

Agni Pariksha and its Diagnostic Significance in Ayurveda Practice

Dr. Keerthi Sudhakaran

Assistant Professor, Department of Panchakarma, ITM Ayurvedic Medical College and Hospital,
Maharajganj, Uttar Pradesh, India.

DOI: <https://doi.org/10.51244/IJRSI.2026.1307000286>

Received: 02 August 2026; Accepted: 08 August 2026; Published: 14 August 2026

ABSTRACT

In Ayurveda, the term "Pariksha" denotes a thorough examination or investigation intended to obtain precise information about a patient or illness. Understanding elements like Ayu, Rogi Bala, Roga Bala, and the degree of morbidity is essential for understanding treatment planning. Our Acharyas explain about various forms of Parikshas, including Trividha, Chaturvidha, Astavidha and Dashavidha Pariksha highlighting the significance of thorough examination before initiating any treatment. When it comes to planning Chikitsa (treatment), Agni (digestive fire) and Koshta (the gastrointestinal tract) Pariksha are important considerations. Among different types of Agnis, Jatharagni is the most significant type as it controls all other types of Agni's. Agni is responsible for digestion, absorption and metabolism of Aahara. The state of Agni is further categorized into Tikshnagni, Mandagni, Vishamagni and Samagni. Koshta Pariksha, which examines the nature of bowel movements, is equally important in clinical practice. Agni Pariksha (assessment of Agni) is very important, as only on this Pariksha, treatment plan can be decided, so Agni Pariksha are fundamental in Ayurveda, guiding the appropriate administration of drugs, dietary recommendations and therapeutic interventions. Proper assessment ensures that treatments are effective and safe preventing complications and supporting both the healing process and the maintenance of health. Understanding the interplay of Agni, Koshta, and Prakriti (constitution) is essential for successful Ayurvedic practice, emphasizing the need for careful examination in every stage of treatment.

Keywords: Pariksha, Agni, Parikshas

INTRODUCTION

Pariksha means "Pareetha Ekshaie" the circumspect examination or study. In Ayurveda the term Pariksha is used in place of Pramana.^[1] Pramanaih arthavadharanam iti pariksha – Through means of Pariksha one can acquire clear knowledge about Vishaya (patient or disease). Pariksha aids to gain Pratipatti jnana i.e., Nidana, Lakshanas which are helpful in treatment planning. The purpose of examination is to obtain knowledge regarding Ayu, Rogi bala, Roga bala and intensity of morbidity. The physician should first examine the disease and then administer the drug after getting complete knowledge about the disease.^[2] In Samhithas for the diagnose of disease various Parikshas like Trividha pariksha, Chaturvidha pariksha, Astavidha pariksha, Dashavidha pariksha are explained. Among numerous factors, Agni and Koshta pariksha are given prime importance. As Agni and Koshta pariksha are crucial for planning chikitsa in Rogi, for selecting Aushadha, Aushadha matra, Kalpanas, Snehapana dosage, sodhana drugs and considering individual as Swasthya.

Agni (fire)

'Agni derives from 'Aug Dhatu' and 'Gati pratyaya meaning - 'Widely spreading'. Agni is defined as an entity that burns and moves upwards and it is also considered as pitta. The synonyms of Agni are Vaishwanara, Vahni, Anala, Pavaka, Viryam, Tejas, Rudri, Shikhi, Chitrabhanu, Vayu sakha etc.,

Grahani is the seat of Agni and it is located above the Nabhi.^[3] It holds the food for proper digestion absorption and assimilation. Agni is responsible for maintaining of Ayu, Varna, Bala, Swasthya, Utsaha, Deha Pushti, Prabha, Ojas, Tejas, Prana and Dehagni.^[4] It burns when fed with food

Table 1: Description of Agni According to Acharyas

SAMHITAS	No. of Agni	Name
Charaka	13	Jatharagni - 1 Bhutagni - 5 Dhawagni - 7
Sushruta	5 [Pitta]	Pachakagni, Ranjakagni, Sadhakagni, Bhrajakagni, Alochakagni
Ashtanga hridaya	18	Bhutagni - 5 Dhawagni - 7 Doshagni - 3 Malagni - 3
Sharangadhara	5 [Pitta]	Pachaka, Ranjaka, Sadhaka, Bhrajaka, Alochaka

JATHARAGNI (digestive fire)

Jatharagni is present in Jathara (stomach and duodenum), the seat of Grahani (duodenum) and helps for Dhatupaka.

