

Concept of Sattva according to Dehaprakriti

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Abstract

Ayurveda being a holistic medical science considers *Sharira* and *Mann* both as *Vyadhiaashraya* and for its examination *Acharya Charaka* has described *Dashavidha Pariksha* among which *Prakriti Pariksha* and *Sattva Pariksha* have their own importance. Among *Prakriti*, *Dehaprakriti* is formed by intensified *Doshas* & not only producing effect on every component of body but also on mind. *Dehaprakriti* is having influence on *Sattva* because *Sattva* is nothing but the reflection of our emotions & mind. Hence, in present study, an attempt is made to state the association between *Sattva* i.e. *Mann & Dehaprakriti*.

Keywords

Prakriti, Dehaprakriti, Sattva

INTRODUCTION

Ayurveda states that the basic constitution of human being is determined at the time of conception, this constitution is called *Prakriti*. One of the very important concepts of *Ayurveda* is that one's basic constitution is fixed throughout his lifetime. *Prakriti* include *Dehaprakriti* and *Manasaprakriti*. *Dehaprakriti* is formed of *Vata, Pitta* and *Kapha Doshas* and different features are found due to change in their combinations. This *Prakriti* or the biological judiciary controls the physical and mental faculties of an individual.

Ayurveda considers *Sattva, Atma & Sharira* to be the three pillars (*Tridand*) on which life depends. *Sattva* is also called as *Mann & Sharira* is made up of *Dosha*. *Sharira &*

Mann both are capable of putting influence on each other. *Dehaprakriti* is nothing but the intensified *Doshas* by which our *Sharira* is formed. Hence an attempt is made here to throw light on relation of *Sattva* with different *Dehaprakriti*.

MATERIALS AND METHODS

All valid books viz. *Samhitas* & their respective commentaries have been referred for the specific materials & the topics are discussed on the basis of its conceptual part to draw out ultimate conclusion.

CONCEPTUAL REVIEW

Conceptual review is divided into firstly the study of *Dehaprakriti* & its type with *Lakshana* & secondly the study of *Mann*.

Literary review on *Dehaprakriti*

The concept of *Prakriti* is unique to *Ayurveda*. *Prakriti* is one's own constitution and attitude. It is an expression of body functions in the form of morphology, physiology, behaviour of an individual. In the development of foetus, due to its own reasons *Dosha* become intensified. This non pathogenic intensified status of *Dosha* which remains constant from birth till death is called *Prakriti*.^[1] The psychosomatic expression formed due to predominance of *Doshas* in every individual is called *Dehaprakriti*.^[2] *Acharya Charaka* has said that the formation of *Prakriti* depends on one, two or more dominant *Dosha* and to these respective *Dosha*, *Garbha* is related. Later the *Prakriti* developed during *Garbha* formation is called as *Doshaprakriti*.

Types of *Dehaprakriti*

Various *Acharyas* have given different types of *Prakriti*, among which *Dehaprakriti* is of types viz., *Vataj*, *Pittaj*, *Kaphaj*, *Vatapittaj*, *Pittakaphaj*, *Vatakaphaj*, *Sannipataj*.^[3]

Acharyas have mentioned *Lakshanas* of *Vataj*, *Pittaj* & *Kaphaj Prakriti* & stated that *Dwandwaj* & *Sannipataj Prakriti* are the combination of two & three *Doshas*, respectively.

Lakshanas of *Dehaprakriti*

Vata *Prakriti*:

Charakacharya enumerated attributes of *Dosha*, which are important in expression of *Prakriti*. *Ruksha*, *Laghu*, *Chala*, *Bahu*, *Shighra*, *Sheeta*, *Parusha*, *Vishada* are the *Guna* of *Vata*. *Acharya Charaka* offered description of *Prakriti* expression in relation to these attributes as follows.^[4]

Table 1 *Sharirika* & *Manasika Lakshanas* of *Vataprakriti* by *Charakacharya*

<i>Gunas</i>	<i>Sharirika</i> & <i>Manasika Lakshanas</i>
<i>Ruksha</i>	Dry lean & short body. Voice- Dry (harsh), unclear and hindered pitch. Sleep- Alert
<i>Laghu</i>	Light weighted and incoherent action, food and movements.
<i>Chala</i>	Unstable movements to joints, eyes, eye brows, jaws, lips, tongue, head, shoulder, hands and legs.
<i>Bahu</i>	Talkative, Abundance tendons and veins
<i>Shighra</i>	Quick in initiating actions, Quickly getting irritated and the onset of morbid manifestation, quick in affiliation with fear, quick in likes and dislikes quick in understanding and forgetting things.

