

## A Review Article on Importance of *Vyadhi Avastha* in Diagnosis and Management of Diseases

Pragati Bhalerao<sup>1\*</sup>, Bhagya Ranjan Dash<sup>2</sup>, Manoranjan Sahu<sup>2</sup>

<sup>1</sup>Department of Roga Nidan Evam Vikriti Vigyan, Government Ayurvedic College and Hospital, Balangir, Odisha

<sup>2</sup>Lecturer, P.G. Department of Roga Nidan Evam Vikriti Vigyan, Government Ayurvedic College and Hospital, Balangir, Odisha

### Corresponding author:

Dr. Pragati Bhalerao  
Department of Roga Nidan  
Evam Vikriti Vigyan,  
Government Ayurvedic  
College and Hospital,  
Balangir, Odisha, India.  
pragati131098@gmail.com

### ABSTRACT

**Background:** In Ayurveda, the progression of a disease is viewed through various stages, known as *Vyadhi Avastha*. These stages reflect the changes occurring from the onset of the disease to its resolution. Each disease follows a unique pathophysiological process, with stages such as acute (*Nava*) and chronic (*Jirna*) being commonly observed across disorders. Understanding these stages is crucial for diagnosing and treating diseases effectively.

**Objective:** To explore and analyze the different stages of *Vyadhi Avastha*, focusing on how *Dosha*, *Dushya*, *Agnimandya*, and other factors influence the manifestation of disease, and the implications for treatment.

**Methods:** A critical review of Ayurvedic classical texts such as *Charak Samhita*, *Sushruta Samhita*, and *Madhav Nidan*, along with contemporary research articles and databases like Google Scholar, was conducted. The stages of *Vyadhi Avastha* were categorized and analyzed based on their clinical manifestations and their relevance to disease progression.

**Conclusion:** A comprehensive understanding of *Vyadhi Avastha* is essential for the correct diagnosis and treatment of diseases in Ayurveda. The stages of disease progression help in determining the appropriate therapeutic approach, thus improving outcomes and preventing complications. Proper treatment based on *Vyadhi Avastha* can also prevent the worsening of diseases and facilitate recovery.

**Keywords:** *Vyadhi Avastha*, *Dosha*, *Dushya*, *Agnimandya*, *Nava Jirna Avastha*

### INTRODUCTION

Starting from the intake or interaction with etiological factors, minute changes start to occur in the body humours which reflects as different signs and symptoms. This symptomatology left a number of marks from starting of the disease to its resolution which is known as *Vyadhi Avastha*. When *Dosha Dushya*

*Sammurchana* (interaction between tissue & pathological factors) takes place leading to the formation of the disease, it follows a path consisting of onset, progress or retrogression. Several factors are there which makes the different stages of the disease. They denote the changes that occur

from time to time throughout the complete progression of the disease.

It is essential to understand the abnormality stage when taking a case. The manifestation of Pathology starts gradually, following certain pathways and presenting a range of physical signs and symptoms. The clinical factors continuously change with the interactive changes. The factors involved in the initial stage may or may not participate till the final stage of disease. They denote the changes which occur from time to time in disease. During this process the body is continuously going through two opposite forces, one tries to prevent the disease by *Vyadhikshamatwa* and the other increase the disease pathology by opposite factors.

The factors like *Dushya*, *Desha*, *Bala*, *Kala*, *Anal*, *Prakriti*, *Vaya*, *Sattwa*, *Sara*, *Satmya*, and *Ahara*<sup>1</sup> may favour either of these sides. When they are favourable for *Vyadhi*, the pathology will progress and when they are helpful for treatment, disease will regress or its duration will get shortened. The changes that occur in a disease produce different *Vyadhi Avastha* and the contributory factors are *Dosha*, *Dushya*, *Agnimandya*, *Ama*, *Srothorodha*, etc.

## MATERIALS AND METHODS

Critical reviewing the concepts regarding the *Vyadhi Avastha* is done referring to classic Ayurvedic textbooks such as

*Charak Samhita*, *Sushrut Samhita*, *Madhav Nidan*, etc. and also through different articles, research journals and various online databases such as Google Scholar. Result is analysed. Proper documentation of data is done.