It helps for the separation of Prasada (essence) and Kitta bhaga (excretory waste).

Among all types of Agni, Jatharagni (Jatharam ithi udaram) has given prime importance as it controls the function of all other Agnis.^[5] Based on Avastha Paka Jatharagni divided into Tikshnagni, Mandagni, Vishamagni, Samagni^[6] but according to Haritha samhitha only 3 types i.e., Mandagni, Tikshnagni, Samagni are explained.

TIKSHNAGNI: Tikshnagni is the one which is able to digest Prabhuta Matra of upayukta anna very quickly and it is Ashu Pachaka, which digests quickly. If ignoring this agni results in Atyagni or Bhasmakagni and ignored further, resulting in Gala, Talu, Osthasosha, Daha and Santapa. And it is managed by Madhura, sita, snigdha dravyas are useful for treatment.

MANDAGNI: Digestive power is slow and are unable to digest the food even in small quantity. It manifests symptoms like Udara Shiro Gaurava, Praseka, Kasa, Swasa, Chardi, Gatra sadana and managed by katu, tikta, kashaya dravyas.

VISHAMAGNI: Vishamagni is the state in which improper digestion and metabolism take place. It manifest symptoms like Adhmana, Shula, Udavartha, Pravahana, Udara gourava, Antrakujana and managed by snigdha, amla, lavana dravyas.

SAMAGNI: Physiological state of agni which means food is digested properly at the proper time and increases the quality of dhatus. It is equilibrium state of functioning of Tridoshas. Acharya Susruta explains that for maintenance of normalcy Mahisha Ksheera, Dadhi, Sarpi should be given in Atyagni.^[7] Another type of Agni is explained in Sharangadhara i.e, Bhasmakagni where Tikshna guna of pitta is involved.^[8]

Bhutagni and Dhatvagni

Partially digested food is exposed to Bhutagni i.e, Parthiva agni digests Parthiva part of food, likewise, every type of Agni digests its own type of food.

The agni responsible for nourishment of seven Dhatus is called Dhatvagni. It exists in Dhātu (tissues) itself. When the digested nutrients reach Dhātu, Dhatvagni acts on it and divides it into Sara (essence) and Kitta bhaga (excretory waste).

Sara bhaga nourishes the concerned Dathus and Kitta bhaga gets eliminated.

Table no 2: Relation between Prakriti and Agni

SL.NO	PRAKRITI	AGNI
1	Vata	Vishamagni
2	Pitta	Tikshnagni
3	Kapha	Mandagni
4	Sama dosha	Samagni

Table no 3: Relation between Agni bala, Ritu and Vaya^[9]

SL.NO	AGNI BALA	RITU	VAYA
1.	Uttama	Hemanta Sishira	YUVANA
2.	Manda	Varsha Vasantha	Vrddha

Agni Pariksha (assessment of digestive fire)

Agni can be assessed by Abhyavaharana Shakti and Jarana shakti of a subject.

a) Abhyavaharana Shakti (power of ingestion)

The amount and quality of food intake determine the Abhyavaharana Shakti.

- One should consider the quantity and quality of food
- It depends on quantity of food and the time of eating of food

Scoring pattern:

Table no 4: Scoring pattern for intake capacity

SL.NO	LAKSHANA	SCORE	REMARKS
1	Person not at all taking food	0	Avara
2	Person taking food in less quantity once a day	1	Avara
3	Taking food in less quantity twice a day	2	Madhyama
4	Taking food in moderate quantity twice a day	3	Madhyama
5	Taking food in normal quantity twice a day	4	Pravara
6	Taking food in excessive quantity twice or thrice	5	Pravara

b) Jarana Shahti (power of digestion)

If digestion process is proper, and then at the end of digestion, it will give rise to, Jeerna Ahara Lakshana (signs of complete digestion). Utsaha (enthusiasm), Laghuta (lightness), Udgara Suddhi (clear belching), Kshudha - Trishna Pravritti (hunger and thirst in proper time) and Yathochita Malotsarga (timely evacuation of faeces) are the symptoms of proper digestion.

