and Swedana. After the preliminary procedure, the evacuation of morbid, rotten, and vitiated doshas starts. This is an attempt to bring the body and its doshas into balance. The removal of ama dosha (toxins) also aids pradhana karma in producing good and beneficial results.

MATERIALS AND METHODS

- Classical texts and commentaries of Ayurveda.
- Study materials collected from internet.

IMPORTANCE OF POORVAKARMA

In recent era Panchakarma has got prominent place in the management of the diseases through Ayurveda, as it is widely practiced by most of the Ayurvedic physicians but sometime, we observe that through the same Panchakarma procedures a physician gets marvelous result while sometimes he may not. So many causes may be there for that, but while going through the Shodhana therapy; physician should perform Poorvakarma as mandatory. Without Poorvakarma Doshas cannot be changed in particular forms through which they can be expelled out from the body.^[1] Shodhana would be easy

to perform if Poorvakarma were done properly.^[2] Same approach is applied in the modern surgery; patients who are physically and psychologically well prepared for surgery tend to have better surgical outcomes. Pre-operative care is extremely important prior to any invasive procedure whether the procedure is minimally invasive or a form of major surgery.^[3] In this study we have tried to explain the importance of Poorvakarma in a Shodhana therapy. Panchakarma is helpful for those patients who are bushed after all the Shamana treatments because Panchakarma expels the Doshas from their causative roots, so diseases cannot revert after; like tree cannot grow without its root.^[4] Panchakarma can be performed whenever Doshas are available in Koshtas (Upasthita Doshani) in particular form of the suitable person.^[5] Similar to how water slides down without adhering to vessels covered with oil, Kapha and other morbid humours are simply discharged from a body that has received Snehana (oleation) therapy. In a person who has been previously oleated, Swedana (Sudation) treatment helps the adherent, sluggish poisonous materials to melt and flow out. The poisonous substance in the body is divided and washed out by Pradhana karma in the same way that dirt on fabric is removed and washed out by soap and water. Purificatory treatment (Vamana, Virechna, etc.) without Snehana (Oleation) and Swedana (Sudation) would dehydrate the body and cause it to rot. Apart from these methods some other systemic procedures have their own importance to assemble the raw material procedure after improper digestion; these are Rukshana (roughness), Dipana (appetizer) and Pachana (digestive) these actions should be applied according to the condition and require special sense of treatment. Snehana stands for lubrication of body systems by the administration of fatty substances internally and externally. Swedana is a process to induce sweating (sudation) artificially in a patient who has already undergone Snehana. Snehana is followed by Swedana and Swedana in turn is followed by Shodhana procedure.

Panchakarma can be performed whenever Doshas are in Koshta (UpasthitaDoshani) in particular form of the suitable person.^[6] Here commentator Chakrapani has explained that Doshas which are accumulating from Shakha to Koshta from all over the body and Doshas which have changed their forms from Linatva to Utkleshitaavastha can be said as Upasthitadoshas.^[7] Five factors are responsible for the movement of Doshas from Shakha to Koshta like; 1) Vriddhi of the Doshas 2) Vishyandana of the Doshas 3) prakopa of Doshas 4) Srotomukha Vishodhana 5) Nigrahana of Vata. These all five factors can be achieved by the Poorvakarmas i.e. Snehana and Swedana. Internal Snehapana plays a key role in Vriddhi of the Doshas. Sneha does DoshaVriddhi (Shodhanartha Sneha), Doshashamana or Brimhanakarma, if it uses in particular Matra (quantity) and Kala (time).^[8]

1) Vriddhi of the Doshas - For Vriddhi of the Doshas, Sneha is consumed in empty stomach in the morning (after digestion of previous night meal) in such a dose which takes about 12 or 24 hours to digest. For Dosha Shamana, after digestion of the previous night meal when the patient feels hungry at that time Sneha is consumed in such a dose which takes about 12 hours to digest and for Brimhanakarma, Sneha is consumed along with the food, in such a dose which takes about 6 hours to digest.^[9]

2) Vishyandana of the Doshas - Definition of Snehana itself says that Sneha does Vishyandanakarma.^[10]

3) Paka of Doshas - Here Swedana Karma plays a key role because Ushnata is essential Guna in the Swedana Karma and Ushna Guna does Pachanakarma.^[11]

4) Srotomukhavishodhana (to clean the orifices of Srotas) - While describing the benefits of the Swedana Karma, Acharya Sushruta says that Swedana creates Nirmalatva (cleanliness) in the Srotas.^[12] So Swedana cleans the orifices of Srotas.

5) Nigrahana of Vata - The first line of management of Vatadosha according to Acharya Vagbhatta is Snehana and Swedana.^[13] So Vatadosha can be controlled (Nigrahana) very well by the Snehana and Swedana.