### A) Stages (*Avastha*) occurring due to changes in *Doshas*

1) *Shatkriyakala*

2) *Vega & Avega*

3) *Doshapak Avastha*

### B) Stages occurring due to changes in *Dushyas*

1) *Dhatupaka Avastha*

2) *Dhatugat Avastha*

3) *Nava - Jirnavastha*

4) *Uttana- Gambira Avastha*

### C) Stages occurring due to changes in the condition of *Srotovaigunya*

### D) Stages occurring due to changes in the condition of *Ama and Agnimandya*

### E) *Ashukari* (acute) and *Chirakari* (chronic)

### F) *Leenavastha* (underdeveloped stage)

### G) *Koshthagat Shakhagat* and *Marmagat Avastha*

### H) *Jatodaka & Ajatodaka Avastha*

### I) *Urdhwag & Adhog Avastha*

## A) STAGES OCCURRING DUE TO CHANGES IN *DOSHAS*

### I. *SHATAKRIYAKALA*

Six stages of development of disease can be identified by signs and symptoms in the body at that time. If the morbidity of *Doshas* is eliminated in the initial stage, then it does not proceed to advanced stages and treatment becomes easy. As the pathology advances, treatment becomes difficult. Prodromal features give the idea about the *Sthansamshray* stage of the disease. Hence the knowledge of stages of pathogenesis is essential. Every disease either treated through medicine or by surgery travel through these *Shatakriyakala* stages.

### II. *VEGAVASTHA* & *AVEGAVASTHA*

The initial stage of attack and the stages between the attacks of the disease.

When *Doshas* attain *Sammurchana* the attack precipitates and when *Sammurchana* breaks the attack gets relieved. The stage in between the attacks i.e., *Avegavastha*, where *Srotovaigunya* is present and it is also a stage of disease even though sometimes it is not manifested. *Doshas* remain increased and dormant in this stage i.e., *Leenavastha*, and can produce an attack of the disease when conditions become favourable to it, i.e. *Tamaka shwas*, *Visham Jwara* and *Apasmara*.

The importance of the knowledge of these stages lies in the fact that during the attack the treatment has to be directed towards the correction of *Doshas*, while in between the attacks, treatment must be given for increasing the power of *Dhatus* and *Srotas*.

### III. *DOSHAPAK AVASTHA*

It is a stage favourable for treatment of disease because in this condition *Ama* is separated from *Dosha*. *Doshas* get transformation/ physiologically changes (*Doshapaka*), due to this their vitiation subsides and they either tend to become normal or starts coming towards the *Koshtha* i.e. towards their original sites or the sites from where they can be excreted easily. Therefore, the treatment must be aimed at producing *Doshapaka*, which further depends on *Agnibala* and if *Doshas* get accumulated in *Koshtha* they should be drained out by the proper method of *Shodhana*. It is the *Nirama* stage of *Dosha* where *Doshas* start coming towards *Koshtha* and it is an essential stage for the recovery of the disease.

During *Doshapaka*, symptoms start diminishing, patient feels comfort, fever will subside, and sense organs receive normal sensation.<sup>2</sup>

## B) STAGES OCCURRING DUE TO CHANGES IN *DUSHYAS*:

### I. *DHATUPAK AVASTHA*

Vitiation of any *Dosha* will cause damage or destruction in *Dhatu* because they are subjected to a process of digestion called *Dhatupaka Avastha*. As it is a process of metabolic transformation, *Pitta* plays a predominant role, with other *Doshas* taking part in the *Samprapti* of the disease. The strength of the body depends on the *Dhatus*, hence *Dhatupaka* is very significant stage of *Samprapti*. *Dhatupaka* means worsening of the disease condition due to its advance stage along with loss of strength and elimination of *Dhatus* via *Mutradi* excreta.