Table no: 5 Assessment by Jeerna ahara lakshanas which are -utsaha, laghuta, udgarashuddhi, kshuda, Trishna, malautsarga.

SL.NO	LAKSHANA	SCORE	REMARKS
1	Absence of all symptoms	0	Avara
2	Presence of 1 symptoms	1	Avara
3	Presence of 2 symptoms	2	Madhyama
4	Presence of 3 symptoms	3	Madhyama
5	Presence of 4 symptoms	4	Pravara
6	Presence of 5 symptoms	5	Pravara

In Aturopakramaneeya adhyaya; acharyas had explained before commencing the treatment the physician should examine Ayu, Vyadhi, Ritu, Agni, Bala, Vayas, Sattva, Satmya, Prakriti, Bheshaja, Desha.^[10] It is important to assess the strength of agni according to Prakriti, Vayas, Ritu. Aushadhi, Aushadhi matra, Route of administration all depend on strength of Agni as Tikta rasa Pradhana dravyas are choice of treatment in Pittaja vikaras with agnimandya and also helps for recommendations of type of aahara for example Laghu aahara dravyas in Mandagni^[11] and Vihara as Chankramana, Vyayama, Nidra increases Agni.

Concept of Agni and Pitta

Pitta inside the body is not the Agni but it refers to the Ushna guna (hotness) of Agni.

The word Pitta is derived from Sanskrit root 'Tapa' and this has three meaning

(Generation of heat), (Burn the substratum), (Help for achievement)

1. Pitta is the only form of Agni in the body, because of the properties of fire in Pitta. Pitta performs functions like digestion, metabolism etc and therefore it is regarded as Antaragni.
2. There are two aspects of Pitta - the digestion of food and its transformation into various functional and structural factors of the body. Thus, when Pitta is in Praakrita Avastha (normal state) it nourishes the body and Vikrita avastha (vitiated) destroys the body.
3. The function of Pitta inside the body is to provide the heat of Agni (i.e., digestive fire is included with in Agni.)

Differences between Agni and Pitta

There are some differences between Pitta and Agni.

They are as below:

1) Ghrita (ghee) intake is said to cause Pitta shaamana (pacify Pitta) but Agni dipana (increases fire). Matsyadi (fish and other items) does Pitta vridhhi (increases Pitta) but not Agni dipana (not increase Agni) Also Agni is responsible for Ushnata (hotness) whereas Pitta has qualities like Drava (liquidity), Snigdha (unctuous) and Adhoga (downward movement).

Table no 6: The Effect of Some Factors over Pitta and Agni

Factors	Effect on Pitta	Effect on Agni
Ghee	Shamana	Deepana
Goat milk and fish	Prakopa	No effect
Divaswapna (day sleep)	Prakopa	Shamana

Clinical application of agni pariksha

1. In alpa agni all therapies are contraindicated

2. Dose fixation of Sneha
3. Dose fixation of virechana
4. Formulation of basti dravyas
5. Planning of samsarjana karma

ROLE OF AGNI IN POORVA KARMA

1. DEEPANA AND PACHANA

Poorvakarma is the preliminary set of procedures done before the actual procedures. The drugs that increase agni are termed as Deepana dravyas and there by stimulate jatharagni which help body to accept the drugs.

Pachana is one among the langhana chikitsa. It helps in digestion of ama and hence relieves ajeerna indigestion

Before the administration of Sneha, one must administer mild medicines which increases the Agni and brings the Laghuta (lightness) in the Koshta^[12]. If Shodhana is administered in Ama avastha it will hamper the body just like extracting juice from a unripen fruit^[13].

2. Rookshana (Dryness therapy)

There is a direct indication of Rookshana in Vishamagni^[14] and in persons with Ruksha (dry), Bahu- anila and Krura koshta, Vyayama sheela, Deeptagni vishshta poorvakarma in the form of Rookshana can be done. Improper rookshana may lead to Agnibala nasha (depletion of digestive fire).