<i>Sheeta</i>	They cannot tolerate cold things Often getting afflicted with cold Shivering and stiffness.
<i>Parusha</i>	Roughness in the hair of the head, face and other parts of the body like nails, teeth, face, hands and feet.
<i>Vishada</i>	Being <i>Vishada</i> their body develops cracks and their joints make sound during movements.

Table 2 *Vata Prakriti* from *Sushruta Samhita*^[5] & *Ashtanga Hridaya*^[6]

Look like	Unshaped
Skin	Shows prominent network of veins, dry & dull
Dry areas of body	Beard, moustache, finger, nails and hairs.
Eyes	Always moving, unpleasant like dead.
Voice	Obstructed, interrupted, unsteady or harsh.
Memory	Short memory, below intelligent, unsteady mind
Sleep	Less sleep. Their eyelids keep open while sleeping.
Nature	Impatient, Ungrateful, Short tempered, dishonest, <i>Ajitendriya</i> ,
<i>Bala</i>	<i>Alpabala</i>
Talks	Talk incoherently, Talkative, irrelevant talks.
Personality	Lean and rough personality.
Habits	Hate to bath, bite their nails and grind their teeth, Incoherent in their habits and vacillating in their temper, fast walker, and fond of music.
Eating Habits	Sweet, sour, salty and hot foods.
Dreams	Dreaming about roaming on the mountains, dwellings on trees and moving in the sky.
Friends	Few friends, unsteady with their friends.
Wealth	Capable of accumulating very little money, poor in wealth.
Lifespan	Short span of life

Others	Unpopular in women, They have fewer children.
Anukai (Traits)	Traits of their characters seem to resemble those of a goat, jackal, hare, mouse, camel, dog, vulture, and crow and of an ass.

Sharangadhara has given only five special features of each *Prakriti*, for example, *Vata Prakriti* individuals have fewer hairs, thin, dry, cracking, skin and body.

Pitta Prakriti:

Pitta is supposed to be *Ushna*, *Tikshna*, *Drava*, *Vistra*, *Amla*, and *Katu*.

Various manifestations due to those attributes in human body having *Pitta* type of constitution are described as follows. [7]

Table 3 *Sharirika & Manasika Lakshanas of Pittaprakriti by Chrakacharya*

Gunas	Sharirika & Manasika Lakshanas
Ushna	Cannot tolerate hot things, having hot face, <i>Sukumar-Avadat-gatra</i> , black-moles, excessive hunger and thirst, quick advent of wrinkles, greying of hair and baldness, presence of some soft and brown hair in the face, head and other parts of the body.
Tikshna	Sharp prowess, strong digestive power, Intake of food and drink in large quantity, lack of tolerance, frequently eating.
Drava	Lax and soft joints and muscles, Excessive sweat, large quantity of urine and faeces.
Vistra	Foul smell to axilla, mouth, head and body in excess.
Amla & Katu	Have little semen, sexual act and few progeny. Moderate strength & span of life. Moderate spiritual and materialistic knowledge, wealth and accessories of life.

Table 4 *Pitta Prakriti from Sushruta Samhita* [8] & *Ashtanga Hridaya* [9].