During *Dhatupaka* the symptoms are like - Loss of sleep, loss of strength, anorexia, heaviness, etc.<sup>3</sup> When these symptoms are observed, it becomes evident that they are all caused by *Vata Prakopa*, which is the result of *Dhatukshaya*. The same clinical features observed in *Kshaya* of *Rasa Dhatu* as well. If these symptoms occur in the absence of excessive exertion or loss of *Rasadhatu*, then this suggests the development of *Dhatupaka* stage of corresponding disease and requires immediate attention. In chronic *Rajayakshma*, *Dushtarbuda*, etc. the *Dhatus* are destroyed. If this destruction is progressive, the condition of patient becomes incurable. *Dhatupaka Avastha* may also be correlated with cachexic stages of AIDS, TB, Cancer, prolong fever, chronic diabetes, etc.

## II. DHATUGAT AVASTHA

When *Dosha Dushya Sammurchana* of disease occurs in the deeper *Dhatus*, then condition is called as *Dhatugataavastha*. In *Charaka Samhita Dhatugataavastha* of *Jwara*, *Kushtha*, *Vatarakta* and *Masurika* are described. But this condition can occur in any disease and severity of the symptoms is greater when *Dhatus* like *Asthi*, *Majja*, *Shukra* are involved. For example, in *Kushtha* - lack of sensation, little sweating, swelling, itching, discolouration and dryness are the symptoms found in *Twakgata Avastha*.<sup>4</sup> Lack of sensation, horripilation, excessive sweating, itching, and suppuration are found in *Raktagata Avastha*.<sup>5</sup> Dryness of throat, eruption of papules, pain, blisters are found in *Mamsagata Avastha*.<sup>6</sup> Foul smelling, pus formation, development of maggots, cracking are found in *Medogata Avastha*.<sup>7</sup> Suppuration of mucosal lining of nose, reddened eyes, loss of voice are found in *Asthi-Majjagata Avastha*.<sup>8</sup> Loss of power, extension of wound and all above symptoms are found in *Shukragata Avastha*.<sup>9</sup>

Treatment differs as per the *Dhatugata Avastha* of the diseases. The *Majja* and *Shukra Dhatugata Avastha* of almost all diseases carries bad prognosis.

## III. NAVA AND JIRNAVASTHA

Newly formed disease is called as *Nava Avastha* of disease and after a certain period the clinical features changes and it gets converted into *Jirna Avastha*. According to *Charaka Jirnavastha* occurs due to the weakness of *Dhatu*.<sup>10</sup> In such conditions *Dhatukshaya* and *Vata Prakopa* occurs which makes it difficult for management, i.e. in *Taruna Jwara* (acute fever), one must employ *Langhana* (fasting), *Swedana* (sweating) and *Yavagupana*.<sup>11</sup>

The acute stage of fever has *Saam Avastha*. So, to digest the 'Ama' *Langhan* is necessary. These are the measures to be taken during the acute stage of the fever and there are certain things to be avoided in the acute stage of fever like *Divaswapna*, *Snana*, *Abhyanga*, *Krodha*, *Kashaya* etc.<sup>12</sup>

#### IV. UTTANA AND GAMBHIRA AVASTHA

In *Uttana Avastha* only the superficial *Dhatu* are involved. In *Gambhira Avastha* deeper *Dhatu* upto *Majja Dhatu* are involved.<sup>13</sup> Here massive destruction of deeper *Dhatu*s occur. In *Vatarakta* and *Kushtha* this condition has been cited. Itching (*Kandu*), burning (*Daha*), pricking pain (*Toda*), local blackish redness are the features of *Uttan Vatarakta*.<sup>14</sup> Swelling (*Shwayathu*), burning (*Daha*), pricking pain (*Toda*), suppuration (*Paka*), claudication (*Khanja*), are the features of *Gambhira Vatarakta*.<sup>15</sup> In *Gambhira* stage of *Vatarakta* if *Rakta* is covered by *Vata*,

then one should apply *Vatanashak* treatment. If *Rakta* and *Pitta* are increased in *Vatarakta*, and there is *Paka* of ulcer then, it should be treated as *Vrana* with *Bhedana*, *Shodhan*, *Ropan* treatment (cleaning and dressing). *Gambhira Avastha* indicates deep seated pathology which is difficult to cure.<sup>16</sup>