Table1: Dosha gati achieved by the poorvakarama

Sl.NO	GATI	ACHIEVED BY
1.	Vriddhiand vishyandana	Snehana and Swedana
2.	<i>Paka</i>	<i>Pachana and Swedana</i>
3.	<i>Srotomukhavishodhana</i>	<i>Swedana</i>
4.	<i>Vayoschanigrahat</i>	Snehana and swedana

Before the actual procedure of purification begins, there is a need to prepare the body with prescribed methods to organize the body for eliminating the doshas. Deepana and pachana does kindling of *Agni* and digestion of *Ama* respectively.

Snehana does *utkleshana*, where as *Swedana* liquefies the *dosha* and assists in the movement of *dosha* from *shakha* to *koshta*. A specific suitable *Shodhana* is then given to expell the *doshas*.

Deepana- (Digestive Drugs)

The drugs that increases the *Agni*, but does not digests the *Ama* is called *Deepana*

The drugs that increase *Agni* are termed as *Deepana dravyas* and there by stimulate *Jatharagni* which help the body to accept the drugs. They are *vayu* and *agni mahabhoota* predominant which increases the appetite and the quantity of food intake and aacharya *hemadiri* has quoted that it helps in separation of *doshas* from *dhatu*.

WHY *deepana* IS IMPORTANT?

- *Agni* is very important factor on the basis of which the *Sneha Matra* is decided.
- In conditions of *Avara Agnibala* and *Uttama Agnibala*, *Hrisva* and *Uttama Matras* are to be administered respectively.

Few important formulations of dravyas are :

pippaliyadi gana, *guduchiyadi gana*, *trijataka*, *chaturjataka*, *haritakiyadi gana*, *panchakola*, *hingu niryasa*, *ajamoda*, *bhallatakaasthi*, *shunti*, *amlavetasa*, *maricha*.

UTILITY

- Acts better in empty stomach
- *Abhyavarana shakti* (intake capacity improved)

In modern it can be corelated to

- 1)stomachic -increase gastric secretion
- 2)secretogogue -stimulate secreting organs

MODE OF ACTION

Deepana dravyas act in the fallowing way in kindling the digestive fire

- Stimulation of vagus nerve -Ex:pilocarpine that controls secretion of gastric juice
- Stimulation of glossopharyngeal nerve – Ex: increases appetite juice -like *katu*, *tikta ruchikara bhojana*
- Stimulation of fundus and pylorus -Ex:*madhya* and *mamsa rasa*

i.e Promotes gastric juice and facilitate digestion Sensitize oral taste receptors facilitating saliva secretion induce gastrin secretion which stimulates HCl secretion

PACHANA

The drugs which does the digestion of *Ama* without increasing the *Agni* is called *Pachana*

Pachana is one among the *Langhana chikitsa*. It helps in digestion of *Ama* and hence relieves *Ajeerna* (indigestion).

WHY *PACHANA* IS IMPORTANT?

- Digestion of *aama*
- Detachment of *dosas* from *dhatu* and *srotas*
- *Vibandha* and *Glani*.
- Therapy works in opposite way (*Vamana aushadha* causes *Virechana*, *Virechana aushadha* causes *Vamana*)

Ex: *eranda taila* having properties of *Sandra*, *picchila* but on heating it becomes *drava* similarly *pachana dravyas* the *aama* is liquified and *shrotorodha* is corrected and converts the *saama Avastha* into *nirama Avastha*.

Few important formulations of dravyas are :

Agni tundi vati, *shanka vati*, *chitrakadi vati*, *trikatu choorna*, *shunti choorna*, *panchakola choorna*, *hinguwastaka choorna*, *hinguvachadi choorna*, *shivakshara choortna*, *mustadi gana*, *pippaliyadi gana*

In *Vata vikara*

Sanjivani vati, *agnitundi vati*, *sankha vati*, *dhanya nagra hingu choorna*, *hinguwastaka choorna*, *shunti choorna*, *rasna kwatha*, *nagara kwatha*

In Pitta vikara

Patolakaturhinyadi Kashaya / tablet, patoladi Kashaya / tablet, bhunimbadi kashayam tab, vasa kwatha

In Kapha vikara

Dhanya nagara haritaki mustaa, trikatu choorna, sanjeevani vati, nimba kwatha, triphala kwatha

UTILITY

- Beneficial in diseases like *agnimandhya, ajeerna, grahani, amavata*
- Increases *jarana shakti*

Mode of action

- Stimulation of vagus nerve – secrete gastric juice in cephalic phase
- Stimulate duodenum -which leads to secretion of digestive enzymes and hormones
- Stimulate liver -secrete bile
- Stimulate pancreas -secretes pancreatic juice