Appearance	Look ugly, very loose and lean joints and muscles.
Skin	Wrinkles, Yellow coloured skin, blue patches on the skin, warm body.
Perspire	Heavy
Smell	Emit bad smell from the body
Hair	Brown and scanty hairs, Early greying of hair
Eyes	Are small, brown, unsteady with thin and few eyelashes, eyes desirous of

	cold comfort, becoming red very quick by anger, drinking wine and exposure to sunlight.
Memory	Intelligent, clever and love to monopolize the conversation
Sleep	Less sleep. Their eyelids keep open while sleeping.
Nature	Short tempered though they cool down very soon, brave, proudy, desirous of grandeur, adventure, <i>Dharmadveshi</i> .
Bala	<i>Madhyama Bala</i>
Personality	Fearless personality.
Eating Habits	Consume food which is sweet, astringent, bitter and cold.
Dreams	Dream about meteors, lighting, flashes, fire, gold, <i>Palasa</i> or <i>Karnikara</i> plants. See lightening, stars in the dreams.
Wealth	Medium strength.
Lifespan	Medium span of life
Other	Unpopular in women. Very often afflicted with suppuration in the cavity of the mouth. Possesses mental power of facing fear and enmity.
Anukai (Traits)	Traits of their characters seem to resemble those of a tiger, bear, ape etc. cat and <i>Yaksha</i> .

Kapha Prakriti:

Kapha is supposed to be *Snigdha*, *Slakshna*, *Madhura*, *Sandra*, *Manda*, *Stimita*, *Guru*, *Sheeta*, *Pichhila*.

The various manifestations in human body of *Kapha Prakriti* is as follow.^[10]

Table 5 Sharirika & Manasika Lakshanas of Kaphaprakriti by Chrakacharya

<i>Gunas</i>	<i>Sharirika & Manasika Lakshanas</i>
<i>Snigdha</i>	Due to this they have unctuous organs.
<i>Shlakshna</i>	Being <i>Shlakshna</i> they have smooth organs.
<i>Mridu</i>	It gives pleasant appearance, tenderness and clarity of complexion.
<i>Madhura</i>	Due to this, there is increase in the quantity of semen, desire for sexual act and number of procreation.

Sara	It gives firmness, compactness and stability of the body.
Sandra	It imports well nourished and well grown organs.
Manda	Due to this, they are slow in action, diet and speech.
Stimita	Due to <i>Stimita Guna</i> delayed initiation, irritation and disorders.
Guru	It is responsible for non-slippery and stable gait with the entire sole of the feet pressing against the earth.
Sheeta	Due to this little hunger, thirst, heat and perspiration.
Vijjala	It gives firmness and compactness to joints.
Accha	It gives happiness in the look and face, happiness and softness of complexion and voice.

Table 6 Kapha Prakriti from Sushruta Samhita^[11] & Ashtanga Hridaya^[12]

Look like	Good looking, limbs are proportionate and symmetrically developed with cool effulgence radiating from them. Deep sealed (not prominently seen) unctuous and well unite joints and muscles.
Skin colour	Blade of grass, blue lotus, polished sword, wet <i>Arista</i> or that of the stem of the <i>Sara</i> grass. <i>Priyangu</i> , <i>Durva</i> , <i>Sarakanda</i> , <i>Shastra</i> , <i>Gorochana</i> , <i>Padma</i> or <i>Suvarna</i> .
Hair	Curly, smooth and raven black.
Eyes	Red at the angles, unctuous, wide, and long with well designed white and black spheres and with more eye lashes.
Voice	Resemble the rumblings of rain cloud, the roar of lion, the sound of <i>Mridanga</i> .
Memory	Good memory, Intelligent
Sleep	Very sleepy, drowsy.
Nature	<i>Satyavadi</i> ^[13] , Grateful, self controlled, obedient to their preceptors, forbearing, respectful to their elders, having faith in the <i>Shastras</i> , right attitude, civilized, slow, grateful, straightforward, bashful, truth-fulness not greedy and strong.
Tolerance	Capable of tolerating fatigue, pain, hunger, thirst, unhappiness, strain and heat.
Bala	<i>Uttama</i>
Eating Habits	Likes sweet taste.
Dreams	Dream in their sleep of large lakes or pools decked with myriads of full brown

	lotus flowers, swans and <i>Chakravakas</i> , rows of birds and clouds in dreams.
Friends	Unflinching and unchanging in their friendship.
Wealth	Prosperous life
Lifespan	Good span of life
Reproductive System	Popular in women. Great vigour & sexual prowess. More no. of children and attendants.
Anukai (Traits)	Traits of their character resemble those of <i>Brahma, Rudra, Indra, Varuna</i> , a lion, horse, an elephant, cow, bull, an eagle, swan and of the similar animals.