#### C) STAGES OCCURRING DUE TO CHANGE IN THE CONDITION OF SROTOVAIGUNYA

##### ANTARVEGI & BAHIRVEGI AVASTHA

*Antarvegi Avastha* (internal stage of expression) has been described in *Samprapti* of *Jwara*. In this *Avastha* symptoms of vitiation of *Vata* and *Pitta* are predominant. Patient feels internal burning sensation, excessive thirst, delirium, severe bone and joint pain, but the external body temperature is not much elevated. *Antarvegi Avastha* suggests greater *Srotorodha* and *Doshadushti*.<sup>17</sup>

In *Bahirvegi Avastha* patient feels burning sensation superficially but not inside the body. All other symptoms like thirst, delirium, etc. get diminished and disease become easily curable.<sup>18</sup>

#### D) STAGES OCCURRING DUE TO INVOLVEMENT OF AMA

##### AMA AVASTHA, PACHYAMAN AVASTHA & PAKWA AVASTHA

*Agni* and *Ama* are interdependent factors and should be considered together. The change in the constitution of *Ama* which occurs due to increased potency of *Agni* converts the primary stage i.e. *Amavastha*, into *Pachyamanavastha* and *Pakwavastha*. When the power of *Agni* gets increased digestion of *Ama* begins and this condition is called as *Pachyamanavastha*. In later stage *Paka* of *Ama* is completed, which is known as *Pakwavastha* (also known as *Niramavastha*). Features of *Sama Avastha* of *Jwara* are – anorexia (*Aruchi*), indigestion (*Avipaka*), lack of interest (*Aalasya*), nausea (*Hrillas*), Non elimination of *doshas* (*Doshanam Apravartanam*), polyuria (*Bahumutrata*).<sup>19</sup> The basic reason for *Samavastha* is *Agnimandya* either at *Dhatu* or *Koshtha* level. *Amadosha* exhibit properties like *Vikrit Kapha Dosha*, hence *Snehaprayog* is contraindicated in *Samavastha*. Features of *Pachyamana Avastha* of *Jwara* are- rise in temperature (*Jwarvego Adhik*), delirium (*Pralap*), tachypnoea (*Shwasa*), Thirst (*Trushna*), Elimination of waste products (*Malapravrutti*), etc.<sup>20</sup>

Features of *Nirama Jwara* are- lightness in the body (*Laghutwa*), Appetite increase (*Kshudha*), *Ama* is detoxified, lowering of temperature, proper functioning of the body.<sup>21</sup> Diseases like *Vrana* (wound) and *Atisara* (diarrhoea) have also this *Avastha*.

#### E) ASHUKARI & CHIRAKARI AVASTHA

The sudden onset of disease is called *Ashukari Avastha* or acute stage of disease. Whereas if the disease, instead of being cured get prolonged, the symptoms of acute stage become milder and persist for a longer time is called as *Chirakari Avastha* (chronic stage). For example, diseases like *Masurika*, *Vicharchika*, *Visuchika*, have only the acute condition. While others like *Kushtha*, *Pakshaghata*, *Prameha* are *Chirakari* type of nature. Some diseases can turn from *Chirakari* to *Ashukari* eg. Transformation of *Arbuda* to *Dushtarbuda*, should also be taken as change in *Vyadhi Avastha*.

#### F) LEEN AVASTHA

This is the stage in which *Dosha* exhibits *Ksheen* state which is in between the *Doshavridhhi* and *Dosha Samavastha*. *Doshas* are not able to cause disease, but it hibernates in the body (dormant in the *Dhatu*) waiting for favourable conditions to cause the disease. For example, in *Vishamajwara* symptoms like *Karshya* and *Vaivarnya*, etc. are not exact symptoms of disease but can lead to classical picture of disease.