3. Snehapana:

Sneha prayoga is irrational without considering the strength of agni. If Agni bala is Uttama then Uttama matra of Sneha is administered. Sharangadhara had given Abhyantara Snehapana matra based on Agni bala i.e., In Tikshnagni persons 1 pala, Madhyama agni 2 karsha, Mandagni 1 karsha.^[15] Sneha dravya is administered based on the strength of agni like for Mandagni Ghritapana is advised, Uttama agni bala Vasapanam is advised.

Assessment of agni is helpful for fixation of trail dose and for Arohana krama matra.

Agni assessment helps in fixing dose of snehapana or the aushadha and based on Agnibala (digestive power) Hraswa (less), Madhya (medium), 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^[16] and for Persons with Theekshna Agni and pre-dominant Pitta in Grahani, Sneha gets digested quickly by the power of Agni^[17]. The Agni should be analysed properly for the selection of Sneha.

Assessment of Agni for Snehapana^[18].

Agni assessment based on Abhyavaharana shakti, Jarana Shakti and kala

Calculating the Agni bala index = test dose / Given dose x time Interpretation: Lesser the ABI = Higher will be the Agnideepthi.

So, it is taken as Scoring pattern for Kshudha Pravritti for Eg: In a person 30 ml Sneha get digested in 3 hours ABI is 3 on first day and on the last day in the same person 300 ml is digested in 6 hours ABI is 0.6 that means person has more agni bala.

4. 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.

5. Role of agni in bahirparimarjana chikitsa

According to acharya sushruta the bahirparimarjana chikitsa like pariseka, avagaha helps in siramukha vivikthyathwa^[19] and stimulates brajaka pitta increases the agni present in twak and thereby help in the absorption of the drug.

Role of agni in Pradhanakarma

Role of Agni in Vamana karma

The Gunas (properties) of Vamana Aushadhi's are Ushna (hot), Theekshna (sharp) Vyavayi (spread throughout body), etc which suggests that the drug shows Prabhava (effect) before digested to Jatharagni. Vamana is one procedure that can be administered to Manda Agni individuals. Determination of dosage of Vamana aushadhi depends on Sharira Bala (body's strength), Vyadhi Bala (disease's strength) and Agni Bala (digestive fire's strength).

Vamana is suitable when persons had Tikshnagni and strong bala.

Role of Agni In Virechana karma

Aushadhi undergo Pachana first here so Krura koshta and Alpagni persons are not suitable.^[20] If Tikshna Virechana given in persons having Mrdu Koshta and Diptagni it does not eliminate dosha properly^[21] similarly Persons having Krura koshta and Tikshnagni, if given Alpa oushadhi leads to Vyadhi and Bala vibhrama so assessment Agni and Koshta before Virechana is necessary.

Before	During	After
सुजीर्ण	अपक्वं वमनं दोषान्	वमिते वर्धते वह्निः॥
Optimum level of Agni is needed to administer Vamana aushadha	Vamana aushadha is not undergoing Paka	Samsarjana krama to be followed for the increase in Agni

After Vamana and Virechana, Agni is the Manda avastha. This is treated with Langhana and Peyadi samsarjana krama is adopted for Agni deepthi and Prana vivardhana.

Role of Agni in Basti karma

Basti administered without considering Koshta and agni leads to basti vyapat

Basti dravya doesn't come in direct contact with Jatharagni, but while explaining Sameekshya bhavas agni is been mentioned.

Niruha Basti is mentioned as the Chikista (treatment) for Koshtagata rogas and Vishamagni, similarly Anuvasana basti is indicated in Tikshnagni.

Niruha basti is contraindicated in Ajeerna and Madagni, similarly Anuvasana basti is contraindicated in Mandagni and Guru koshta. Basti, given in this condition, leads to reduction of Agni. If Basti is given for preventive aspects, it leads to Agni deepthi. The Samyak niruha basti lakshana pointing towards Agni deepthi and the proper diet after Anuvasana basti helps for Agni vridhi.