Importance of Deepana pachana

Before the administration of *Sneha*, one must administer mild medicines which increases the *Agni* and brings the *Laghuta* (lightness) in the *Koshta*^[14] If *Shodhana* is administered in *Ama avastha* it will hamper the body just like extracting juice from a unripen fruit. ^[15] *Samavastha* has to be taken care always before the administration of *snehana* because if *snehana* is done in *aamayukta Avastha* then it leads to *sangya nasha* and even *mrityu* same in case of *sarvanga aashrita aama*

VISHISHTA POORVAKARMA- ROOKSHANA

One which produces *Raukshyatva, Karatva and Vaishadya* is called *Rookshana*

It increases *vata* and does *kapha hara*

- In Person of obese muscular body, *vishamagni, Snehanitya, Kaphotklista, Rookshana* should be done first and then *Snehana* should be given.^[16]
- It is also done in cases of *abhishtyanda* i.e *drava pradhana shleshma vikara* like *prameha, mahadosha* -like *kapha vriddhi* ie *prameha* and *udara roga, marmastha, urusthambha*^[17]

Rukshana therapy can be achieved in two ways

- *Abhyantara rookshana*
- *Bahya rookshana*

Drugs used are

Triphala, gomutra, takra, yava, shilajatu, kwatha of triphala madhu gomutra, udwartana

UTILITY

- In obese muscular person
- In impaired *agni*
- Who are accustomed to oils and fats ,otherwise there is chance of lipid disorders
- In case of excessice oleation .

Snehana (Oleation Therapy)

Snehana refers to administration of oily substance to produce *Vishyandana* (liquefaction), *Mardava* (softness) and *Kledana* (moistness). It can be administered both internally and externally. In *Abhyanthara snehapana* (administration of ghee internally) *Koshta* helps for deciding number of days of *Snehapana* and *Agni* helps for fixing the dose of *Aushadha* (medicine). Based on *Koshta*, *Snehapana* can be given from 3-7days^[18] and based on *Agnibala* (digestive power) *Hraswa* (less), *Madhya* (medium) and *Uttama matras* (maximum) can be given for the persons having *Mandagni, Madyamagni* and *Uttamagni* respectively. If *Koshta* is unknown *Snehapana* can start with *Hriseeyasi matra* (test dose). For persons

who have *Manda Agni snehapana* can be given with *Kshara* (alkali) and in *Krura Koshta*, with *Lavana* (salt) should be added during *Snehapana* ^[19] and for persons with *Theekshna Agni* and predominant *Pitta* in *Grahani*, *Sneha* gets digested quickly by the power of *Agni* ^[20]. The *Agni* and *Koshta* should be analysed properly for the selection of *Chaturvidha Sneha*.

The patient should have *Snehapana* minimum for 3 days and maximum for 7 days. Thereafter *Snehapana* is not desirable because after a week patient becomes *Sneha Satmya*.

Snehapana matra

Table 2: According to *Sushruta* (Su.Chi.31/25-29)

Sl.No	DOSE INDICATION	DOSE REQUIRED FOR DIGESTION	TIME FOR	INDICATION
1	<i>PRATHAMA MATRA</i>	3 HOURS		<i>ALPA DOSHA</i>
2	<i>DVITIYA MATRA</i>	6 HOURS		<i>MADYA DOSHA</i>
3	<i>TRITIYA MATRA</i>	9 HOURS		<i>BAHU DOSHA</i>
4	<i>CHATURTA MATRA</i>	12 HOURS		<i>GLANI, MURCHA, MADA</i>
5	<i>PANCHAMA MATRA</i>	24 HOURS		<i>KUSHTA, VISHA UNMADA</i>

Table 3: According to *Vangasena, Vardamana Matra of snehapana*

Authors	1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
<i>Uttama</i>	3 Pala (144ml)	3 ½ Pala (168ml)	4 Pala (192ml)	4 ½ Pala (216ml)	5 Pala (240ml)	5 ½ Pala (264ml)	6 Pala (288ml)
<i>Madhyama</i>	6 karsha (60ml)	7 Karsha (84ml)	8 Karsha (96ml)	9 Karsha (108ml)	10 Karsha (120ml)	11 Karsha (132ml)	3 Pala (144ml)
<i>Hrisva</i>	3 Karsha (36ml)	3 ½ Karsha (42ml)	4 Karsha (48ml)	4 ½ Karsha (54ml)	5 Karsha (60ml)	5 ½ Karsha (66ml)	6 Karsha (72ml)