#### G) KOSHTHAGAT SHAKHAGAT & MARMAGAT AVASTHA

i) When the disease occurs in *Shakha* (*Bahya Marga*) it is called as *Bahyaroga Marga* & is represented by the diseases of *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja*



*Dhatus* and skin. The diseases include *Pidaka* (papule), *Alaji* (boil), *Apachi* (lymphadenitis), *Kushtha* (skin disorders), etc.<sup>22</sup>

ii) *Koshtha Marga* is also called as *Abhyantar Marga* (internal way) and it is represented by *Mahastrotas* (gastrointestinal tract), stomach, small and large bowel etc. The diseases under *Koshtha Marga* are *Jwara* (fever), *Atisar* (diarrhoea), *Chhardi* (vomiting), *Alasaka* (gastroparesis causing constipation), *Visuchika* (painful loose motions), etc.<sup>23</sup>

iii) *Marmasthisandhi Marga* is also called as *Madhyam Marga* i.e. intermediate way (Vital organs of the body). Diseases under *Madhyam Marga* are *Pakshavadha* (hemiplegia), *Pakshagraha* (hemiparesis), *Apatanak* (tetanus), *Ardit* (facial palsy), *Rajayakshma* (tuberculosis), etc.<sup>24</sup>

#### H) JATODAKA AJATODAKA AVASTHA

*Ajatodaka Avastha* is the stage where the fluids like CSF, pleural fluid, pericardial fluid, peritoneal fluid etc. are not accumulated in excess amount than normal. But in later stage or aggravated stage the aforesaid fluids get accumulated in excess volume, in their respective sites. It is found in different diseases e.g. *Yakrutodara* (hepatomegaly), *Pittodara*, etc.<sup>25</sup> *Jatodaka Avastha* is the stage of fluid collection which can be seen in *Jalodara* (ascites) and pleural effusion.<sup>26</sup>

#### I) URDHWAGA & ADHOGA AVASTHA

*Urdhwag Avastha* is found in diseases like *Raktapitta* and *Amlapitta*. *Urdhwag Raktapitta* is characterised by excessive bleeding from the upper body parts like epistaxis, hematemesis, haemoptysis, conjunctival and gingival bleeding.

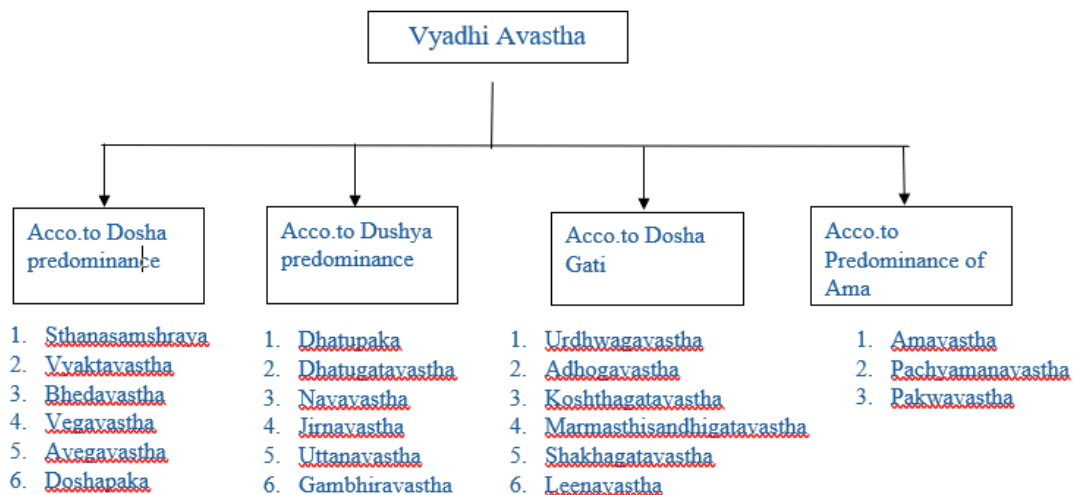
*Adhoga Avastha* is also found in the above diseases. In *Adhoga Raktapitta* there is excessive bleeding from the lower body parts like menorrhagia, haematuria, rectal bleeding, etc. These conditions may be seen in different diseases also. The diagnosis and management principles differ in both these *Avastha*.

#### RESULT

After detail reviewing the article shows there are different stages of diseases. But all the stages are not found in a single disease but the stages are different in different diseases. So, it is a crucial to categorize and understand the *Vyadhi Avastha*.