Role of Agni in Nasya karma

There is no direct relation of Koshta and Agni in Nasya. But Acharya Charaka mentioned it cannot be

performed in Ajeerna condition that means optimum Agni is needed for the procedure and the absorption of Nasya aushadhi takes place because of the Agni. [Abhyanga (oil massage) and Sweda (sudation) done as Poorvakarma].

Role of Agni in Paschat karma

In Samsarjana krama:

After sodhana karma Agni becomes weak by the elimination of all doshas from the body so Samsarjana krama to be adopted. Peyadi krama for Vata pitta doshas dominant and Tarpanadi krama for Kapha pitta doshas dominant. These are helpful to increase Agni bala without disturbing other doshas.

CLINICAL APPLICABILITY OF AGNI IN SHAMANA CHIKITSA

Acc to Caraka dosage refer to a person having moderate type of Koshta, Vaya, Bala. Matra of the Aushadhi is based on the Dosha, Agni, Bala, Vyadhi, Koshta for the better management. Heena matra is given in persons having teekshagni it does not show any effect on the disease. Similarly, persons with Deeptagni and krura koshta Sneha dravya Majja is advised (Ch. Su13/50). In Grahani roga^[22] some clinical applicability are explained like persons with Agnimandya and ama-Dashamuladya ghrita, Chitrakadi gutika; Pittaja Grahani with agnimandya – Sodhana followed by Tiktaka ghritas; Agnimandya with kroora koshta – Ghrita with lavana to be given.

AGNI IMPORTANCE IN RASAYANA CHIKITSA

Agni is prime factor to be considered before starting Rasayana therapy along with that koshta Shuddhi given equal importance for better absorption of drugs for example after Shodhana procedure Yavagu with ghrita to be given for 3,5,7 days till elimination of purana varchas^[23] Based on strength of Agni and bala of the patient matra of Rasayana drugs is increased.^[24]

DISCUSSION

Agni is a vital component of the human body as it is responsible for the body's metabolic and digestive processes. Appropriate consumption of Ahara and Vihara is necessary to sustain a normal condition of Agni, and its impairment leads to formation of Ama which results in diseases. The Abhyavaharana shakti, Jarana shakti, and additional elements like Ritu, Vaya, Mala, and Prakriti properly evaluate Agni, which aids in the preparation of chikitsa in Rogi.

Vamana aushadhi is not under doing Paka as well as Virechana aushadhi undergoes Paka. The time of contact with Agni and the time for complete procedure in Vamana is less than Virechana and hence Agni is less hampered in Vamana. Even though Agni santhushana occurs after Shodhana, the Samyak shodhana lakshana and benefits of Shodhana directs towards Agni deepthi.

The time of administration of Snehapana, Vamana aushadhi, Virechana aushadhi have effects on Agni and Koshta. Anuvasana Basti given before food can cause Agni Nasha and therefore has to be given after food. In Paschat karma of Niruhabasti different type of Aahara and quantity is mentioned based on Agni.

Agni is an integral part of human body. Whenever Agni is of Alpa bala, Rasa dhatu i.e., Adhya dhatu is not formed properly and remains in Amashaya, called Ama (free radicals). Acharyas mentioned that Mandagni is the cause for all diseases^[25] and Sushruthacharya states that Visamagni gives rise to diseases of Vata origin. Tiksnagni causes diseases of Pitta origin and Mandagni for Kapha origin^[26] so, the normal state of Agni should be maintained properly. It is to be noted that the Acharyas have also mentioned that the emotional state of an individual can affect the Agni.

Agni vaiparithya treatment is to be adopted because most of the diseases are caused by the derangement of agni. Bhaya, Krodha, shoka are the emotions depending on Agni as these are the functions of Sadhakagni by the means of manas. If Agni is prakruta those bhavas also in prakruta.

CONCLUSION

Agni pariksha are basic and important in Ayurveda for the administration of drugs, appropriate ahara and vihara, and also in every stage of treatment. It helps in the selection of a line of treatment for the disease, and if anyone is administered without seeing Agni it leads to several complications, even death. Derangement of agni leads to diseases; hence, assessing the agni at an early stage helps in the prevention of diseases at an early stage. Not only in Atura person but also Swastha person for maintaining Swasthyata Samagni should be there. In Shodhana Chikitsa, Agni Pariksha helps in fixing dosage, duration and Samsarjana krama. So, in every stage of the Swasthya rakshna and Vikruti prashamna agni pariksha is very much essential and beneficial. Similarly, if we give drugs without assessing agni, it leads to Atiyoga, Ayogya, and Mithyayogya.