SNEHA MATRA According to Vagbhata

- The quantity of *Sneha* digesting in 2, 4 and 8 yamas is *hrisva, madhyama, uttama matra* respectively.
- *Hrisiyasi matra* which is lesser than *Hrisva matra* should be administered first which is digested in one *yama*. This is given in order to asses the *koshta*. Depending upon the response of the patients to this *matra*, the *Hrisva matra* can be fixed

Table 4 : Selection of *Snehadravyas* and its *Anupanas* According to Status of *Agni* and *Koshta*

SL.NO	<i>Agni & koshta</i>	<i>Chaturvidha snehas</i>	<i>Anupana</i>
1	<i>Deepthagni</i>	<i>Ghrita</i>	<i>Ushnodaka</i>
2	<i>Krura koshta,</i>	<i>Taila</i>	<i>Yusha</i>
3	<i>Mahan agni bala+ Koshtagata rogas</i>	<i>Vasa (fat)</i>	<i>Vasa (fat)</i>
4	<i>Majja (bone marrow)</i>	<i>Majja (bone marrow)</i>	<i>Manda (supernatant watery portion)</i>

Role of Sneha matra in Shodhana

As cloth absorbs water and release the excess; the *Sneha* is assimilated according to digestive power and the excess is thrown out. But when the *Sneha* consumed at once in excess, it goes out entirely like water poured over an earthen mass quickly flows out without moistening it.

Swedana (Sudation Therapy)

The *Samanaga swedana* helps for *Agni deepthi*, and *Shodhanaga* helps to bring the *Doshas* from *Shakha* to *Koshta*. The *Ushna teekshna* properties help in *Ama pachana* and thereby increases the *Agni* inside body.

IMPORTANCE OF POORVAKARMA

In a vessel smeared with oil, water escapes without sticking to the vessel. Similarly *Kapha* and other morbid doshas expelled out easily from a body which has undergone *Deepana*, *pachana*, *snehana* and *swedana*. If *Samshodhana* is given without *Snehana* and *Swedana* then it will destroy the body just like if we try to bend a dried wood (then it will break). After *deepana*, *pachana*, *snehana* and *swedana* dosha should be expelled from the nearest route, at a proper time according to the strength of *Roga* and *Rogi*.

DISCUSSION

The *Sama Dosh* which is deep and strongly adhered to the *Dhatus* all over the body should not be eliminated because, it will destroy the body like extracting juice from unripe fruit. Hence by *Deepana* and *Pachana Niramikarana* can be achieved. This can be well understood with an example of a hot charcoal which is incapable of producing the fire unless the ash which is covered over it is removed, similarly when the *Ama Dosh* is being removed by the *Pachana*, there will be *Agni Vriddhi*. *Poorvakarma* is combination of external and internal procedures, which stimulates the zones where toxin and waste products accumulate and purify the body. This procedure help the body to prepare for internal *shodhana* procedures. The most important activities in *Poorvakarma* are *Pachana* which does ripening of *Ama*, *Deepana* does the separation *doshas* from *dhatu*, *Snehana* does *uthkleshana* of *doshas* where as *Swedana* brings the *doshas* from *shakha* to *khoshta*. During the first few days of treatment, *Poorvakarma* therapies are recommended in which toxin are conjugated and prepared for elimination, after that they are combined with *Panchakarma* procedures for internal and external procedures.

CONCLUSION

The concept of *Koshta* and *Agni* has significant role in *Panchakarma* while selection of drug, dose of drug, selection of different treatment modalities for a disease. *Koshta* and *Agni pareeksha* is helpful in *Poorvakarma* (to decide the number of days and dose of *Snehapana*), *Pradhanakarma* (to decide the drug for *Shodhana*), and also in *Shamana chikitsa*. *Koshta pareeksha* reveals the predominance of *Doshas* and helps the physician to judge the line of treatment and can advice what to do and not to do.

Panchakarma can be performed only if the *Doshas* are in *Koshta* from all over the body. For that *Snehana* and *Swedana Karmas* are the merely options. Five factors responsible for the movement of *Doshas* from the *Shakha* to *Koshta*. *Vriddhi* and *Vishayandana* of the *Dosha* can be done by *Snehanakarma* where as *Swedana* does *Srotomukhavishodhana* and *Paka* of *Doshas*. Physician can control (*Nigrahana*) *Vata dosha* certainly by *Snehana* and *Swedana Karmas*. *Snehapana* can cause for *Vriddhi* of *Doshas* only, if it is consumed in empty stomach at that time when *Agni* is not in increased state, otherwise it increases *Agni* not *Dosha*. *Snehapana* is an imperious *Poorvakarma*. In a nut shell without performing *Poorvakarmas*, *Doshas* cannot accumulate into the *Koshta* in a particular form for the *Shodhana*.

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