Literary review on Sattva-**Paribhasha**

1. *Mann* is the *Indriya* by which happiness, sorrow etc. perceives.
2. Which regulates the functions of other *Indriya* of the body.^[14]

Trigunatva of Mann

Whatever status *Mann* remains in out of three *Guna* it predominates one at a time, person is said to be *Sattvika, Rajasika* or *Tamasika* in accordance with predominance of *Gunas*.^[14]

Table 7 Sattvika, Rajasika & Tamasika Purusha according to Samkhyakarika

<i>Guna Pradhanata</i>	<i>Lakshana</i>	Other quality
<i>Sattva</i>	pleasant and enlightening	Buoyant & illuminating
<i>Rajasika</i>	distressing and it activates others	Exciting and mobile
<i>Tamasika</i>	Causes feeling of dejection and restrictive	Sluggish and obscuring

Trigunatmaka Mann & Sharira Dosha relationship

According to *Sharangdhara* –^[15]

Vata Dosha is *Rajogunayukta*.

Pitta Dosha is *Sattvaginatmaka*.

Kapha Dosha is *Tamoguna Pradhana*.

Lakshanas of Sattvika, Rajasika, Tamasika Purusha

Sattva is showing its *Lakshanas* by *Triganas* i.e. *Sattva, Raja, Tama* which are given below.

Table 8 Lakshanas according to Acharya Charaka^[16]

<i>Sattvika Purusha</i>	<i>Shuddha</i> or the <i>Sattvika Purusha</i> is said as devoid of defects due to having beneficial fraction.
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<i>Rajasika Purusha</i>	Defective because of the fractions of agitation.
<i>Tamasika Purusha</i>	Defective because of fraction of ignorance.

Table 9 *Lakshanas* according to *Acharya Sushruta*^[17]

<i>Sattvika Purusha</i>	Kindness, tendency of proper distribution, forgiveness tendency, truthfulness, righteousness, faith and belief in God, intelligent, possess good knowledge, good retentive facility of mind and memory, possess quality of non-attachment.
<i>Rajasika Purusha</i>	Mostly remains unhappy, having habit of roaming about, impatient, possess ego, falsehood, cruelty, proudly nature, seek continual gratification of desires. They can often be angry.
<i>Tamasika Purusha</i>	Depressed or sad, possess nihilistic attitude, having tendency to unrighteous activities. Their intellects are blocked and are ignorant. They are inactive and sleep heavily.

DISCUSSION

Intensified *Doshas* are the factor responsible for the formation of *Prakriti*. These three *Doshas* are made up of *Sharira-gunas*. *Sharira Gunas* like *Guru*, *Snigdha*, *Lakhu* etc. are not only taking participation in the formation of *Doshas* but also help for the development of *Dehaprakriti*. These *Gunas* are producing effect on both body & mind. *Acharya Charaka* has given *Lakshanas* of

Hence one can say that these *Gunas* have some sort of effect on *Mann* also. Thus *Dehaprakriti* can able to put influence on *Mann*. Hence one chart is given to show correlation of *Dehaprakriti* & *Mann*.

Correlation of *Dehaprakriti* and *Mann*

Vata Prakriti

Vataprakriti is having various *Manasika Bhavas* which can be correlated with *Lakshanas* of *Mann* as follows:

Dehaprakriti according to these *Gunas*.