#### DISCUSSION

Certain symptoms are specific for a specific disease i.e., they are not dependent on the stage of *Vyadhiavastha*, i.e. *Swedavarodha*, *Santapa* are specific symptoms of *Jwara*. But other symptoms are dependent on *Dosha Dushti* of *Vyadhiavastha*. It is essential to differentiate the symptoms occurring due to *Vyadhiavastha*, to arrive at a correct diagnosis. The description of *Amavastha* and *Kaphaja Vyadhi*,



**Figure 1:** Vyadhi Avastha according to Dosha predominance, Dushya predominance, Ama predominance and Doshagati

description of *Pachyamanavastha* and *Pittaja Vyadhi* closely resembles each other. In such cases if the physician is not experienced enough to understand the changes in the symptoms occurring due to *Vyadhiavastha*, physician may not be able to distinguish between the two conditions. For example, *Gurugatrata*, *Praseka*, *Hrullasa*, and *Tandra* are the symptoms in the *Samavastha* of *Jwara* and *Kaphaja Jwara*,<sup>27</sup> but symptoms like *Apakti*, *Kshudhamandya*, *Bahumutrata* are the specific symptoms of the *Samavastha* of *Jwara*.<sup>28</sup> The treatment must change according to the change in *Vyadhiavastha* for example *Langhana* is recommended in *Navajwara*<sup>29</sup> while *Ghrutapana* is essential for *Jirna Jwara*.<sup>30</sup> *Sthambhana* is the treatment in *Atisara*, but it is not recommended in its *Amavastha*.<sup>31</sup> Hence the value and efficacy of treatment depend

on a comprehensive and minute knowledge of various *Avastha*. A proper knowledge of *Avastha* helps to prevent the development of severe stage of disease. For example, *Hritshula* being the early stage of *Hridroga*. If this stage is treated properly, it will be possible to prevent the occurrence of the *Hridroga*. A knowledge of the *Avastha* is also helpful in determining the *Sadhyaasadhyata* of the disease. For example, *Antarvegi Avastha* indicates *Kashtasadhyatwa*, while *Bahirvegi Avastha* suggests *Sukhasadhyatwa*. The benign type of *Arbuda* is *Sukhasadhyatwa*<sup>32</sup> while the malignant type is *Asadhyatwa*.<sup>33</sup> *Dhatugat Avastha* in deeper Dhatus like *Asthi*, *Majja* is *Kashtasadhyatwa* and in *Shukra* is *Asadhyatwa*.<sup>34</sup>

## CONCLUSION



Before treating any disease, the understanding of *Vyadhiavastha* is very important. Lack of knowledge of *Avastha* may lead to wrong treatment and further produces several *Upadrava* (complication). The process of manifestation of disease demonstrates different *Vyadhi Avastha*, which takes place among the contributory factors of disease i.e., *Dosha*, *Dushya*, *Agnimandya*, etc. The pathological manifestation begins gradually and goes through certain paths presenting various signs and symptoms on the body. The clinical features change continuously with the internal changes. The factors involved in the initial stage may or may not participate till the final stage of disease. They show the changes which occur from time to time in disease. Hence the disease should be treated stage wise.

**Conflict of Interest:** None

## REFERENCES

1. Shastri HS. Ashtang Hridaya of Srimadvagbhata with commentaries of Sarvanga Sundara of Arundatta and Ayurveda Rasayana of Hemadri. Sutra Sthan 12/67. Varanasi: Chaukhamba Sanskrit Sansthan; 2019 .
2. Tripathi BM, editor. Madhavanidanam of Sri Madhavkara with the Sanskrit commentary Madhukosh by Vijayaraksita and Srikanthadatta. Volume 1, chapter

2/66-73. Varanasi: Chaukhamba Surbharati Prakashan; 1998.

3. Tripathi BM, editor. Madhavanidanam of Sri Madhavkara with the Sanskrit commentary Madhukosh by Vijayaraksita and Srikanthadatta. Volume 1, chapter 2/66-73. Varanasi: Chaukhamba Surbharati Prakashan; 1998.

4. Acharya YT, editor. Sushrut Samhita of Sushruta with Nibandhsangraha Vyakhya. Nidan Sthan 5/22. Varanasi: Chaukhamba Prakashan; 2009.