REFERENCES

1. Agnivesha Charaka Samhitha Ayurveda Dipika Commentary of Cakrapanidatta Edited by Vaidya Jadavji Triakarmji Acharya Chaukambha Orientalia Varanasi Reprint 2023 Sutra Sthana Chapter-11, Verse-17p:114.
2. Agnivesha Charaka Samhitha Ayurveda Dipika Commentary of Cakrapanidatta Edited by Vaidya Jadavji Triakarmji Acharya Chaukambha Orientalia Varanasi Reprint 2023 Sutra Sthana Chapter-20, Verse-20 p:114.
3. Agnivesha Charaka Samhitha Ayurveda Dipika Commentary of Cakrapanidatta Edited by Vaidya Jadavji Triakarmji Acharya Chaukambha Orientalia Varanasi Reprint 2023 Cikitsa Sthana Chapter-15, Verse-56 p:517.
4. Agnivesha Charaka Samhitha Ayurveda Dipika Commentary of Cakrapanidatta Edited by Vaidya Jadavji Triakarmji Acharya Chaukambha Orientalia Varanasi Reprint 2023 Cikitsa Sthana Chapter-15, Verse 3-4, p:512.
5. Agnivesha Charaka Samhitha Ayurveda Dipika Commentary of Cakrapanidatta Edited by Vaidya Jadavji Triakarmji Acharya Chaukambha Orientalia Varanasi Reprint 2023 Cikitsa Sthana Chapter-15, Verse 3-4, p:512.
6. Agnivesha Charaka Samhitha Ayurveda Dipika Commentary of Cakrapanidatta Edited by Vaidya Jadavji Triakarmji Acharya Chaukambha Orientalia Varanasi Reprint 2023 Cikitsa Sthana Chapter-15, Verse-39-40, p:516.
7. Sri Madhavakara, Madhava Nidana, Madhukosha Commentary of Srivijayarakshita and Srikanthadatta, Chaukambha Prakashan, Varanasi, Reprint 2013, Part1, Chapter-6, Verse 1, p:219.
8. Sushruta, Sushruta Samhitha, Nibandha Sangraha Commentary of Sri Dalhana Acharya, Edited by Vaidya Jadavji Triakarmji Acharya, Chaukambha Sanskrit Sansthan, Varanasi Reprint Sutra Sthana, Chapter-35, Verse-26, p:154.
9. Pandit Sharangadhara, Sharangadhara Samhitha with the Commentary by Adhmalla's Dipika and Kashirama's Godhartha Dipika, Edited by Pandit Sastri, Vidyasagar, Chaukambha Orientalia Varanasi, Edition 2008, Madhyama Khanda, chapter-7, Verse 23, p:83
10. Agnivesha, Charaka Samhitha, Ayurveda Dipika Commentary of Cakrapanidatta, Edited by Vaidya Jadavji Triakarmji Acharya, Chaukambha Orientalia, Varanasi, Reprint 2023, Sutra Sthana Chapter 5, Verse 3, p:36.
11. Sushruta, Sushruta Samhitha, Nibandha Sangraha Commentary of Sri Dalhana Acharya, Edited by Vaidya Jadavji Triakarmji Acharya, Chaukambha Sanskrit Sansthan, Varanasi Reprint Sutra Sthana, Chapter-35, Verse-3, p:148.
12. Vrddha vagbhata's Astangasangraha, with Sasilekha commentary of Indu, Edited by Dr. Shivaprasad Sharma, Chowkhamba Sanskrit Series office, Varanasi, Reprint edition: 2022, Sutra sthana -25/32, P-192.
13. Ashtanga Hridayain, Composed by Vagbhiata, Edited by Bhisagacarya Harisastri Paradakara Vaidya, Chaukambha Orientalia, Varanasi, Reprint edition-2012, Sutra sthana-13/28. P-217.
14. Ashtanga Hridayain, Composed by Vagbhiata, Edited by Bhisagacarya Harisastri Paradakara Vaidya, Chaukambha Orientalia, Varanasi, Reprint edition-2022, Suthra sthana- 16/37. P-251.
15. Agnivesha, Charaka Samhitha, Ayurveda Dipika Commentary of Cakrapanidatta, Edited by Vaidya Jadavji Triakarmji Acharya, Chaukambha Orientalia, Varanasi, Reprint 2023, Sutra Sthana Chapter-13,

Verse-31,p:83.