Table 10 Correlation of *Vataprakriti* & *Mann*

No	<i>Manasika Guna</i> of <i>Vata Prakriti</i> ^[18,19,20]	Meaning	Type of <i>Mann</i>
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1	Bahu-pralapa	Delirious	<i>Rajsika</i>
2	Na Jitendriya	Not having self control	<i>Rajsika</i>
3	Prajagaruka	Wakeful	<i>Rajsika</i>
4	Matsarya	Jealousy	<i>Rajsika</i>
5	Gandharva-chit	Fond of music	<i>Rajsika</i>
6	Anavasthit-atma	Unstable minded	<i>Rajsika</i>
7	Anavasthita-mati	Absent minded	<i>Rajsika</i>
8	Sheeghra Traasa	Easily get irritated	<i>Rajsika</i>
9	Sheeghra Raga-viraga	Short tempered	<i>Rajsika</i>
10	Shritagrahi	Quick grasping	<i>Rajsika</i>
11	Alpa-smriti	Short memory	<i>Tamasika</i>
12	Nastika	Atheists	<i>Tamasika</i>
13	Stena	Thieving Nature	<i>Tamasika</i>
14	Adhriti	Impatient	<i>Tamasika</i>
15	Kritghna	Ungrateful	<i>Tamasika</i>

Vata Prakriti & Sattva

- Because of *Chala Guna* of *Vata*, *Vata Prakriti* individuals are unstable minded, having lack of patience and easily get emotionally disturbed.
- Due to *Shighra Guna* they are quick in action but unable to complete it & easily get irritated. This *Shighra Guna* causes quick in likes and dislikes, quick in understanding and forgetting.

- Here *Rajasika Bhava* of *Mann* is having identical *Lakshanas* to that of *Vata-prakriti* which matches with the statement given by *Sharangadhara* i.e. the *Vatadosha* is *Rajagunatmaka*.

Pitta Prakriti

Pittaprakriti is having various *Manasika Bhavas* which can be correlated with *Lakshanas* of *Mann* as follows:

Table 11 Correlation of *Pittaprakriti* & *Mann*

No.	<i>Manasika Guna</i> of <i>Pittaprakriti</i> ^[21, 22, 23]	Meaning	Type of <i>Mann</i>
1	<i>Nipunamati</i>	Sharp understanding	<i>Sattvika</i>

2	<i>Sucharita</i>	Chaste	<i>Sattvika</i>
3	<i>Medhavi</i>	Brilliant	<i>Sattvika</i>
4	<i>Shoora</i>	Courageous	<i>Sattvika-Rajasika</i>
5	<i>Vigrihya-Vakta</i>	Debate oriented speaker	<i>Rajasika</i>
6	<i>Maanee</i>	Proud	<i>Rajasika</i>
7	<i>Aashrita-Vatsalya</i>	Affectionate to dependents	<i>Rajasika</i>
8	<i>Kshipra-Prakopa-Prasad</i>	Short tempered, Quick composing	<i>Rajasika</i>
9	<i>Klesha- Asahishnuta</i>	Diminished adaptability	-
10	<i>Madhya-Jyana-Vijyana</i>	Moderate Knowledge	-

Pittaprakriti & Sattva-

- Due to *Tikshna Guna* of *Pitta*, *Pitta Prakriti* individuals are very brave but they are not able to tolerate any physical or mental exertion. They are short tempered, egoistic, clever and can make quick but good decisions.
- *Drava Guna* of *Pitta* provides softness to their nature. Though they are short tempered but easily able to resolve their anger and are always ready to provide help to one who come to their shelter.

- Most of the *Gunas* of *PittaPrakriti* are identical to *Lakshanas* of *Sattvika & Rajasika Purusha*. Though *Sharandharacharya* has given that, *Pittadosha* is *Sattva Guna* dominant but some *Rajasika Bhavas*, which one can see in *Pittaprakriti*, are due to its *Tikshna & Ushna Gunas*.

Kapha Prakriti

Kaphaprakriti is having various *Manasika Bhavas* which can be correlated with *Lakshanas* of *Mann* as follows:

Table 12 Correlation of *Kaphaprakriti & Mann*

No	<i>Manasika Guna of Meaning Kaphaprakriti</i> ^[24, 25, 26]	Type of Mann
1	<i>Dukha-Klesha-Gharma-Atapta</i>	Not get easily irritate by sorrow, stress & heat
2	<i>Buddhaya Ukta</i>	Intelligent
3	<i>Satya-Sangha</i>	Honest
4	<i>Dharmatma</i>	Following moral