5. Acharya YT, editor. Sushrut Samhita of Sushruta with Nibandhsangraha Vyakhya. Nidan Sthan 5/23. Varanasi: Chaukhamba Prakashan; 2009.

6. Acharya YT, editor. Sushrut Samhita of Sushruta with Nibandhsangraha Vyakhya. Nidan Sthan 5/24. Varanasi: Chaukhamba Prakashan; 2009.

7. Acharya YT, editor. Sushrut Samhita of Sushruta with Nibandhsangraha Vyakhya. Nidan Sthan 5/25. Varanasi: Chaukhamba Prakashan; 2009.

8. Acharya YT, editor. Sushrut Samhita of Sushruta with Nibandhsangraha Vyakhya. Nidan Sthan 5/26. Varanasi: Chaukhamba Prakashan; 2009.

9. Acharya YT, editor. Sushrut Samhita of Sushruta with Nibandhsangraha Vyakhya. Nidan Sthan 5/27. Varanasi: Chaukhamba Prakashan; 2009.

10. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya.

- Chikitsa Sthan 3/291. Varanasi: Chaukhamba Prakashan; 2011.
11. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 1/142. Varanasi: Chaukhamba Prakashan; 2011.
12. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 1/140. Varanasi: Chaukhamba Prakashan; 2011.
13. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Sutra Sthan 28/7. Varanasi: Chaukhamba Prakashan; 2011.
14. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 29/20. Varanasi: Chaukhamba Prakashan; 2011.
15. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 29/23. Varanasi: Chaukhamba Prakashan; 2011.
16. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 29/162. Varanasi: Chaukhamba Prakashan; 2011.
17. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 3/39. Varanasi: Chaukhamba Prakashan; 2011.
18. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 3/40. Varanasi: Chaukhamba Prakashan; 2011.
19. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 3/135. Varanasi: Chaukhamba Prakashan; 2011.
20. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 3/136. Varanasi: Chaukhamba Prakashan; 2011.
21. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 3/137. Varanasi: Chaukhamba Prakashan; 2011.
22. Waghe SD. Text book of Roga Nidana and Vikruti Vigyana. 1st ed. Nagpur: Rashtra Gaurav Publications; 2019. p. 67.
23. Waghe SD. Text book of Roga Nidana and Vikruti Vigyana. 1st ed. Nagpur: Rashtra Gaurav Publications; 2019. p. 67-69.
24. Waghe SD. Text book of Roga Nidana and Vikruti Vigyana. 1st ed. Nagpur: Rashtra Gaurav Publications; 2019. p. 69.
25. Waghe SD. Text book of Roga Nidana and Vikruti Vigyana. 1st ed. Nagpur: Rashtra Gaurav Publications; 2019. p. 176.
26. Waghe SD. Text book of Roga Nidana and Vikruti Vigyana. 1st ed. Nagpur: Rashtra Gaurav Publications; 2019. p. 176.
27. Tripathi BM, editor. Madhavanidanam of Sri Madhavkara with the Sanskrit commentary Madhukosh by Vijayaraksita and Srikanthadatta. Volume 1, chapter 2/12. Varanasi: Chaukhamba Surbharati Prakashan; 1998.

28. Tripathi BM, editor. Madhavanidanam of Sri Madhvakara with the Sanskrit commentary Madhukosh by Vijayaraksita and Srikanthadatta. Volume 1, chapter 2/61-63. Varanasi: Chaukhamba Surbharati Prakashan; 1998.
29. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 3/142. Varanasi: Chaukhamba Prakashan; 2011.
30. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 3/164. Varanasi: Chaukhamba Prakashan; 2011.
31. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 19/15. Varanasi: Chaukhamba Prakashan; 2011.
32. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 3/39 - 41. Varanasi: Chaukhamba Prakashan; 2011.
33. Acharya YT, editor. Sushrut Samhita of Sushruta with Nibandhsangraha Vyakhya. Nidan Sthan 11/21. Varanasi: Chaukhamba Prakashan; 2009.
34. Acharya YT, editor. Charak Samhita of Charak with Ayurvedadeepika Vyakhya. Chikitsa Sthan 3/83. Varanasi: Chaukhamba Prakashan; 2011.