16. Sushruta Samhita, with Nibandhasangraha commentary of Dalhanacarya and Nyayachandrika Panjika of Gayadasa Acarya on Chikitsa sthana Edited- Vaidya Yadawji Trikamji Acaiya, Chaukarnba Orientalia, Varanasi, Reprint edition: 2021, Chikitsa sthana -33/39, P-520.
17. Agnivesa's Charak Samhita elaborated by Charaka and redacted by Dradhabala, with the Ayurveda-Dipika commentary of Chakrapanidatta, Edited by Vaidya Jadavaji Trikamji Acharya, Chaukambha Orientalia, Varanasi, Reprint edition: 2021, Sutra sthana -13/70, P-85.
18. Pandit Sharangadhara, Sharangadhara Samhitha with the Commentary by Adhmalla's Dipika and Kashirama's Godhartha Dipika, Edited by Pandit Sastri, Vidyasagar, Chaukambha Orientalia Varanasi, Edition 2008, Uttarakhanda Khanda, chapter-1, Verse-7, p:287.
19. Sushruta Samhita, with Nibandhasangraha commentary of Dalhanacarya and Nyayachandrika Panjika of Gayadasa Acarya on Chikitsa sthana Edited- Vaidya Yadawji Trikamji Acaiya, Chaukarnba Orientalia Varanasi, Reprint edition: 2021, Chikitsa sthana -24/52, P-489.
20. Vagbhata, Ashtanga Hrudaya, Sarvangasundara of Aruna Datta and Ayurveda Rasayana of Hemadri, Chaukamba Orientalia, Varanasi, Reprint 2022, Sutra Sthana Chapter-18, Verse -15, p:262.
21. Vagbhata, Ashtanga Hrudaya, Sarvangasundara of Aruna Datta and Ayurveda Rasayana of Hemadri, Chaukamba Orientalia, Varanasi, Reprint 2022, Sutra Sthana Chapter-18, Verse -11, p:261.
22. Sushruta, Sushruta Samhitha, Nibandha Sangraha Commentary of Sri Dalhana Acharya, Edited by Vaidya Jadavji Trikamji Acharya, Chaukambha Sanskrit Sansthan, Varanasi Reprint Chikitsa Sthana, Chapter-37, Verse-79, p:536.
23. Agnivesha, Charaka Samhitha, Ayurveda Dipika Commentary of Cakrapanidatta, Edited by Vaidya Jadavji Trikamji Acharya, Chaukambha Orientalia, Varanasi, Reprint 2023, Chikitsa Sthana, Chapter - 1 Pada 1, Verse- 26,27, p:377.
24. Agnivesha, Charaka Samhitha, Ayurveda Dipika Commentary of Cakrapanidatta, Edited by Vaidya Jadavji Trikamji Acharya, Chaukambha Orientalia, Varanasi, Reprint 2023, Chikitsa Sthana, Chapter - 1 Pada 3, Verse -38-40, p:385.
25. Ashtanga Hridayam, Composed by Vagbhata, Edited by Bhisagachaiya Harisastri Paradakara Vaidya, Chaukambha Orientalia, Varanasi, Reprint edition-2022, Nidana sthana-12/1. P-516.
26. Sushruta Samhita, with Nibandhasangraha commentary of Dalhanacarya and Nyayachandrika Panjika of Gayadasa Acarya on chikitsa sthana Edited- Vaidya Yadawji Trikamji Acarya, Chaukamba Orientalia, Varanasi, Reprint edition: 2021, Sutra sthana -35/25, P-152.