5	<i>Vadanti na Nishthura</i>	Do not speak harsh words	<i>Sattvika</i>
6	<i>Smitimaana</i>	Possess good memory	<i>Sattvika</i>
7	<i>Vinit</i>	Humble	<i>Sattvika</i>
8	<i>Kshamavan</i>	Forgiving nature	<i>Sattvika</i>
9	<i>Aarya</i>	Cultured	<i>Sattvika</i>
10	<i>Sulajja</i>	Bashful	<i>Sattvika</i>
11	<i>Sattva-guna-upapanna</i>	Good quality of <i>Sattva-guna</i>	<i>Sattvika</i>
12	<i>Dridha-Shashtra-Mati</i>	Strong loyalty towards <i>Shastra</i>	<i>Sattvika</i>
13	<i>Pari-Nishchit-Vakya-Pad</i>	Firm to their own words	<i>Sattvika</i>
14	<i>Guru-Maan</i>	Give respect to teachers	<i>Sattvika</i>
15	<i>Prasanna-Darshan- Aanana</i>	Having happy face	<i>Sattvika</i>
16	<i>Vidyavant</i>	Knowledgeable	<i>Sattvika</i>
17	<i>Shaant</i>	Pacific	<i>Sattvika</i>
19	<i>Kritjya</i>	Grateful	<i>Sattvika</i>
20	<i>Dhritimaan</i>	Firm minded	<i>Sattvika</i>
21	<i>Sahishnu / Klesha-kshama</i>	Tolerable	<i>Sattvika</i>
22	<i>Alolup</i>	Not greedy (having less desire)	<i>Sattvika</i>
18	<i>Asheeghra- Aarambh- Kshobh- Vikara</i>	Slow in initiating action, Slow in getting irritated Slow manifestation of diseases	<i>Tamasika</i> <i>Sattvika</i> <i>Tamasika</i>
23	<i>Chiragrahi</i>	Delayed grasping power	<i>Tamasika</i>
24	<i>Dridha-vairee</i>	Firm enmity	<i>Tamasika</i>

➤ Due to *Sthira Guna* of *Kapha*, *Kapha Prakriti* individuals are very stable, calm, thoughtful, withstands with physical and mental exertion. They do not get easily irritated by emotional upsets. Due to *Manda Guna*, though they take time for decision making but can take good decisions for well

being. *Mridu & Snigdha Gunas* of *Kapha* provide softness to their nature.

By correlating *Manasika Bhava* of *Dehaprakriti* with *Lakshanas* of *Sattva*, it is seen that *Kapha-prakriti* is having maximum *Lakshanas* matching with *Sattvika Purusha* but it also contains some *Tamasika Purusha Lakshanas*. As given by

Sharangadhara, Vata, Pitta & Kapha are *Rajasika, Sattvika & Tamasika Pradhana*, respectively. But *Acharya Sushruta* has given one important *Guna* of *Kapha-prakriti* as *Sattvaguna-utpanna* which mean *Kaphaprakriti* individuals are *Sattvika* in nature. Both statements are not in contrast to each other because *Tamasika Lakshanas* which are found in *Kaphaprakriti* individual are due to its *Sthira, Manda & Guru Gunas* whereas *Sattvika* which is found in *Kaphaprakriti* is due to *Snigdha, Shlakshna, Madhura, Mridu, Sheeta & Accha Gunas*.

CONCLUSION

Prakriti influences physiological and psychological behaviour of the person therefore it is very much important in this

competitive world to study psychological variations and *Mann* according to *Prakriti*. *Vataprakriti* is *Rajasika Gunatmaka* but *Pittaprakriti* and *Kaphaprakriti* both possess *Sattva Guna* along with *Rajasika* and *Tamasika Bhava* within them, respectively. These *Bhavas* can change their dominance according to persons & again directly proportion to the quantity & quality of *Sharira-gunas* present in the body. If we know one's *Dehaprakriti*, accordingly we can conclude on *Sattvabala*. This will help to advise the use of *Achararasayana, Yoga* and *Sattavavajaya Chikitsa* to maintain mental health and by the virtue of physical health also.

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